

A  
BOOKE OF  
CHRISTIAN  
Exercise, appertay-  
ning to Resolution, that  
is, shewing how that wee  
should resolve our selves to  
become Christians in  
deed: by R.P.

*Perused by* EDM.  
BVNNY.

*Hab. 13. 8.*  
Iesus Christ yesterday.  
and to day, and the  
same for ever.

*Imprinted at London.*  
1598.



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~~13501~~

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TO THE MOST  
REVEREND FATHER

IN GOD, HIS VERY GOOD

Lord and Patron, EDVVIN, by

*the providence of God, Archbi-*

*shop of Yorke, Primate of*

*England, and Metro-*

*politan, &c.*

**M**ay it please your Grace to un-  
derstand, that whereas at the  
first by a friend of mine, and  
after by mine own experience,  
I perceined, that the book in-  
suing was willingly read by diuers, for the  
perswasion that it hath to godlines of life,  
which notwithstanding in many points was  
corruptly set downe: I thought good in the  
end, to get the same published again in some  
better maner, than now it is come forth a-  
mong them: that so the good that the rea-  
ding thereof might otherwise do, might car-  
ry no hurt or danger withall, so farre as by  
us might bee preuented. For this cause I  
haue taken the paines, both to purge it of  
 certaine points that caried either some ma-  
ifest error, or else some other incōuenience  
to them; and to ioyne another short trea-

## THE EPISTLE

ise withall, to exhort those that are not yet  
 perswaded, to ioyne with vs likewise in the  
 search of religion. For so to accept of our ad-  
 versaries labours so much as is good, may, I  
 trust, bring to passe with some fewe of them,  
 that themselves will better perceiue, that  
 wherein they shall do well, they may looke to  
 be as readily incouraged by vs, as when they  
 do ill, to be admonished, or reprehended ei-  
 ther, as the case doth require: and others  
 likewise of their welwillers (who yet not  
 withstanding in this vary from them, that  
 they stand more indifferent in the cause of  
 religion, and meane not otherwise to persist  
 in their opinions, but so farre as they thinke  
 they haue reason for them) may so be  
 rather induced to assure themselves (as the  
 truth indeede is) that wherein they haue  
 sufficient warrant for the points that they  
 stand on, they are not in any wise mislike  
 by vs, but only for those, wherein they haue  
 no sufficient ground worke to beare the out.  
 I was also very glad, both that some of them  
 had taken paines in that kind of labor: and  
 that others of their professiō were sometime  
 occupied in reading of such. For whereas  
 by their booke that are of the Controue-  
 sies, the readers of them that are before smi-  
 ten with that kinde of infectiō, are oft times  
 thereby the more intangled in their error  
 and more kindled likewise with inordinat

## DEDICATORIE.

heate, against all those that more sincerely hold the Christian faith: by this kind of labour it may fall out, that coming thereby to the feare of God, though but after a corrupter manner, yet therein may they possibly finde a ready way, first to draw them somewhat on, to a better adujsments of their waies; and then after that to espie their wonted errors likewise, and to ioyne with us in the truth of religion. In which cause the better to helpe them, I haue added this other treatise withal; so to bring before their eyes, how the case for that matter doth stand betwixt vs, and how little cause there is for them so much to be afraid of our profession, as some haue borne them in hand that they ought: trusting withall, that as they doe already agree with vs in many points of great importance; so they can be content to condisced vnto vs in the rest likewise, if it may appeare vnto them, that in so doing, they shall doe none otherwise, than as of conscience, and dutie they ought.

Both which booke when I thought to haue presented vnto your Grace, I was for a time staid by this, for that I thought shē not a present worthie enough, in respect of my labours therein. But when I did more deeply consider, that I might very well hope of better acceptance, than the strict worthines of the thing should deserue, I was then

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fully resolved to be so bold as to present your Grace with them, such as they be : and for whatsoener wanteth, either in them, or me, to rest in the good assurance that I haue, that your Grace will notwithstanding of your owne inclination in good part take them. As also I take it, that I am by good reason induced so to doe, both for that the dignitie of your place in the Church of God among vs, and mine owne speciall dutie besides, doth of right require it, and much more than it, if mine abilitie might accordingly serue : and the nature of the matter in one principall point is such, as that by a certaine kinde of necessitie it leadeth mee thereunto. For whereas it may bee the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should bee brought forth to light by any of vs (though neuer so warilie we purged it before) wherein notwithstanding there be many good reasons to ground upon, for those that are otherwise minded: hence it is, that your Graces censure, especially here in these parts, is of me and others of the same iurisdiction, especially to bee regarded for the place that God hath giuen you among vs. In which kinde of labour, as Castalion first, then also master Rogers haue done very well, in that little booke of Kempicius, that is called the Imitation of Christ, leauing out the corruption of it, and  
taking

# DEDICATORIE.

taking onely that which was sound: so hath  
 Iohn Baptist Fikler bin very bold in wre-  
 stling that which another had writtē so well,  
 of the power of the Magistrate ouer his sub-  
 iects, and the dutie of subiects to him again,  
 altogether to the establisshing of the Popes  
 supremacie, and to animate their owne con-  
 federates against their godlie and lawfull  
 Princes; changing nothing else (to speake  
 of) but those very titles, & otherwise vsing  
 the other matter, method, and stile. Neuer-  
 theles as the former of these examples shew  
 vs, how such likewise may rightly be used:  
 so the other things may admonish those that  
 would mislike to haue their ouersights so  
 holpen, that they had need as much to goe a-  
 bout to excuse their owne fellowes, as to im-  
 pugne any others therefore, that vse their  
 freedome more moderately. As for my selfe,  
 hauing vsed my libertie so easily as I haue  
 done, altering no more than neede required,  
 and doing the same in quiet maner without  
 any grieffe against the author, whosoener it  
 were, or disgrace to his doings (so much as  
 might be, not betraying the truth) I am the  
 lesse carefull (under the protection of your  
 Graces censure) either of the censure, or as-  
 saults of others, that are more led by affec-  
 tion than reason. To be short, whereas the  
 former of these two bookees calleth men from  
 the loue of the world; and the latter likewise  
 doth

## THE EPISTLE

doth call me from their wonted errors unto the truth: in both these respects I thought your Grace would so much the rather accept of them. For having had so long experience of the world as you have very likelihood teacheth, that needs you must grow more and more from the love thereof: and it is sufficiently knowne unto all, that having found this mercie your selfe, to be deliuered from the former ignorance, and to be brought to the knowledge of the truth. you have in like sort (in this long course that God hath giue you) much called on others to doe the like. These bookes therefore that treat of the same, I thought should be the rather welcome. And I beseech almightie God, the fountaine and giuer of all things, to giue you grace so to consider of the one, and so go on forward in the other, as that more and more departing from the love of the world, and more and more performing the worke of the Ministerie, you bring the former at length to nothing, and make the other a polished worke for the day of the Lord.

Your Graces most humble  
in the Lord,

EDM. BUNNY.

# THE PREFACE TO THE READER.



Concerning & former of these two bookes (gentle Reader) I haue to admonish thee of certaine things thereunto belonging: and first as touching the Author of it, then as touching the booke it selfe. Who it is that was the Author of it, I doe not know, for that the Author hath not put to his name, but onely two letters in the end of his preface: which two letters I haue set downe vnder the title of the booke it selfe. But whosoever it is, that was the Author of it, himself doth set downe both the occasion whereupon he wrote it, and what was his intent and purpose therein. The occasion of it was, that one *Gaspar Loart*, Doctor of Diuinitie, and a Iesuit Frier, had before written a booke of much like argument in the Italian tongue: which a countreman of ours at Paris in France had about foure yeares since translated into English: and had done (as he thought) much good thereby. Whereupon the Author hereof minding to haue imprinted that againe, and to haue enriched it, both with matter, and method: he found the course that he determined, to haue this issue in the ende, that he thought not good to imprint a-

*Of the Author.*

*By what occasion he wrote.*

A s

gaine

## THE PREFACE

gaine that book of Doctor *Loarts*, but rather to make another of his owne, and to gather in thereunto, whatsoeuer is in that booke, or other such like, to this effect. Which course when hee had taken, hee thought good to follow this order therein: first to shew, how to resolue our selues to serue God indeed; then, how to begin to doe it: and lastly, how to continue vnto the ende. And so setting in hand with the worke, and hauing finished the first part, that hath he sent ouer in the meane season, vntil he shall be able to finish the rest. His intent and purpose was, as himselfe doth witnes, that his countrimen might haue some one sufficient direction for matters of life, among so many books of controuersies, for that those (though otherwise he account needfull) doe helpe but little, he saith, oft times to good life; but rather fill the heads of men with a spirit of contradiction & contention, that for the most part hindereth deuotion. In so much that hee much misliketh, that men commonly spend so much of their time so vnprofitably, talking of faith, but not seeking to builde thereon as they ought to doe, and so do but weary themselves in vaine: making much adoe, but getting but little profit thereby, much disquieting our selues and others, and yet obtaining

*His intent  
& purpose.*

# TO THE READER.

obtaining but small reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning therein, desireth all, though they dissent from him in religion, yet laying aside hatred, malice, and wrathfull contention, to ioyne together in amendment of life, and in praying one for another. Which we might haue heard in his owne words, but that he interlaceth other things withall, that I dare not in conscience and dutie to God commend vnto thee. Concerning the book it selfe, *Of the Books it selfe.* it seemeth to be most of all gathered out of certaine of the Schoolmen (as they are termed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformation of life: when as others were rather occupied about the controuersies, that were most in question among them. And although my self haue bestowed no great time in them: yet by the little that I haue bestowed, I see it to resemble them so much (especially for the inuention of it) that as wee finde sometimes a readie helpe in the face of the child to gesse at the father; so in this likewise me thinke that we haue in the book it selfe, that which may leade vs to this coniecture. But my meaning at this time is no more but this, first to shew thee what

## THE PREFACE

what it was it is set forth by the Author himselfe: and then what is done thereunto by me, that so I might get it published to all. As it is set forth by the author himselfe, it wee consider the substance of it, surely it was well worth the labour (a few points onely excepted) and much of it of good perswasion to godlines of life. But if we consider the forme, or maner of it, therein maist thou find, that it was needfull for mee, before hande to admonish thee of these fewe thinges. First, that throughout the whole booke the author hath vsed, in those Scriptures that hee alleagerh, the vulgar translation that was before in common vse with them: and some speciall words precisely, such as before they haue taken vpon them to obserue, and therein still to dissent from us. The vulgar translation is knowne well enough, so that I neede to say nothing of it. Those speciall words that precisely hee vseth, are, Our Lord, when it is more agreeable to the text to say, the Lord: Iustice, for righteousness: penance, for repentance: merit for good workes, or the seruice of God: and a few others.

Then also in diuers parts of the booke there were mingled in withall, certaine opinions and doctrines of their owne profession, most of them such as are manifest

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fest corruptions, and some of them no  
 more but ouer venturous ; and certaine  
 places alleaged out of others, little apper-  
 taining to the matter, or else more coldlie  
 handling the matter propounded, than  
 that well they could match with the resi-  
 due that are in the Treatise to that pur-  
 pose alleaged. In this manner came it in-  
 to my hands : and so it is yet extant amōg  
 them. Now concerning my doings there-  
 in, first for the substance of it, because it is  
 much of it good, I haue so farre not onely  
 conceiued liking of it my selfe : but also  
 haue done my best indeuor, thus to pub-  
 lish it vnto all ; that so many as will may  
 take to themselues the benefit of it. In  
 which kinde of argument, though many  
 others in these our daies haue done very  
 commendably likewise : yet I doe special-  
 ly commend this vnto thee, the rather for  
 that it proceedeth from those, that other-  
 wise are for diuers points, the greatest ad-  
 uersaries that we haue in the cause of reli-  
 gion. And whereas inordinate conten-  
 tion is not only vnseemely for the Church  
 of God, but also hartfull to the cause of  
 religion, a speciall point of wisdome it is  
 when God hath bestowed any good gift  
 on any of vs all, that others should so e-  
 steeme therof, as that they make the same  
 a meane to moderate y<sup>e</sup> bitterness of their  
 affections

*What is done  
 to it since.  
 first in the  
 substance  
 which is ap-  
 proved.*

## THE PREFACE

affection towards all those, that gladlie would liue peaceably with all, so much as they might: as also on the other side it is very cleere, that those y<sup>e</sup> will not (so far as the cause of religion it selfe doth permit them) may haue iust occasion to be ashamed; and thereby to finde out what kind of spirit it is that doth leade them. So the substance of the booke is such, as that a minde that is wel disposed, may with one and the selfe-same labour, gather out of it both lessons of godlines vnto it selfe: and that which may somwhat occasion some better agreement among certaine of vs, with such of them I mean, as stand more indifferent, and are content to dissent no further from vs, than of conscience they thinke that they ought. The former of which wil yeeld vs this fruit, that we shal addressse our selues to doe, in some good measure, our seruice to God: the other, that we shall do it with a quieter conscience, our selues desirous to bee at peace with all, so farre as conueniently may bee obtained. On the other side likewise, because I found the maner and forme so far forth out of order, as I haue declared, therefore did I endeouour my selfe to help it a little as need required. But as touching the translation that they vse, I haue altogether let them alone therewith: partly

*Then in the  
forme or man-  
ner of it,  
which was  
mended.*

## TO THE READER.

ly to condescend so farre vnto them, as to suffer themselves in such case to vse what translation they will, and with good will to heare them therein: and partly for that diuers points of the matter were so grounded thereupon, that the translatiō might not bee amended, vnles the matter were altered likewise. So farre forth therefore as there was no manifest error taken in withall, I haue left it wholly vnto them: though otherwise it might oft times bee amended. For which cause also I did the rather omit to meddle with the quotations, to alleage the verse of the chapter withall, because that in distinguishing of the verses we disagree sometimes: & forbearing to obtrude ours vnto them, vnles I thought they would take it in good part, haue forborne likewise to vse theirs, for that we find it not so agreeable to the trueth it selfe. As for those speciall words of theirs, that the author so precisely vseth, I haue vsed my libertie therein, sometimes letting them stand as they are, and sometimes altering them, when they were abused, or otherwise the case did so require. Those other points of their proper opinions, wherein we dissent from them, and they (no doubt) from the truth it selfe, I haue cleane left out: and some of those venturous points besides; together  
with

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with certaine of those places likewise, which hee hath alleaged out of others that did not so much appertaine to the matter that he had in hand, or not so effectually touched the same, as himself otherwise hath done. The former of which I therefore le't out, for that neither my selfe could allow to leaue any such as (to my knowledge) might be any hurt, or els but occasion of stumbling to others: neither could I so haue gotten it forth to the vse of all, carrying still such corruption with it. And this haue I done so much the rather, for that most of those things seeme rather to bee added by some that had the perusing of the booke, before it might be allowed among them to come to the print, than by the proper author thereof: they doe so little oft times agree with y<sup>e</sup> argument y<sup>e</sup> there he hath in hād, nor with the maner of handling of it. As for example, in the first part of the booke and third chapter, setting downe the end of mans life, which (he saith) is the seruice of God, eight or nine times in that chapter is ioyned withall the gaining of heaven: which notwithstanding is not agreeable to the manner of the authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of Zacharie in the beginning

of

TO THE READER.

of the third, and by his diuision in the beginning of the fourth chapter, where notwithstanding the gaining of heauen is verily odly put in againe. The other sort likewise I thought good to leaue foorth, for that being impertinent, they might discredit some part of  $\bar{y}$  rest, or else but weaker than the rest, might so let downe the affections againe which were stirred vp before by the other. And truly the spirit in these daies doth proceede a great deale more effectually, both in doctrine and exhortation, than it did in the daies of diuers of those that were heere alleaged. Wherein, if there shall be any that shall thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too little, neither am I desirous to ouerrule their iudgements, nor verily careful to maintaine mine owne, if any shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to me to be most expedient to the glorie of God, and to the benefit of his people here: as also I haue sometimes interlaced a word or two, the better to open the authors meaning, or to make the sense more full. And so without any further defence of my doings therein, now (gentle Reader) I send thee ouer to the booke it selfe: where if thou shalt

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Shalt bestow a little paines (though it be no more, but once with aduifement to reade it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt finde, then descending to the Author of it, seeing himselfe desireth to bee holpen by thy prayers, thou shalt do well, both to thank God for him for this which is done, and to sollicite him with thy prayers, on behalf of him and the rest, that it would please him to giue them a further knowledge of the truth in Christ, so farre as his wisdom hath thought expedient, to the setting forth of his owne glorie, and to the saluation of those that are his. And God giue vs all (so many as doe appertaine to his kingdome) his grace in that measure, that both wee may agree together in the trueth of religion, and altogether imploy our selues in his seruice here, in peace and quietnes one with another. And so I bid thee hartily farewell. At Bolton-Percie,  
in the Ancientie or liberties of  
Yorke, the 9. of Iulie,

1584.

*Thy hartie wel-willer in Christ,*

EDMUND BYNNY.

THE BOOKE OF  
Christian exercise, apper-  
taining to resolution.

THE CONTENTS OF THE The first  
*first part of this Booke, touching the* part.  
*helps of resolution to serve God.*

THE I CHAPTER.

I

Of the end and parts of this book, with a ne-  
cessarie aduertisement to the Reader.

*How necessarie a thing it is for a man to  
resolue to leaue vanitie, and to serue God.*

*What argument the diuel vseth to draw  
men from this resolution.*

*How wilfull ignorance doth increase,  
and not excuse sinne.*

*What minde a man should haue that  
would reade this treatise.*

THE II. CHAPTER.

2

How necessary it is to enter into earnest con-  
sideration and meditation of our estate :  
wherein is declared :

*That inconsideration herein is a great  
enemie to resolution.*

*What inconueniences grow thereby.*

*The nature, and commoditie of conside-  
ration.*

*Of the exact manner of meditating the  
particulars*

## The Contents.

*particulars of religion in the fathers of old  
and the fashion of beleeuing in grosse at  
this day.*

3

### THE III. CHAPTER.

Of the end (in generall) why man was created, and placed in this world : wherein is handled :

*How due consideration of this end helpeth a man to iudge of himselfe.*

*What mind a man should haue to creatures.*

*The lamentable condition of the world by want of this due consideration.*

*And the mischief thereof at the last day.*

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### THE IIII. CHAPTER.

Of the end of man more in particular : and of two speciall parts of the same, required at his hands in this life : wherein is discussed :

*How exactly both these parts are to be exercised.*

*The description of a Christian life.*

*The lamentable condition of our negligence herein.*

*The care and diligence of many of the fathers touching the same.*

*The remedies that they vsed, for the one part : and what monuments of pietie they left behinde, touching the other.*

The

**The Contents.**

*The indifferent estates of good and evil men: as well presently, and as the day of death: as in the life to come.*

**THE V. CHAPTER.**

5

*Of the severe account that we must yeeld to God, wherein is declared:*

*A principall point of wisdom in an accountant, for viewing of the state of his account before hand.*

*The maiestie of ceremonies and circumstances used by God at the first publication of his law in writing: and his severe punishment of offenders.*

*The sharpe speeches of our Saviour against sinners.*

*Why two iudgements are appointed after death.*

*The sudden coming of them both.*

*The demands in our accounts, at the generall iudgement.*

*The circumstances of horror and dread before, at, and after the same.*

*What a treasure a good conscience will then be.*

*The pitifull case of the damned.*

*How easily the dangers of those matters may be prevented in due time.*

**THE**

## The Contents.

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### THE VI. CHAPTER.

A consideration of the nature of sinne, and of a sinner: to shew the cause why God iustly vseth the rigour before mentioned, wherein is described:

*Gods infinite hatred to sinners.*

*The reasons why God hateth them.*

*That they are enemies to God and to themselves.*

*How God punisheth sinners: and of the bitter speeches in Scripture against sinners.*

*Of the seauen miseries and losses which come by sinne.*

*The obstinacie of sinners in this age.*

*Two principall causes of sin.*

*Of the danger to liue in sin.*

*How necessarie it is to feare.*

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### THE VII. CHAPTER.

Another consideration for the further iustifying of Gods iudgements, and declaration of our demerit, taken from the maiestie of God and his benefits toward vs: wherein is shewed:

*A contemplation of the maiestie of God and of his benefits.*

*Of the seuerall uses of Sacraments.*

*Divers complaints against sinners in the person of God.*

*Our intolerable contempt & ingratitude against*

## The Contents.

against so great a maiestie and benefactor.

Of great causes we haue to loue God be-  
side his benefita.

How he requireth nothing of vs but gra-  
titude.

That it refresh in due resolution to serue  
him.

An exhortation to this gratitude, with a  
short praier for a penitēt sinner in this case.

## THE VIII. CHAPTER.

8

Of what opinion and feeling wee shall bee,  
touching these matters at the time of our  
death, wherein is expressed:

The induration of some harts, kept from  
resolution by worldly respects.

Of the matters of terrour, paine and mi-  
serie, that principally molest a man at his  
death.

A contemplation of the terror, speech, or  
agitation of a sinner at the houre of death.

Of diuers apparitions and visions to the  
iust, and to the wicked lying a dying.

How at these miseries may be preuented.

## THE IX. CHAPTER.

9

Of the paines appointed for sinne after this  
life, and of two sorts of them, wherein is  
declared:

How God useth the motiue of threats to  
induce men to resolution.

of

## The Contents.

*Of the everlasting paine in hell, reserved for the damned, and common to all that are there.*

*Of the two parts thereof: that is, paine sensible, and paine of losse.*

*Vehemens coniectures touching the severitie of those paines.*

*Of the severall names of hell in diuine tongues.*

*Of the particular paines for particular offenders, peculiar in qualitie and quantitie to the finnes of each offender.*

*Of the worme of conscience.*

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## THE X. CHAPTER.

*Of the rewards, benefits, and commodities provided for Gods servants, wherein is declared:*

*How God is the best pay-maſter.*

*Of his infinite magnificence.*

*The nature, greatnes, and value of his rewards.*

*A description of Paradise.*

*Of two parts of felicitie in heauen.*

*A contemplation of the commodities of the said two felicities ioyned together.*

*The honour whereunto a Christian man is borne by baptiſme.*

*An admonition againſt ſecuritie in this life.*

THE

Sig B in bound  
after sig D

thence it is y<sup>e</sup> Christ and his holy saints  
 haue alwaies spoken so hardlie of the  
 small number that are in state of salua- Luk. 13. 23.  
 tion euen amongst Christians, & haue  
 uttered some speeches which seeme ve-  
 ry rigorous to flesh & bloud, and scarce  
 true, albeit they must be fulfilled: as, that  
*it is easier for a camell to go through a nee-* Matth. 19.  
*des eye, than for a rich man to enter into* Mark. 10.  
*heaven.* The reason of which saying (and  
 many moe) standeth in this, that a rich  
 man or worldling attending to heap ri-  
 ches, cannot attend to doe that which  
 he came for into this world, and conse-  
 quently neuer attaine heaven, except  
 God worke a miracle, and so cause him  
 to contemne his riches, and to vse them  
 onely to the seruice of God: as some-  
 times he doth, and wee haue a rare ex-  
 ample in the Gospell of Zacheus, who Luk 19.  
 being a very rich man, presently vpon  
 the entring of Christ into his house, and  
 much more into his hart by faith, gaue  
 halfe his goods vnto the poore, and of-  
 fered withall, that whosoever he had in-  
 iured, to him hee would make foure  
 times so much restitution.

7 But hereby now may be seene the *The lamentable state of*  
 lamentable state of manie thousande *men of the*  
 Christians in the world, which are so far *vworld.*  
 C off

*The first end.**The first part.*

off from bestowing their whole time and  
 trauell in the seruice of God, as they ne-  
 uer almost thinke of the same, or, if they  
 doe, it is with verie little care or atten-  
 tion. Good Lord, how manie men and  
 women bee there in the world, which  
 bearing the name of Christians, scarce  
 spend one hower of fower and twentie  
 in the seruice of God ! How manie doe  
 beat their brains about worldly matters  
 & how few are troubled with this care  
 How many find time to eat, drink, sleep  
 disport, decke and paint themselves out  
 to the world ; and yet haue no time to  
 bestow in this greatest busines of all o-  
 ther ! How manie spende ouer whole  
 daies, weeks, moneths, and yeres in hau-  
 king, hunting and other pastimes, with-  
 out making account of this matter  
 What shal become of this people ? What  
 will they say at the day of iudgement  
 What excuse will they haue ?

*A compa-  
 rison.*

8 If the merchants factor (which  
 spake of before) after many yeeres spent  
 beyond the seas, returning home to giue  
 accounts to his master, should yeelde  
 reckoning of so much time spent in sing-  
 ing, so much in dauncing, so much in  
 courting, and the like : who would not  
 laugh at his accounts ? But being full  
 the

When asked by his master, what time hee  
 bestowed on his merchandise which he  
 sent him for, if he should answer: None  
 at all, nor that he euer thought or stu-  
 died vpon that matter: who would not  
 thinke him worthie of al shame and pu-  
 nishment? And surely with much more  
 shame and confusion shall they stand at  
 the day of iudgement, who being pla-  
 ced here to so great a busines, as is the  
 seruice of almighty God, haue notwith-  
 standing neglected the same, bestowing  
 their studies, labours, and cogitations in  
 the vaine trifles of this world: which is  
 as much from the purpose, as if men be-  
 ing placed in a course to runne at a gol-  
 den game of infinit price, they should  
 haue their marke, and some step aside  
 after flies, or feathers in the ayre: and  
 some other stand still gathering vp the  
 dung of the ground. And how were these  
 men woorthie (trow you) to receiue so  
 great a reward as was proposed to the?  
 Wherefore (deare Christian) if thou  
 be wise, cōsider thy case while thou hast  
 time, follow the Apostles counsell, ex- Gal. 6.  
 ceuse thy own works, and waies, and de-  
 cease not thy selfe. Yet maist thou haue  
 grace to reforme thy selfe, because the  
 day-time of life yet remayneth: the

The small end.

The first part.

L. h. 9.

Luk. 12.

dreadfull night of death will ouertake thee shortly, when there wil be no more time of reformation. What will all thy labor and toyle in procuring of worldly wealth, profit or comfort thee at that houre, when it shall bee sayd to thee, as Christ sayd to thy like in the Gospell when hee was now come to the top of his worldly felicitie: *T thou foole, this night shall they take away thy soule, and then what shall haue the things, which thou hast gotten togesker? Beleeue me (deare brother) for I tell thee no vntrueth, one houre bestowed in the seruice of GOD, will more comfort thee at that time, than an hundred yeares bestowed in aduancing thy self and thy house in the world. And if thou mightest feele now the calamitie wherein thy poore hart shal be then, for omitting of this thing, which it should most haue thought vpon; thou wouldest take from thy sleep, and from thy meate also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one provideth for a mischief while time serueth: but the other, when it is too late*

10 Resolue thy selfe therefore good Christian while thou hast time. Resolue thy selfe without delay, to take in hand present

presently and to applie for the time to  
 come the great and weighty busines for  
 which thou wast sent hither: which one-  
 ly indeed is weightie & of importance :  
 and all others are meere trifles and va-  
 nities, but only so far forth as they con-  
 cerne this. Beleeue not the world, which  
 is running awrie in this poynt, is dete- *Ioh. 7. 8. 2.*  
 rmined by the Sauour : and euerie friend *1 Ioh. 2,*  
 thereof, pronounced an enemy to him  
 by his Apostle. Say at length vnto thy  
 Saviour, I do confesse vnto thee, O Lord, *A prayer*  
 I doe confesse and cannot denie, that I  
 haue not hether to attended to the thing  
 for which I was created, redeemed, and  
 placed here by thee : I doe see mine er-  
 rour, I cannot dissemble my grieuous  
 fault: and I do thank thee ten thousand  
 times, that thou hast giuen me the grace  
 to see it, while I may yet by thy grace  
 amende it : which by thy holie grace I  
 meane to do, and without delay to alter  
 my course: beseeching thy diuine maie-  
 stie, that as thou hast giuen me this light  
 of vnderstanding to see my danger, and  
 this good motion to reforme the same :  
 so thou wilt continue towards mee thy  
 blessed assistance, for performance of  
 the same, to thy honour and my soules  
 health, Amen.

## CHAP. IIII.

*Of the end of man in particular: and of the speciall things required at his hands in this life.*

**H**Auing spoken of the end of man in generall in the former Chapter, and shewed that it is to serue God; it seemed conuenient (for that the matter is of great and singular importance) to treat somewhat more in particular, wherein this seruice of God doth consist: that thereby a Christian may iudge of himselfe, whether he performe the same or no: and consequently whether hee doe the things for which he was sent into this world.

*Two parts  
of our end in  
this life.*

2. First therefore it is to be vnderstood, that the whole seruice which God requireth at a Christian mans hands in this life consisteth in two things: the one to flie euill: and the other to doe good. And albeit these two things were required of vs also before the comming of Christ (as appeareth by Dauid, whose commandment is generall: *Decline from euill, and doe good*: and by Esay the Prophet whose words are: *Leaue to do perversly, and learne to doe well*: ) yet much more particularly, and with farre greater reason are they demanded

*Psal. 36.*

*Esai. 3.*

manded at the hands of christian people, who by the death and passion of their redeemer, do receiue grace and force to be able in some measure to performe these two things, which the law did not giue, albeit it commanded the same.

3 But now wee being redeemed by *Rom. 6.*

Christ, and receiuing from him not onely the renewing of the same commaundement, for the performance of these two things, but also force and abilitie by his grace, whereby wee are made somewhat able to doe the same: wee remaine more bound thereto in reason and dutie than before, for that this was the fruite and effect of Christ his holie passion, as S. Peter saith: *That we being dead to sinne, should* *1. Pet. 2.*

*live vnto righteousness.* Or as Saint Paul more plainly declareth the same when he saith: *The grace of God our Sauiour hath* *Titus 2.*  
*appeared to all men, instructing vs to this end, that we renouncing all wickednes, and worldly desires, should live soberly, iustly, and godly in this world.*

4 These two things then are the service of God, for which we were sent into this world: the one to resist sinne: the other to follow good workes. In respect of *Two parts of the service of God.*  
*Ioh. 7.*  
*2. Cor. 10.*  
*1. Tim. 1.*  
*2. Tim. 2.*  
*Phil. 1.*

*Particular end.**The first part.*

Hebr. 10.

and 12.

Matt. 9. 10.

20.

Luk. 10.

1. Tim. 5.

Psal. 125.

Matth. 13.

souldiers doe alwaies lie in wait to resist their enemies, so ought we to resist sinne and the temptations thereof. And in respect of the second, wee are called labourers, stewards, farmers, and the like: for that as these mē attend diligently to their gaine and increase of substance in this life: so should wee doe good workes, to the glorie of God, and benefit of others here in this life.

§ These therefore are two speciall poynts which a Christian man should meditate vpon: two speciall exercises wherein hee should bee occupied: two speciall legs whereupon he must walke in the seruice of God: & finally, two wings whereby he must flie and mount vp vnto a Christian life. And whosoever wanteth either of these, though he had the other, yet can hee not ascend to any true godlinesse, no more than a bird can flie lacking one of her wings. I say that neither innocencie is sufficient without good workes: nor good workes any thing available, where innocencie from sinne is not. The later is euident by the people of Israel, whose sacrifices, oblations, prayers, and other good workes commended and commanded by God himselfe, were oftentimes abhominable to God: for that the

the doers thereof liued in\* sinne and wickednes, as at large the prophet Esay declarereth. The former also is made apparant by the parable of the foolish virgins, who, albeit they were innocent from sinne, yet because they gaue not attendance, they were shut out of the doores. And at the last day of iudgement Christ shall say to the damned, Because you clothed me not, fed me not, and did not other deedes of charitie appointed to your vocation: therefore goe you to euerlasting fire, &c. Both these points then are necessarie to a Christian to the seruice of God: and so necessarie as one without the other auaieth not, as I haue sayd. And touching the first, which is resisting of sin, wee are willed to do it euen vnto death, and with the losse of our blood (if it were neede) and in diuers places of Scripture, the holie Ghost willeth vs most diligently to prepare our selues to resist the diuell manfullie, which tempteth vs vnto sinne: and this resistance ought to be made in such perfect maner, as we yeeld not wittingly and willingly to any sinne whatsoeuer; either in worke, word, or consent of heart, inso- much that whosoever should giue secret consent of minde to the performance of a sin, if he had time, place, and abilitie

B.  
\* And because they rested in the outward ceremonie only.  
Esay. 1.  
Matth. 23.  
Luk. 13.  
Matth. 23.

Have we ought to resist sin.  
Heb. 12.  
Ephes. 5.  
Limes 4.  
1. Pet 5.

Matth 5.  
Exod. 12.  
Deut. 5.

Particular end.

The first part.

thereunto, is condemned by the holie Scripture in that sinne, euen as if hee had committed the same now in act. And

How we  
must doe  
good vverks

touching the second which is good workes, we are willed to doe them abundantly, diligently, ioyfully, and incessantly,

Ecc1.9.

for so saith the Scripture: *Whatsoever thy hand can doe, doe it instantly.* And againe,

Ecc1.1.

*Walke worthie of God, fructifying in euery good worke.* And againe, S. Paul saith: *Let*

Gal.6.

*vs doe good workes vnto all men.* And againe in the very same place, *Let vs neuer leane off to doe good, for the time will come when we shall reape without end.* And in

1. Cor. 15.

another place he willeth vs, *To be stable, immoueable, and abundant in good workes, knowing that our labour shall not be unprofitable.*

A description  
of a Christian.

Eph. 5.

6 By this it may bee seene (deare brother) what a perfect creature is a good Christian, that is, as S. Paule describeth him: *The hand worke of God, and creature of Christ to good workes, wherein hee hath prepared that he should walke.* It appeareth (I say) what an exact life the true life of a Christian is: which is a continual resistance of all sinne, both in thought, worde, and deede, and a performance or exercise of all good workes, that possible he can deuise to doe. What an angelicall

life

life is this? Nay more than angelicall, for that Angels being now placed in their glorie, haue neither temptation of sinne to resist, nor can doe any worke (as wee may) for to increase their further glorie.

7 If Christians did liue according to this their dutie, that is, in doing all good that they might, and neuer consenting to euill: what neede there almost any temporall lawes? What a goodly common wealth were Christianitie? Who will not maruell at the rare examples of many good forefathers of ours, wherein such simplicitie, such truth, such conscience, such almesdeedes, such sinceritie, such vertue, such religion and deuotion, is reported to haue bin? The cause was for that they studied vpon these two points of a Christian mans dutie, and laboured for the performance thereof, every man as God gaue him grace. And wee because wee looke not into these matters, are become as loose and wicked in life, as euer the Gentiles or Infidels were. And yet is GOD the same GOD still, and will accept at our handes no other account, than wee did of those forefathers of ours, for the perfourmance of these two parts.

*The perfection  
of a Christian,*

parts of our dutie towards him. What then shall become of vs, which doe not liue in any part as they did? And to enter yet somewhat more into the particular consideratiō of these things, who is there now adayes amongst common Christians (for no doubt there bee in secret many seruants of God which doe it) but of those which beare the name of Christians and most stirre abroad in y world, who is there (I say) that taketh any paine about the first point, that is touching the resisting of the concupiscence of sinne?

*August. lib. 2  
cont. Iul. &  
lib. 1. de pec-  
cat. mer.  
cap. ult. 10.  
Cassian lib.  
5. cap. 12. &  
inceps.*

Which concupiscence, or natural motion of sinne, remaining in vs, as a remnant of our naturall maladie in punishment of the sinne of our first father Adam, is left in vs now after baptisme, *ad agonem*, that is, to strue withall, and to resist. But alas, how many bee there which doe resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commonly consent of hart to euery motion that commeth with pleasure: of couetousnes, of anger, of reuēge, of pride, of ambition, and (aboue all) of lecherie, and other filthie sins of the flesh, knowing notwithstanding (by the protestation of our Sauour Christ himselfe) that euery

*Matth. 5.*

such

such consent of heart, is as much in substance of sinne, as the act, and maketh the soule guiltie of eternall damnation.

8 It is a wonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, and labour, good men in olde time did take about this matter of resisting sinne, and how little we take now. Iob the iust, hauing lesse cause to feare than we, sayth of himselfe: *I did feare all my doings* (Iob. 9.

*Lord) considering that thou dost not pardon such as offend thee.* But the good king Dauid, which had now tasted Gods heauie hand for consenting to sin before, sheweth himselfe yet more carefull and fearfull in the matter, when he saith: *I did meditate in the night time together with my heart, and it was my whole exercise, and I did dash or sweep mine owne spirit within me.* P. al. 76.

What a diligent examination of his conscience, thoughts and cogitations was this in a king? And all this was for the auoyding and resisting of sinne: as also it was in Saint Paule, who examined his owne conscience so narrowly, and resisted all temptations with such diligence, and attention, as he could pronounce of himselfe, that to his knowledge he was in his ministerie guiltie of nothing: albeit hee doth

*Particular end.**The first part.*

2. Cor. 12.

2. Cor. 6.  
and 11.

1. Tim. 1.

2. Cor. 9.

*Remedies  
used by the  
ancient fa-  
thers for re-  
sisting of sin.*

doth confesse in another place, that he  
had most vile and strong temptations  
of the flesh layd vpon him of the diuell  
by Gods appointment. Yet by the grace  
of Christ he resisted and ouercame all.  
For the better performance whereof, it  
is likely that he vsed also these externall  
helpes and remedies of true fasting,  
earnest praying, diligent watching, and  
seuere chastising of his bodie by conti-  
nuall and most painfull labour in his  
vocation, whereof he maketh mention  
in his writings. As also all godly men  
(by his example) haue vsed the like  
helpes since, for the better resisting of  
finfull temptations when neede requi-  
red, and the like. Whereof I could here  
recite great store of examples out of  
the holie fathers: which would make a  
man to wonder, and affraid also (if he  
were not past feare) to see what extreme  
paine, and diligence those first Chris-  
tians tooke, in watching euery little  
sleight of the diuell, and in resisting e-  
uerie little temptation or cogitation of  
finne: whereas we neuer thinke of the  
matter, nor make account either of co-  
gitation, consent of hart, word, or worke,  
but do yeeld to all, whatsoeuer our con-  
cupiscence moueth vs ynto, do swallow  
down

owne euery hook layd vs by the diuel:  
and most greedilie doe deuour euerie  
poysoned pleasant bait which is offered  
by the enemye for the destruction of  
our soules: and thus much about resist-  
ing of sinne.

9 But now touching the second point, *How much*  
which is continuall exercising of our *we faile in*  
selues in good workes, it is euident in it *doing good*  
selfe, that wee vtterly faile (for the most *workes.*  
part of vs) in the same I haue shewed  
before how wee are in Scripture com-  
manded to doe them, without ceasing,  
and most diligētly whiles we haue time  
of day to do them in: for as Christ saith;  
*The night will come when no man shall* Ioh. 6.  
*worke any more.* I might also shew how  
certaine of our forefathers the saints of  
God, were most diligent and carefull in  
doing good workes in their daies, euen  
as the husbandman is carefull to cast  
seed into the ground whiles faire wea-  
ther lasteth, & the merchant to lay out  
his money whiles the good market en-  
dureth. They knew the time would not Gal. 6.  
last long which they had to work in: and Phi. 2.  
therefore they bestirred themselues  
whiles opportunitie serued: they neuer  
ceased, but came from one good worke  
to another, well knowing what they  
did,

**Particular end.****The first part.**

did, and how good and acceptable seruice it was vnto God.

**B.**  
 \*Although many such things were done so superstitious and very ill vses: yet euen then also were they some times sufficient testimonies of a great care to doe well (so farre as their knowledge serued them) in so manie as did not wilfullie erre, but were desirous to know the truth, and to doe accordingly. And so may also those be (in u h a sense) examples to vs.

**10** If there were nothing else to proue their wonderfull care and diligence herein: yet the infinite \*monuments of their almesdeedes, yet extant to the worlde, are sufficient testimonies of the same: to wit, the infinit Churches builded, and indued with great and abundant maintenance for the ministers of the same: so many Schooles, Colleges, Vniuersities: so many bridges, highwaies and publike commodities. Which charitable deedes (and a thousand moe both priuate and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gaue of their abundāce, but also saued from their owne mouthes, and bestowed it vpon deedes of charitie, to the glorie of God, and benefit of others. Whereas we are so farre off from giuing away our necessities, as we will not bestow our very superfluities: but will imploy them rather vpon hawkes and dogges, and other bruit beasts, and sometimes also vpon much viler vses, than to the reliefe of our poore brethren.

**11** Alas (deare brother) to what a carelesse and senselesse estate are wee come; touching

touching our owne saluation and damnation? Saint Paule crieth out vnto vs; *Worke your owne saluation with feare and trembling*: and yet no man for that maketh account thereof. Saint Peter warneth vs grauely and earnestly; *Brethren, take you great care to make your vocation and election sure by good workes*: and yet who (almost) will thinke vpon them? Christ himselte thundreth in these words, *I tell you, make your selues friends (in this world) of uniuersall mammon, that when you faint, they may receiue you into eternall tabernacles*. And yet for all that we are not moued herewithall: so dead we are, and lumpish to all goodnes.

12 If God did exhort vs to good deeds for his owne commoditie, or for any gain that hee is to take thereby: yet in reason we ought to pleasure him therein, seeing we haue receiued all from his only liberallitie before. But seeing he asketh it at our hands for no need of his owne, but onely for our gaine, and to pay vs home againe with aduantage: it is more reason wee should hearken vnto him. If a common honest man vpon earth should inuite vs to doe a thing, promising vs of his honestie a sufficient reward, we would beleue him: but God making infinite promises vnto

*Particular end.**The first part.*

Luk. 22.

Math. 13.

Rom. 8.

Apoc. 22.

vnto vs in Scripture of eternall reward  
to our well doing (as that we shall eate  
with him, drinke with him, raigne with  
him, possesse heauen with him, and the  
like) cannot moue vs notwithstanding  
to the workes of charitie. But becaule  
those forefathers of ours were mooued  
herewithall, as hauing hearts of softer  
mettall than ours are of, therefore they  
brought forth such abundant fruit as I  
haue shewed.

*The differēt  
state of a  
good & euill  
man at the  
day of death.*

13 Of all this then that I haue sayd,  
the godly Christian may gather, first the  
lamentable estate of the world at this  
day, when amongst the small number  
of those which beare the name of Chri-  
stians, so many are like to perish for not  
performing of these two principall  
poynts of their vocation. Secondly, he  
may gather the cause of the infinite dif-  
ference of reward for good and euill in  
the life to come, which some men will  
seeme to maruell at: but indeed is most  
iust and reasonable, considering the  
great diuersitie of life in good and euill  
men whiles they are in this world. For  
the good man doth not onely endeouour  
to auoyd sinne: but also by resisting the  
same, daily and hourely increaseth in  
the fauour of God. The loose man by  
yeelding

yeelding consent to his concupiscence,  
doth not onely lose the fauour of God,  
but also doubleth sinne vpon sinne  
without number. The good man, besides  
auoyding sin, doth infinite good works,  
at the least wise in desire and heart,  
where greater abilitie serueth not. But  
the wicked man neither in heart nor  
deede doth any good at all, but rather  
seeketh in place thereof to doe hurt.  
The good man imployeth all his minde,  
heart, words, and handes to the seruice  
of God, and of his seruants for his sake.  
But the wicked man bendeth all his  
force and powers both of bodie and  
minde, to the seruice of vanities, the  
world and his flesh. Insomuch, that as  
the good man increaseth houely in the  
seruice of God, to which is due increase  
of grace, and glorie in heaven: so the  
euill from time to time, in thought,  
worde or deede, or in all at once, hea-  
peth vp sinne and damnation vppon  
himselfe, to which is due vengeance,  
and increase of torments in hell: and  
in this contrarie course they passe o-  
uer their liues for twentie, thirtie, or  
fortie yeares, and so come to dye. And  
is it not reason now, that seeing there  
is so great diuersitie in their estates:  
there

Gal. 6.

there should be as great or more diuersitie also, in their reward? Especially seeing God is a great God, and rewardeth small things with great wages, either of euerlasting glorie, or euerlasting paine. Thirdly, and lastly, the diligent and carefull Christian may gather of this what great cause he hath to put in practise the godly counsell of Saint Paul, which is, *That euery man should proue and examine his owne workes.* And so bee able to iudge of himselfe, in what case hee standeth: and if vpon this examination he finde himselfe awrie, to thanke God of so great a benefit, as is the reuealing of his danger, whiles yet there is time and place to amend. No doubt many perish daily by Gods iustice in their owne grosse ignorance: who if they had receiued this speciall fauour, as to see the pit before they fell in, it may bee they would haue escaped the same. Vse Gods mercie to thy gaine then (gentle brother) and not to thy further damnatiō. If thou see by this examinatiō, that hitherto thou hast not led a true Christian life: resolute thy selfe to begin now; and cast not away wilfully y<sup>e</sup> precious soule of thine, which Christ hath bought so dearely, and which hee is most readie to saue, and to indue with grace and eternall glorie, if thou wouldest

wouldest yeeld the same into his hands,  
and bee content to direct thy life according to his most holie, easie, and sweete commandements.

## CHAP. V.

*Of the seuerer account that we must yeeld to  
God of the matters aforesaid.*

**A**Mongst other points of a prudent  
seruant this is to bee esteemed one  
principall, to consider in euery thing com-  
mitted to his charge, what account shall  
bee demaunded touching the same: also  
what maner of man his master is: whe-  
ther gentle, or rigorous, milde or sterne,  
carelesse or exquisite in his accounts: also  
whether he bee of abilitie to punish him  
at his pleasure, finding him faultie: and  
finally, how he hath dealt with others be-  
fore in like matters: for according to these  
circumstances (if he bee wise) he will go-  
uerne himselfe, and vse more or lesse dili-  
gence in the charge committed.

*A principall  
point of wis-  
dome in a  
seruant.*

2 The like wisdom would I coun-  
sell a Christian to vse, in the matters before  
recited: to wit, touching our ende for  
which God sent vs hither, and the two  
principall points thereof enioyned for our  
exercise in this life: to consider (I say) what  
account

*A necessarie  
considera-  
tion.*

account we shall be demaunded for the same, in what manner, by whome, with what seueritie, with what danger of punishment, if we be found negligent and retchlesse therein.

3 For better vnderstanding whereof, it is to bee noted first, with what order, and with what ceremonies, and circumstances God gaue vs this charge, or rather made and proclaimed this law of our behauour and seruice towards him. For albeit he gaue the same commandement to Adam in the first creation, and imprinted it afterwards by nature into the heart of each man before it was written, (as S. Paul testifieth) yet for more plaine declarations sake, and to conuince vs the more of our wickednes (as the same Apostle noteth) he published the same law in writing tables, vpon the mount Sinay: but with such terror, and other circumstances of maiestie (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers therof. Let any man reade the nineteenth chapter of Exodus, & there he shall see what a preparation there was for the publishing of this law. First God calleth Moses vp to the hill, and there reckoneth vp many of the bene-

Rom. 2.

Rom. 7.

Gal. 3.

Heb. 12.

Exod. 19

*The dread-  
full publica-  
tion of the  
law.*

fcs

things which hee had bestowed vpon the  
 people of Israel: and promisseth them  
 many moe, if they would keepe the law  
 which he was then to giue them. Moses  
 went to the people, and returned an-  
 swere againe, that they would keepe it.  
 Then caused God the people to bee  
 sanctified against the third day, to wash  
 all their garments, and that no man  
 should companie with his wife: also to  
 bee charged that none vpon paine of  
 death should presume to mount vp to  
 the hill but Moses alone, and that who-  
 soeuer should dare but to touch the hill,  
 shoulde presentlie bee stoned to death.  
 When the third day was come, the An-  
 gels (as Saint Stephen interpreteth it) Act. 7.  
 were readie to promulgate the law. The  
 trumpets sounded mightily in the ayre;  
 great thunder brake out from the skie,  
 with fierce lightnings, horrible cloudes,  
 thicke mists, and terrible smoake ri-  
 sing from the mountaine. And in the  
 midst of all this maiestic, and dread-  
 full terrour, God spake in the hea-  
 uing of all: *I am thy Lorde God which* Exod. 20.  
*haue brought thee out of the land of E-* Deut 5.  
*gypt: me onely shalt thou serue:* and the  
 rest which followeth, contayning a  
 perfect description of our duetie in  
 this

this life, commonly called the ten commandments of God.

4 All which terror and maiestie, the Apostle himselfe, as I haue sayd, applieth to this meaning, that wee should greatly tremble to breake this law, deliuered with such circumstances of dread and feare: signifying also hereby, that the execution of this law, must needs bee with greater terror at the day of iudgement, seeing that the publication thereof, was with such astonishment and dread. For so we see alwaies great princes lawes to be executed vpon the offenders with much more terror than they were proclaimed. And this may bee a forcible reason to moue a Christian to look vnto his dutie.

Gods punishments.

5 Secondly, if we consider the sharpe execution vsed by God vpon offenders of this law, both before it was written and since; we shall finde great cause of feare also: as the wonderfull punishment vpon Adam, and so many millions of people besides, for his one fault: the drowning of all the world together: the burning of Sodom and Gomorra with brimstone: the reprobation of Saul: the extreme chastisement of Dauid, and the like. Which all being done by God with such rigor, for lesse and fewer sinnes than ours are

Gen. 3.

Gen 7.

Gen. 19.

1. R. g. 28.

2. R. g. 12.

and also vpon them, whom he had more  
cause to spare than he hath to tolerate  
us; may bee admonishments what wee  
must look for at Gods hands, for breach  
of this law of seruing him in this life.

Thirdly, if we consider the speeches *Christ's spee-*  
and behauour of our Lord and master *ches.*  
Christ in this matter, we shall haue yet  
more occasion to doubt our owne case:  
who albeit he came now to redeeme vs,  
and to pardon all, in all mildnes, humi-  
lie, clemencie and mercie: yet in this  
point of taking accounts, he is not wont  
to shew but austeritie & great rigor, not  
onely in words, and familiar speeches  
with his Apostles: but also in examples  
and parables to this purpose. For so in  
one parable he daneth that poore ser-  
uant to hell (where should bee weeping *Math. 25.*  
and gnashing of teeth) onely for that  
he had not augmented his talent deli-  
uered him. And Christ confesseth there  
of himselfe, that he is a hard man, rea-  
soning where he sowed not, and gathering  
where he cast not abroad: expecting al-  
l advantage at our hands, for the ta- *Math. 24.*  
lents lent vs, and not accepting only his  
owne againe. And consequently threa-  
ning much more rigor to them which  
shall mispend his talents, as the most of

## Of account.

## The first part.

- vs doe. Againe, he damneth the seruants  
 Matth. 22. whom he found asleep: he damneth the  
 poore man, which was compelled to  
 come in to the wedding, onely for that  
 he came without a wedding garment.  
 Matth. 25. he damned the five foolish virgins, for  
 that they had not their oyle with them,  
 and were not readie (iumped at the very  
 houre) to go in with him, and would not  
 know them when they came after: and  
 finally, he promiseth to damne all those  
 (without exception) which shall work  
 iniquitie, as S. Matthew testifieth.

- 7 Moreouer, being asked by a certain  
 ruler on a time, how he might be saued,  
 hee would giue him no other hope (so  
 long as he sought saluation by his works)  
 though he were a prince, but only this:  
 Luk. 18. *If thou wilt enter into life, keepe the commandments of God.*  
 Matth. 19. And talking with his disciples  
 at another time of the same matter,  
 he giueth the no other rule of their  
 Luk. 14. life, but this: *If ye loue me, keepe my commandments.*  
 As who should say, if you  
 were neuer so much my disciples, if you  
 breake my commandments, there is no  
 more loue nor friendship betwixt you  
 And Saint Iohn (which best of all others  
 knew his meaning herein) expounded  
 it in this sense, when hee saith: *If a man*  
 (saith

faith he) knoweth God, and yet keepeth not his commandments, he is a liar, & the truth is not in him. And more yet (to take away all hope or expectation from his disciples of any other way pleasing him than by keeping his commandments) hee saith in another place, that *He came not to take away the law, but to fulfill it*: and straightway he inferreth vpon the same; *Who soeuer therefore shall breake one of the least of these commandments, shall be called the least in the kingdome of heauen.* For which cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They should teach men to obserue all his commandments whatsoever.* Math. 5. Math. 28.

8 By which appeareth the seuerer meaning that Christ had touching our account for the keeping of his commandments in this life. The which also may be gathered by that, being asked whether the number were small of them that should be saued: he counselleth men to strue to goe into the straight gate: for that, many should be shut out, as euen of them which had eaten and drunken with him, and had enioyed the corporall presence of his blessed bodie, but had not regarded to liue as he commanded

Of account.

The first part.

Ioh. 5.

Matth. 5.

Matth. 12.

manded them. In which case he signifieth, that no respect or friendship must take place with him at the last day: for which cause he sayd to the man whom he had healed at the fish pooles side in Ierusalem: *Beho'd, now thou art whole, so thou sinne no more, leaſt worſe come to thee than before.* And generally he warneth vs in S. Matthewes Goſpell, that wee agree with our aduerſaries, and make our accounts ſtraight in this life: otherwiſe we ſhall pay the vttermoſt farthing in the life to come. And yet more ſeuerely hee ſaith in another place; *that we ſhall render account at the day of iudgement, for euery idle word which wee haue ſpoken.*

9 Which day of iudgement he warneth vs of before, and foretelleth the rigor and danger in ſundrie places of ho-  
lie Scripture, to the end we ſhould preuent the ſame: and ſo direct our liues while we haue time in this world, as we may preſent our ſelues at that day without feare & danger, or rather with great ioy and comfort: when ſo many thouſands of wicked people ſhall appeare there, to their eteinal confuſion.

Of the day of  
iudgement.

10 And becauſe there is nothing which ſo fitly ſheweth the ſeueritie of

Chri

Christ in taking our account at the last day, as the order & maner of this iudgement described most diligently by the holy Scripture it selfe : it shall make much for our purpose, to consider the same. And first of all, it is to be noted, that there be two iudgements appointed after death : whereof the one is called particular : whereby each man presently vpon his departure from this world, receiueth particular sentence, either of punishment, or of glorie, according to his deedes in this life (as Christs owne words are) whereof we haue examples in Lazarus and the rich glutton, who were presently caried the one to paine, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacie, as S. Austen affirmeth. The other iudgement is called generall, for that it shall be of all men together in the end of the world, where shall a final sentence be pronounced (either of reward or punishment) vpon all men that euer liued, according to the workes, which they haue done, good or bad, in this life : and afterward neuer more questio be made of altering their estate, that is, of easing the paine of the one, or ending the glorie of the other.

*Two iudgements after death.*

*Ioh. 5.*

*Matth. 25.*

*and 16.*

*Luk 16.*

*Lib. 2. de anima, cap. 6.*

*1. Cor. 5.*

The particu-  
lar iudge-  
ment.

Aug. tract.  
42. in lib.

Why there  
bee two  
iudgements  
appointed.

I

2

II Now as touching the first of these two iudgments, albeit the holy ancient fathers, especially Saint Austen, do gather and consider diuers particulars of great seueritie and feare (as the passage of our soule from the bodie to the tribunall seate of God, vnder the custodie both of good and euill angels: the feare shee hath of them: the sudden strangenes of the place where she is: the terror of Gods presence: the straight examination she must abide, and the like:) yet for that y most of these things are to bee considered also in the second iudgement which is generall: I wil passe ouer to the same, noting onely certaine reasons yeelded by the holie fathers, why GOD after the first iudgement wherein he had assigned to each man according to his deserts in particular, would appoint moreouer this second generall iudgement. Whereof the first is, for that the bodie of man rising from his sepulcher, might be partaker of the eternall punishment or glorie of the soule: euen as it hath been partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonoured and put to confusion here in the world publikely: so much more

more hee might shew his maiestie and power, at that day in y<sup>e</sup> sight of all creatures: and especiallie of his enemies.

The third is, that both the wicked and good might receiue their reward openly, to more confusion, and hart-griefe of

3

the one, and to the greater ioy and triumph of the other, who commonly in this world haue been ouerborne by the wicked. The fourth is, for that euill men

4

when they dye, doe not commonly carrie with them all their demerit & euill:

for that they leaue behinde them either their euill example, or their children,

and familiars corrupted by them: or els bookes and meanes which may in time

corrupt others. All which being not yet done, but comming to passe after their

*Consider well  
in this reason  
good reader.*

death, they cannot so conueniently receiue their iudgement for the same presently: but as the euill falleth out, so

their paines are to bee increased. The like may bee sayd of the good. So that

(for examples sake) Saint Pauls glorie is increased daily and shall be vnto the

worlds end, by reason of them that daily profit by his writings and example: and

the paines of the wicked are for the like reason daily augmented. But at the last

day of iudgement, shall be an end of all

Of account.

The first part.

our doings, and then it shall be seene euidently, what each man is to haue in the iustice and mercie of God.

Of the general  
rall day of  
iudgement.

12 To speake then of this seconde iudgement general and common for all the world, wherein as the scripture saith: *God shall bring into iudgement euerie error which hath been committed.* There are diuers circumstances to be considered, & diuers men do set down the same diuerslie: but in mine opinion, no better, plainer, or more effectuell declaration can be made therof, then the verie scripture maketh it selfe, setting foorth vnto vs in most significant words, all the maner, order, and circumstances with the preparation thereunto as followeth.

Luk. 21.  
Matth. 24.  
Mark. 13.

13 At that day there shal be signes in the sun, and in the moon, & in the stars: the sun shall be darkened: the moon shal giue no light: the stars shal fall from the skies: & all the powers of heauen shal be mooued: the firmament shal leaue his situation with a great violence: the elements shall be dissolued with heat: & the earth, with al that is in it, shall be consumed with fire: the earth also shal mooue of her place, & shall flie like a little deer or sheepe. The distresse of nations vpon the earth shall be great, by reason of the confusion

Esa. 13.

confusion of the noise of the sea and  
 floods, and men shall wither away for  
 feare and expectation of these things,  
 that then shall come vpon the whole  
 world. And then shall the signe of the  
 sonne of man appeare in the skie, and  
 then shall all the tribes of the earth  
 mourne and waile: and they shall see  
 the son of man comming in the cloudes 1. Cor. 15.  
 of heauen with much power and glorie,  
 great authoritie and maiestie. And then Matth. 25.  
 in a moment, in the twinckling of an  
 eye, he shall send his Angels with a trū-  
 pet, and with a great crie at midnight,  
 and they shall gather together his elect  
 from the foure parts of the world, from  
 heauen to earth. All must be presented 2. Cor. 5.  
 before the iudgement seate of Christ,  
 who will bring to light those things 1. Cor. 4.  
 which were hidden in darknes, and will  
 make manifest the thoughts of mens  
 harts: and whatsoeuer hath bin spoken Luk 12.  
 in chambers in the eare, shall be prea-  
 ched vpon the house top. Account shall  
 be asked of euery idle word, and he shall  
 iudge our very righteousness it selfe. Psal. 74.  
 Then shall the iust stand in great con-  
 stancie against those which haue afflic- Sap. 5.  
 ted them in this life: and the wicked  
 seeing that, shall be troubled with an

*Of accounts*

- Luke 23.** horrible feare, and shall say to the hills; Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the anger of the lambe, for that the great day of wrath is come. Then
- Apoc. 6.**
- Matth. 25.** shall Christ separate the sheepe from the goates, and shall put the sheepe on his right hand, and the goates on the left, and shall say to those on the right hand: Come yee blessed of my father, possesse the kingdome prepared for you from the beginning of the world: I was hungrie and you gaue me to eate: I was a stranger, and you gaue me harbor: I was naked, and you clothed me: I was in prison, and you came to me. Then shall the iust say, O Lord, when haue we done these things for thee? And the King shall answer: Trulie when you did them to the least of my brothers, you did it to me. Then shall he say to them on his left hand: Depart from me (you accursed) into euerlasting fire, prepared for the diuell and his angels: for I was hungrie, and you fed me not: I was a stranger, and you harboured me not: I was naked, and you clothed me not: I was sicke, and in prison, and you visited me not. Then shall they say: O Lord, when haue we seene thee hungrie or thirstie,

thirstie, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee? And he shall answer: Verilie, I tell you, seeing you haue not done it to one of these lesser, you haue not done it to me. And then these men shall goe into eternall punishment: and the iust into life euerlasting.

14 Tell me what a dreadfull preparation is heere laid downe? How many circumstances of feare and horror? It shall bee (saith the scripture) at midnight, when commonly men are asleep: it shall be with hidious noise of trumpets, sounde of waters, motion of all the elements: what a night will that be trowest thou, to see the earth shake, the hills and dales mooued from their places, the moone darkened, the stars fall downe from heauen, the whole element shiuered in peeces, and all the world on a flaming fire?

15 Can any tongue in the world expresse a thing more forcible than this matter is expressed by Christ, the Apostles, and prophets themselves? What mortall heart can but tremble in the midst of this vnspeakeable terror? It is maruel if the very iust men and the Angels themselves are said to feare it? And then.

*Of account.**The first part.*

1. Pet. 4.

then (as S. Peter reasoneth) *If the iust shall scarce bee saued: where shall the wicked man & sinner appeare?* What a dreadfull day will it be for the careles & loose Christian (which hath passed his time pleasantly in this world) when he shall see so infinite a sea of feares and miseries to rush vpon him?

16 But besides all these most terrible and fierce preparations, there will bee many other matters, of no lesse dreadfull consideration: as to see all sepulchers open at the sound of the trumpet, and to yeeld forth al their dead bodies, which they haue receiued from the beginning of the world: to see all men, women and children, kings & Queenes, Princes and Potentates, to stande there naked in the face of all creatures: their sinnes reuealed, their secret offences layd open, done and committed in the closets of their palaces, and they constrained & compelled to giue accounts of a thousand matters, whereof they would disdaine to haue been told in this life: as how they haue spent the time: how they haue imployed their wealth: what behauiour they haue vsed towards their brethren: how they haue mortified their senses: how they haue ruled their

*The demands  
at the last  
day.*

their appetites : how they haue obeyed the inspirations of the holy Ghost : and finally how they vsed all good gifts in this life?

17 Oh (deare brother) it is vnpossible to expresse what a great treasure a good conscience will be at this day : it will be more worth than ten thousand worlds, for wealth will not helpe: the iudge will not be corrupted with money: no intercession of worldly friends shall preuaile for vs at that day, no not of the Angels themselues: whose glorie shall be then as the prophet saith: *To binde kings in fessers, and noble men in iron manacles, to execute vpon them the iudgements prescribed, and this shall be glorie to all his saints.* Alas, what will all those wise people do then, that now liue in delites, and can take no paine in the seruice of GOD? What shift will they make in those extremities? Whither will they turne the? Whose helpe will they craue? They shal see all things crie vengeance about them: all things yeeld them cause of feare and terror: but nothing to yeeld them any hope of comfort. Aboue them shall be their iudge offended with them for their wickednes: beneath them hell open, and the cruell fornace ready boiling

Psal. 149.

A pitifull  
case.

Anselm.

ling to receiue them : on the right hand shall be their sinnes accusing them ; on the left hand the diuels ready to execute Gods eternall sentence vpon them : within them their conscience gnawing ; without them all damned soules bewayling : on euery side the world burning. Good Lord what will the wretched sinner doe, enuironed with all these miseries ? How will his heart sustaine these anguishes ? What way will he take ? To goe backe is impossible : to go forward is intollerable. What then shall hee doe, but (as Christ foretelleth) he shall drie vp for very feare : seek death, and death shall flie from him : crie to the hils to fall vpon him, and they refusing to doe him so much pleasure, he shall stand there as a most desperate forlorne, & miserable caitife wretch, vntill he receiue that dreadfull and irreuocable sentence: *Go you accursed into everlasting fire.*

Matth. 24.  
Apoc. 6.  
Apoc. 9.

Matth 25.  
*The last sentence pronounced.*

18 Which sentence once pronounced, consider what a dolefull crie and shout will straight follow. The good reioycing and singing praises in the glorie of their Sauour, the wicked bewailing, blaspheming, and cursing the day of their natiuitie. Consider the intollerable vpbrayding of the wicked infernal spirits, against these miserable condemned soules, now deliue-

red

red to them in praie for euer. With how bitter scoffs and taunts will they hale them on to torments? Consider the eternall separation that then must bee made of fathers and children; mothers and daughters; friends and companions: the one to glorie, the other to confusion, without euer seeing one the other againe: and (that which shall be as great a griefe as any other; if it be true that some conceiue, that our knowledge one of another heere on earth shall so farre remaine) the sonne going to heauen shall not pittie his owne father or mother going to he'l, but shall reioyce at the same, for that it turneth to Gods glorie for the execution of his iustice. What a separation (I say) shall this bee? What a farewell? Whose heart would not breake at that daye, to make this separation, if a heart could breake at that time, and so end his paines? But that will not bee. Where are all our delites now? Where are all our pleasant pastimes become? Our brauery in apparel, our glistering in gold, our honor done to vs with cap and knee, all our delicate fare, all our musicke, all our wanton dalliances and recreations we were wont to haue, all our good friends & merrie cōpanions, accustomed to laugh, & to disport the time  
with

with vs? Where are they become? Oh (deare brother) how lowre will all the pleasures past of this worlde seeme at that houre? How dolefull will their memorie bee vnto vs? How vaine a thing will all our dignities, or riches, our possessions appeare? And on the contrarie side, how ioyfull will that man bee, that hath attended in this life to liue virtuously, albeit with paine and contempt of the world? Happie creature shall he bee that euer he was borne, and no tongue but Gods can expresse his happines.

The conclusion.

19 And now to make no other conclusion of all this, but euen that which Christ himselfe maketh: let vs consider how easie a matter it is now for vs (with a little pain) to auoid the danger of this day, and for what cause it is foretolde vs by our most mercifull iudge & Sauour, to the end wee should by our diligence auoide it. For thus he concludeth after all his former threatnings; *Videte, vigilate, &c.* Looke about you, watch and pray ye, for you know not when the time shal be. But as I say vnto you, so I say vnto al, be watchful. And in another place, hauing reckoned vp all the particulars before recited, lest any man shuld doubt that all should not be fulfilled, he saith;

Mark. 13.

Heaven

Heaven and earth shall passe, but my words shall not passe. And then hee addeth this exhortation; Attend therefore unto your selves that your hearts be not overcome with banquetting, and drunkennes, and with the cares of this life, and so that day come upon you suddenly. For he shall come as a snare upon them which inhabit the earth: be you therefore watchfull, and alwaies pray, that you may be worthie to escape all these things which are to come, and so stand confidently before the Sonne of man at this day. What a friendly and fatherly exhortation is this of Christ? Who could desire a more kinde, gentle, or effectuall forewarning? Is there any man that can pleade ignorance hereafter? The very like conclusion gathered S. Peter out of the premises, when he sayth; The day of the Lord shall come as a theefe: in which the elements shall be dissolued, &c. Seeing then all those things must bee dissolued: what manner of men ought we to be in holy conuersation, and pietie, expecting and going on to meete the comming of that day of the Lord, &c. This meeting of the day of iudgement (which Saint Peter speaketh of) is an earnest longing after it, which neuer is had, vntill first there goe before a due examination of our estate, and speedie amendment

*The nature of sin.**The first part.*

Eccle. 13.

deinent of our life past. Therefore saith  
most notably the wise man; *Provide thee  
of a medicine before the sore come, and exa-  
mine thy selfe before iudgement: & so shall  
thou finde propitiation in the sight of God.*

1. Cor. 11.

To which S. Paul agreeth when he saith,  
*If we would iudge our selues, we should not  
be iudged.* But because no man entreth in-  
to due iudgement of himselfe, and of his  
own life: thereof it commeth, that so few  
doe preuent this latter iudgement; so few  
are watchfull, & so many fall a sleep in ig-  
norance of their owne danger. Our Lord  
giue vs grace to looke better about vs.

## CHAP. VI.

*A consideration of the nature of sin, and of a  
sinner: for the iustifying of Gods seueri-  
tie shewed in the Chapter before.*

**T**O the ende that no man may iustlie  
complaine of the seuer account  
which GOD is to take of vs at the last  
day, or of the seueritie of his iudgement  
set downe in the Chapter before: it shall  
not be amisse to consider in this Chapter  
the cause why God doth shew such seue-  
ritie against sinne and sinners, as both by  
that which hath been said, doth appeare,  
and also by the whole course of holy scrip-  
ture,

sure, where he in euerie place almost denounceth his extreme hatred, wrath, and indignation against the same: as where it is said of him; that *He hateth all those that worke iniquitie. And that both the wicked man and his wickednes, are in hatred with him.* And finally that the whole life of sinners, their thoughts, words and works, yea and their good actions also are abominations in his sight, whiles they liue in sin. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testamēt with his mouth, as the holy Ghost testifieth: and therefore no maruell if he shew such rigor to him at the last day, whom he so greatly hateth and abhorreth in this life.

2 There might be many reasons alleaged of this, as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefits, and the like: which might iustifie sufficiently his indignation towards him. But there is one reason aboue the rest, which openeth the whole fountain of the matter: and that is, the intollerable iniurie done vnto God, in euery sinne that wittingly we do commit, which indeede is such an opprobrious iniurie, & so dishonorable, as no meane potentate could beare y same at his subiects hands:

*Gods hatred  
to sinners.*

*Psal. 5.*

*Psal. 14.*

*Prou. 15.*

*Iob. 11.*

*Esai. 1.*

*Psal. 13.*

*Psal. 49.*

*Eccl. 15.*

*The reason  
why God so  
hateth a sin-  
ner.*

hands : and much lesse God himselfe (who is the God of maiestie) may abide to haue the same so often iterated against him, as commonly it is by a wicked man.

3 And for the vnderstanding of this iniury, we must note, that euery time we commit such a sinne, there doth passe through our heart (though wee marke it not) a certaine practike discourse of our vnderstanding ( as there doth also in euery other election ) whereby wee lay before vs on the one side, the profite of that sinne, which we are to commit, that is, the pleasure that draweth vs to it: and on the other part, the offence of God, that is, the leeing of his friendship by that sinne if we doe it : and so hauing as it were the balances there before vs, and putting God in one end, and in the other the aforesayd pleasure : we stand in the midst deliberating & examining the waight of both parts, and finally, we doe make choise of the pleasure and do reiect God : that is, we do choose rather to leese the friendship of God, with his grace, and whatsoeuer he is woorth besides, than to lose that pleasure and delectation of sinne. Now what thing can be more horrible than this ? What can be

*The iniurie  
done to God  
by sin.*

be more spitefull to God, than to prefer  
 a most vile pleasure before his maiestie?  
 Is not this worse than that intollerable  
 iniurie of the Iewes, who chose Barra- Matth. 27.  
 bas the murderer, and reiected Christ Mark. 15.  
 their Saujour? Surely how hainous foe-  
 ner that sinne of the Iewes were, yet in  
 two points this doth seeme to exceed it:  
 the one in that the Iewes knew not who  
 they refused in their choise, as wee doe;  
 the other in that they refused Christ but  
 once, and we doe it often, yea daily and  
 houely, when with aduise ment we giue  
 consent in our harts vnto sinne.

4 And is it maruell then that GOD  
 dealeth so seuerely and sharply in the  
 world to come with wicked men, who  
 doe vse him so opprobriously and con-  
 temptuously in this life? Surely the ma- *The malice  
of a sinner  
towards  
God.*  
 lice of a sinner is great towards GOD,  
 and he doth not only dishonour him by  
 contempt of his commandements, and  
 by preferring most vile creatures before  
 him: but also beareth a secret hatred &  
 grudge against his maiestie, and would  
 (if it lay in his power) pull him out of  
 his seate, or (at the leastwise) wish there  
 were no God at all to punish sinne after  
 this life. Let eutery sinner examine the  
 bottome of his conscience in this point,  
 whether

*The nature of sin.**The first part.*

whether he could not bee content, there were no immortalitie of the soule, no reckning after this life, no iudge, no punishment, no hell, and consequently no God, to the end hee might the more securely enioy his pleasures?

5 And because God (which searcheth the heart and reines) seeth well this traitorous affection of sinners towards him, lurking within their bowels how smooth soeuer their words are: therefore hee denounceth them for his enemies in the Scripture, and professeth open warre and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but sillie wormes of the earth) when they haue such an enemy to fight against them, as doth make the very heauens to tremble at his looke. And yet that it is so, heare what hee saith, what hee threatneth, what hee thundereth against them. After he had by the mouth of Ezechiel the prophet repeated many sinnes abominable in his sight, (as the taking of bribes, oppressing of poore people, and the like) hee describeth the doers thereof, as his open enemies, saying: *Thus saith the Lord of hosts, the strong Lord of hosts of Israel: Behold, I will be reuenged upon my enemies, and will comfort my selfe in their destruction.*

*Sap. 7.**Rom. 7.**Psal. 5.**Rom. 5.**1. Ioh. 3.**Iames 4.*

*Sinners enemies to God,  
and God so  
them.*

*Such like  
also*

*Ecl. 26. 11.*

*struction.* And the prophet Dauid, as he was a man in most high fauour with God, and made very priuie to his secrets : so hee very much doth vtter this seuer meaning and infinite displeasure in God against sinners, calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction : and complaineth that the world will not belecue this point. *An vnwise man* (saith he) *will not* Psal, 90. *learne this, neither will the foole understand it.* What is this ? How sinners after they be sprung vp, and workers of iniquitie (after they haue appeared to the world) doe perish euerlastingly ? And what is the reason of this ? He answereth immediately ; *Because thine enemies* (O Lord) *behold,* O Lord, *thine enemies shall perish, and all those that work iniquitie shall be consumed.* By this we see, that all sinners be enemies to God, and God to them, and we see also vpon what ground and reason. But yet (for the further iustifying of Gods seueritie) let vs consider in what measure his hatred is towards sin : how great, how farre it proceedeth ; within what bounds it is comprehended ; or if it hath any limits or bounds at all, as indeede it hath not, but it is infinite, that is, without measure, or limitation. And (to vtter the matter as in truth

*The nature of sin.*

*The first part.*

*Gods hatred  
infinite  
against sinners*

truth it standeth) if all the tongues in the world were made one tongue: and all the vnderstandings of all creatures (I meane of Angels and men) were made one vnderstanding: yet could neither this tongue expresse, nor this vnderstanding conceiue the great hatred of Gods hart towards euery sinne, which we doe wittingly commit. And the reason hereof standeth in two points. First, for that God by how much more hee is better than wee are; by so much more hee loueth goodnesse and hateth sinne, than wee doe: and because hee is infinitely good; therefore his loue to goodnes is infinite: as also his hatred to euill, and consequently his rewards to them both are infinite, the one in hell, the other in heaven.

*VVhy euery  
sin deserueth  
infinite pu-  
nishment.*

6 Secondly, wee see by experience, that how much more great and worthy the person is, against whom an offence is committed, so much greater the offence is: as the selfe-same blow giuen to a seruant, and to a prince differeth greatly in offence, and deserueth different hatred and punishment. And for that euery sin which we aduisedly commit, is done directly against the person of God himselfe, as hath been declared before

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6

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*The description of an hard hart: and the danger thereof.*

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THE

<sup>I</sup>  
THE FIRST PART  
of this Booke.

CHAP. I.

Of the end and parts of this Booke, with a  
necessarie aduertisement to the Reader.



His first booke hath for his proper end, to perswade a Christian by name to become a true Christian in deed, at the least, in re-

*The end of  
this booke.*

solution of minde. And for that there bee two principall things necessarie to this effect: therefore this first booke shall be diuided into two parts. In the first shall be declared important reasons and strong perswasions, to prouoke a man to this resolution: In the second shall bee refuted all the impediments, which our spirituall enemies (the flesh, the world, and the diuell) are wont to lay for the stopping of the same: knowing very well, that of this resolution dependeth all our whole seruice of God. For he that neuer resolueth himselfe to doe well, and to leaue the dangerous state of sinne wherein he liueth, is farre off from euer doing the same. But he that sometime resolueth to do it, although by faulcie hee perfourmeth it not at that

*Two parts  
of this booke.*

*The necessi-  
tie of resolu-  
tion.*

*The first part.*

time: yet is that resolution much acceptable before God, and his mind the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holie Ghost, and vncurteouslie contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, & commonly groweth harder and harder daily, vntill he be giuen ouer into a reprobate sense, which is the next doore to damnation it selfe.

A 3s. 7

Apoc. 13.

Rom. 1.

*An aduerser-  
sient.*

2 One thing therefore I must aduertise the Reader before I go any further, that he take great heede of a certaine principall deceit of our ghostly aduersarie, whereby he draweth many millions of soules into hell daily: which is, to feare and terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for example, an vsurer from reading books of restitution: a leacherer, from reading discourses against that sin: a worldling, from reading spirituall bookes or treatises of deuotion. And hee vseth commonly this argument to them for his purpose: Thou seest how thou art not

*The diuine  
argument.*

yet

3  
The first Chapter.

yet resolved to leaue this trade of life, wherein thou art: and therefore the reading of these books will but trouble and afflict thy conscience, and cast thee into sorrow and melancholie, and therefore reade them not at all. This (I say) is a cunning sleight of Satan, whereby hee leadeth many blindfolded to perdition: euē as a Faulkner carrieth many hawks quietly being hooded, which otherwise he could not doe, if they had the vse of their sight.

3 If ignorance did excuse sinne, then this might be some refuge for them that would liue wickedly: but this kinde of ignorance (being voluntary and wilfull) increaseth greatly both the sinne, and the sinners euill estate. For of this man the holie Ghost speaketh in great disdain, *Noluit intelligere ut bene ageret*: Psal. 35. He would not vnderstand to doe well.

And againe, *Quia in scientiam repulisti, repellam te*: For that thou hast reiected knowledge, I will reiect thee. And of the same men in another place the same holy Ghost saith: *They do lead their liues* Iob. 22.

*in pleasure, and in a moment go downe vnto hell, which say to God, Goe from vs, we will not haue the knowledge of thy w.ies.* Let e-

very man therefore beware of this de-

*Willfull ignorance in creating sin.*

*Ose. 4.*

*See S. Aug. of the sin. de*

4  
*The first part.*

*gr. at. & lib.  
arb. cap 3. &  
S. Chrysost.  
hom 26. in  
epi. ad Rom.*

ceit, and be content at the least to reade good bookes, to frequent deuout company, and other like good meanes of his amendement, albeit he were not yet resolved to follow the same: yea although he should finde some griefe and repugnance in himselfe to doe it. For these things can neuer doe him hurt, but may doe him very much good: and it may be that the very contrarietie and repugnance which he beareth in frequenting these things against his inclination, may moue the mercifull Lord, which seeth his hard case, to giue him the victorie ouer himselfe in the end, and to send him much more comfort in the same, than before he had dislike. For he can easilie doe it, onely by altering our taste with a little drop of his holy grace, and so make those things most sweete and pleasant, which before tasted both bitter and vn-sauorie.

*What mind  
aman should  
bring to the  
reading of  
this booke.*

4 Wherefore as I would hartily with euery Christian soule, that commeth to reade these considerations following, should come with an indifferent minde layd down wholly into Gods hand, to resolve and do, as it should please his holy spirit to moue him vnto, although it were to the losse of al worldly pleasures whatsoeuer

8  
*The second Chapter.*

*Consideration.*

whatsoever (which resignation is<sup>\*</sup> absolutely necessarie to euery one that desireth to be saued) so, if some cannot presently win that indifferencie to themselves, yet would I counsell them in any case to conquer their minds to so much patience, as to go through to the end of this booke, and to see what may be said at least to the matter, although it bee without resolution to follow the same. For I doubt not, but God may so pearce these mens hearts before they come to the end, as their minds may be altered, and they yeeld themselves vnto the humble and sweet seruice of their Lord and Sauour, and that the angels in heauen may reioyce and triumph of their regaining, as of sheep most dangerously lost before.

B.  
\*Needfull  
it is, both  
vnto our  
true seru-  
uing of  
God, and  
to assure  
our owne  
consciences  
of our ef-  
fectuall cal-  
ling in  
Christ: but  
not to pro-  
cure salua-  
tion vnto  
vs: the me-  
rit whereof  
is altoge-  
ther to be  
sought in:  
IESVS  
CHRIST:  
Luk. 15.

CHAP. II.

*How necessary it is to enter into earnest con- sideration and meditation of our estate.*

**T**HE Prophet Ieremie after a long complaint of the miseries of his time, fallen vpon the Iewes by reason of their sinnes, vttereth the cause thereof in these words: *All the earth is fallen in- Ierem. 12.*  
*to utter desolation, for that there is no man which considereth deeply in his hart: Signi- fying*

*Consideration.**The first part.*

Jonas 3.

Leuit. 17.  
Deut. 14.

fying hereby, that if the Iewes would haue entred into deep and earnest consideration of their liues and state before that great desolation fell vpon them, they might haue escaped the same, as the Ninivits did by the fore-warning of Jonas: albeit y<sup>e</sup> sword was now drawne, and the hand of God stretched out, within fortie daies to destroy them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminare, or chew their cud, were accounted vncleane by the Law of Moses: as no doubt, but that soule in the sight of God must needs be, which resolueth not in heart, nor cheweth in often meditation of minde, the things required at her hands in this life.

2 For want of this consideration and due meditation, all the soule errors of the world are committed, and many thousand Christians do find themselves within the very gates of hel, before they mistrust any such matter towards them, being carried through the vale of this life blindfolded with the veile of negligence and inconsideration, as beasts to the slaughter-house, and neuer suffered to see their owne danger, vntill it be too late to remedie the same.

3 For this cause the holie Scripture doth recommend vnto vs most carefully, this exercise of meditation, and diligent consideration of our duties, to deliuer vs thereby from the perill, which inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the people his embassage from God, touching all particulars of the law, addeth this clause also from God, as most necessary:

*These words must remaine in thy heart, thou shalt meditate vpon them, both at home and abroad, when thou goest to bed, and when thou risest againe in the morning.* Deut. 6.

And againe, in another place: *Teach your children these things, that they may meditate in their hearts vpon them.* Deut. 11.

The like commandement was giuen by God himselfe to Iosua, at his first election to gouerne the people: to wit, that he should meditate

vpon the law of Moses both day and night, to the end he might keepe & performe the things written therein. And God addeth presently the commoditie he should reape thereof. *For then (sayth he) shalt thou direct thy way aright, and shalt vnderstand the same.* Signifying, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither.

5 S. Paule

## Consideration.

## The first part.

5 S. Paule hauing described vnto his scholler Timothie, the perfect dutie of a prelate, addeth this aduertisement in the end: *Hæc meditare*: Meditate, ponder & consider vpon this. And finally whensoever the holie Scripture describeth a wise, happie, or iust man (for al these are one in Scripture, for that iustice is onely true wisdom and felicitie) one chiefe point is this: *He will meditate vpon the law of God both day and night*. And for examples in the Scripture, how good men did vse to meditate in times past, I might heere reckon vp great store, as that of Isaac, who went forth into the fields towards night to meditate: also that of Ezechias the King, who (as the Scripture sayth) did \*meditate like a doue, that is in silence, with his hart onely, without noyse of words. But aboue all other the example of holy Dauid is singular herein, who euery where almost, maketh mention of his continual exercise in meditation, saying to God: *I did meditate vpon thy commandements which I loued*. And againe: *I will meditate vpon thee in the morning*. And againe: *O Lord how haue I loued thy law? It is my meditation all the day long*. And with what feruor and vehemencie he vseth to make these

1. Tim. 4.

Psal. 1.

Prou. 15.

Eccl. 14.

Gen. 24.

Esa. 38.

\*Or moune,  
for it was  
in the way  
of sorrowing  
or lamenta-  
tion.

Psal. 118.

Psal. 62.

Psal. 118.

these his meditations, he sheweth when he saith of himselfe: *My hart did wax hot within me, and fire did kindle in my meditations.* Psal. 38.

6 This is recorded by the holy Ghost of these ancient good men, to confound vs which are Christians, who being far more bound to seruor than they, by reason of the greater benefits wee haue receiued: yet doe we liue so lazily (for the most part of vs) as we neuer almost enter into the meditation and earnest consideration of Gods lawes and commandements: of the mysteries of our faith: of the life, and death of our Sauour: or of our dutie towards him: and much lesse doe we make it our daily study and cogitation, as those holy Kings did, notwithstanding all their great busines in the common-wealth.

7 Who is there of vs now adaies, which maketh the lawes and commandements or iustifications of God (as the scripture termeth them) his daily meditations, as King Dauid did? Neither onely in the day time did he this, but also by night in his hart, as in another place he testifieth of himselfe. How many of vs doe passe ouer whole daies and moneths without euer entring into these meditations?

Nay,

*Consideration.**The first part.**Beleeue in  
grosse.*

Nay, God grāt there be not many Christians in the world, which know not what these meditations doe meane. Wee beleeue in grosse the mysteries of our Christian faith, as that there is an hell: an heauen: a rewarde for vertue: a punishment for vice: a iudgemēt to come: an account to bee made, and the like: but for that wee chew them not well by deepe consideration, and do not digest them well in our hearts, by the heat of meditation, they helpe vs little to good life, no more than a preseruatiue put in a mans pocket can help his health.

*Miraculous  
effects of in-  
consideratiō.*

8 What man in the world would adventure so easily vpon sin (as commonly men doe, which drinke it vp as easily as beasts drinke water) if he did consider in particular the great danger, and losse of grace, the losse of Gods fauour, & purchasing his eternall wrath, also y death of Gods owne sonne sustained for sinne: the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euery Christian in summe doth beleeue, yet because the most part doe neuer consider them with due circumstances in their hearts: therefore they are not moued with the same, but do beare the knowledge thereof locked

vp

yp in their breasts, without any sense or feeling: euen as a man carrieth fire about him in a flint stone without heate, or perfumes in a pomander without smell, except the one be beaten, and the other be chafed.

9 And now to come neere our matter (which we meane to handle in this book) what man liuing would not resolve himselfe throughly to serue God in deed, & to leaue all vanities of the world, if hee did consider as he should do, the waigh-tie reasons he hath to moue him thereunto: the reward he shall receiue for it, and his infinite danger if he doe it not? But because (as I haue said) scarce one among a thousand doth enter into these considerations, or if he do, it is with lesse attention, or conscience, than so great a matter requireth: hereof it commeth, that so many men perish daily, & so few are saued, for that by lack of consideration they neuer resolve themselues to liue as they should do, and as the vocation of a Christian man requireth. So that we may also cōplaine with holy Ieremie, alleaged in the beginning, y<sup>e</sup> our earth also of Christianitie is brought to desolation, for that men doe not deeply consider in their harts.

Iere. 12.

*Consideration.**The first part.*

*The nature  
of considera-  
tion,*

10 Consideration is the key which openeth the doore to the closet of our hart, where all our bookes of accounts doe lie. It is the looking glasse, or rather the very eye of our soule, whereby she seeth her selfe, and looketh into all her whole estate: her riches, her good gifts, her defects, her safetie, her danger, her way she walketh in, her pace she holdeth: and finally, the place & end which she draweth vnto. And without this consideration, she runneth on blindly into a thousand brakes and briers, stumbling at euery step into some one inconvenience or other, and continually in perill of some great and deadly mischief. And it is a wonderfull matter to thinke, that in other busines of this life, me both see and confesse that nothing can be either begun, prosecuted, or well ended without consideration, and yet in this great busines of the kingdome of heauen, no man almost vseth or thinketh the same necessarie.

*After similis-  
tude.*

11 If a man had to make a iourney but from England to Constantinople, albeit he had made the same once or twise before, yet would hee not passe it over without great and often consideration: especially, whether he were right and in  
the

the way or no; what pace he held, how neere he were to his waies end, and the like. And thinkest thou (my deare brother) to passe from earth to heauen, and that, by so many hils and dales, and dangerous places neuer passed by thee before, and thi without any consideration at all? Thou art deceiued if thou thinkest so, for this iourney hath farre more neede of consideration than that, being much more subiect to by-paths & dangers, every pleasure of this world, every lust, every dissolute thought, every alluring sight, and tempting sound, every diuell vpon the earth, or instrument of his (which are infinite) being a theefe, and lying in wait to spoile thee, & to destroy thee vpon this way towards heauē.

12 Wherefore I would giue counsell to euery wise passenger, to looke well about him, and at leastwise once a day, to enter into consideration of his estate, and of the estate of his treasure which he carieth with him, in a bricke vessell, as S. Paul affirmeth, I meane his soule, 2. Cor. 4. which may assoone be lost by inconsideration, as the smallest and nicest iewell in this world, as partly shall appeare by that which hereafter I haue written for the help of this consideration, whereof  
both

*Consideration.**The first part.*

Deut. 6.  
Luk. 1.

Matth. 12.

1. Cor. 5.  
Eph. 5.

Gen. 6.  
Gen. 19.

Matth. 7.

both I my selfe and all other Christians doe stand in so great neede in respect of our acceptable seruice to God. For surely if my soule, or any other did consider attentuely but a fewe things of manie which she knoweth to be true: she could not but speedily reforme her selfe, with infinite mislike and detestation of her former course. As for example, if she considered thoroughly that her onely comming into this life was to attend to the seruice of God, and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue account at the last day of euery idle word, and yet that she maketh none account, not onelie of words, but also of euill deedes: that no fornicator, no adulterer, no vsurer, no couetous or vncleane person shal enioy the kingdome of heauen, as y<sup>e</sup> Scripture saith; and yet she thinketh to go thither liuing in the same vices: that one onely sin hath bin sufficient to damne many thousands together, & yet she being loaden with many, thinketh to escape: that the way to heauen is hard, strait, & painful, by the affirmation of God himselfe, and yet she thinketh to go in, liuing in pleasures, & delites of the world, that  
all

all holie saints that euer were (as the Apostles and mother of Christ her selfe, with all good men since) chose to themselves to liue an austere life (in painfull labor, profitable to others, fasting, praying, punishing their bodies, & the like) and for all this liued in feare and trembling of the iudgements of God, and she attending to none of these things, but following her pastimes, maketh no doubt of her owne estate: If (I say) my soule or any other did in deede and in earnest consider these things, or the least part of a thousand more that might be considered, & which our Christian faith doth teach vs to be true: she would not wander (as the most part of Christian soules doe) in such desperate perill thorough want of consideration.

Acts 1.

1. Cor. 4.

2. Cor. 4.

6. 11. 12.

1. Cor. 9.

Phil. 2.

2. Cor. 2.

13 What maketh theeues to seeme mad vnto wise men, that seeing so many hangd daily for theft before their eyes, will yet notwithstanding steale againe: but lack of consideration? And the very same cause maketh the wisest men of the world to seeme very fooles, & worse than frantikes vnto God and good me, that knowing the vanities of the world, and the danger of sinfull life, doe follow so much the one, and feare so little the other.

A comparison.

son.

Matth. 7.

Luk. 12.

Rom. 2.

1. Cor. 12. 3.

Gal. 3.

other. If a law were made by the authoritie of man, that whosoever should adventure to drinke wine, should without delay hold his hand but halfe an houre in the fire, or in boyling lead, for a punishment: I think many would forbear wine, albeit naturallie they loued the same: and yet a law being made by the eternall maiestie of God, that whosoever committeth sin, shall boyle euerlastingly in the fire of hell without ease or end: many one for lacke of consideration, commit sin, with as little feare, as they doe eate or drinke.

*The conclusion  
of this  
Chapter.*

14 To conclude therefore, consideration is a most necessarie thing to be taken in hād, especially in these our daies, wherein vanitie hath so much preuailed with the most, as it seemeth to bee true wisdom, and the contrarie thereof, to be meere follie, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discreet Reader, which is not wilfully blinded, or obstinately giuen ouer vnto the captiuitie of his ghostly enemy (for some such men there be:) of whom God saith as it were pitying and lamenting their case.

case. *They haue made a league with death,* *Esaï. 28.*  
*and a couenant with hell is selfe:* that is,  
 they will not come out of the daunger  
 wherein they be, but will headlong cast  
 themselues into euerlasting perdition,  
 rather than by consideration of their e-  
 state, recouer to themselues eternal life  
 and glorie, from which deadly obstina-  
 cie the Lord of his mercie deliuer vs al,  
 that belong vnto him.

## CHAP. III.

*Of the end for which man was created, and  
 placed in this world.*

**N**OW then in the name of Almighty  
 God, and with the assistance of his  
 holy spirit, let the Christian man or wo-  
 man desirous of saluation, first of al con-  
 sider attentiuely, as a good marchant  
 factor is wont to doe, when he is arrived  
 in a strange countrey, or as a capitaine  
 sent by his prince to some great exploit  
 is accustomed when he commeth to the  
 place appointed: that is, to thinke for  
 what cause he came thither, why he was  
 sent, to what end, what to attempt, what  
 to prosecute, what to performe, what  
 shall be expected and required at his  
 hands vpo his returne by him that sent  
 him

*The small end.**The first part.*

Deut. 6.  
Iosu. 22.  
Gen. 22.  
Luk. 1.

him thither. For these cogitations (no doubt) shall stir him vp to attend to that which hee came for, and not to imploy himselfe in impertinent affaires. The like (I say) would I haue a Christian to consider and to aske of himselfe why and to what end was he created of God, and sent hither into this world, what to doe, wherein to bestow his daies, he shall finde for no other cause or end, but only to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophesied by Zacharie before: *That we being deliuered from the hands of our enemies, might serue him in holines and righteousness all the daies of our life.*

*The first consequence.*

2 Of this it followeth first, that seeing the end and finall cause of our being in this world, is to serue God in this life, that whatsoeuer we doe, or endeavour, or bestow our time in, either contrarie, or impertinent to this end, which is onelie to the seruice of God, though it were to gaine all the kingdoms of the earth: yet is it meere vanitie, folly, and lost labour, and will turne vs one day to grieve, repentance & confusion, for that it is not the matter for which we came into this life, or of which wee shall be asked account

count at the last day, except it bee to receive judgement for the same.

3 Secondly, it followeth of the premises, that seeing our onely end and busines in this world, is to serue God, and that all other earthly creatures are put here to serue vs to that end: we should (for our parts) be indifferent to all these creatures, as to riches or pouertie, to health or sicknes, to honor or cōtempt: and we should desire onely so much, or little of the same, as were best for vs to our said end that we intend: that is, to the seruice of God: for whosoever desireth or seeketh these creatures more than this, runneth from his end for the which he came hither.

*The second  
consequences*

4 By this now may a careful Christian take some scantling of his owne estate with God, and make a coniecture whether he be in the right way or no. For if hee attend onely or principally to this end, for which he was sent hither, that is to serue God, if his cares, cogitations, studies, endeuors, labors, talk, and other his actions, runne vpon this matter, and that hee careth no more for other creatures, as honor, riches, learning, and the like: then they are necessarie vnto him for this end, which he pretendeth: if his daies

*The finall end.**The first part.*

daies and life (I say) be spent in this studie of the seruice of GOD, then is hee doubtles a most happie & blessed man, and shall at length attaine to the kingdome of God.

5 But if he find himselfe in a contrary case, that is not to attend to this matter for which onely he was sent hither, not to haue in his hart and study the seruice of God, but rather some other vanitie of the world, as promotion, wealth, pleasure, sumptuous apparell, gorgious buildings, beautie, or anie other thing else that pertaineth not to this end: if hee spend his time (I say) about these trifles, hauing his cares and cogitations, his talke and delight, more in them than about the other great busines for which hee was sent: then is hee in a perillous course, leading directly to perdition, except he alter and change the same. For most certaine it is, that whosoever shall not attend vnto the seruice hee came for, shall neuer attaine to the rewarde promised to that seruice.

6 And because the most part of the world not onely of infidels, but also of Christians doe amisse in this point, and doe not attend to this thing for which they were only created and sent hither: thence

before, whose dignitie is infinite : therefore the offence or guilt of euery such sinne is infinite, and consequently deserueth infinite hatred, and infinite punishment at Gods hands. Hereof followeth the reason of diuers things both said and done by God in the Scriptures, and taught by Diuines touching the punishment of sinne, which seeme strange vnto the wisedome of the world, and indeede scarce credible.

Rom. 8.

1. Cor. 1.

As first of all, that dreadfull punishment of eternall and irreuocable damnation of so many thousands, yea millions of An-

*The punishment of Angels.*

gels created to glorie, with almost infinite perfection, and that for one onely sinne, once committed, and that only in thought, as Diuines doe hold. Secondly, the rigorous punishment of our first parents A-

*Of Adam and Eue.*

dam and Eue, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, and all the creatures of the earth for the same, and all their children and offspring after them, both before the incarnation of Christ, and since : (for albeit wee are deliuered from the guilt of that sinne, yet temporall chastisements remaine vpon vs for the same : as hunger, thirst, cold, sicknes, death, and a thousand miseries moe) besides also the infinit men

E

damned

*The nature of sin.**The first part.*

damned for the same: besides this (I say, which in mans reason may seeme seuer enough) Gods wrath and iustice could not be satisfied, except his owne sonne had come downe into the world, and taken our flesh vpon him, and by his paines satisfied for the same. And when hee was come downe and had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him were infinite: yet that God might shew the greatnes of his hatred and iustice against sin, he neuer left to lay on vpon his owne blessed deare son: no not then when he saw him sorowfull vnto death, and bathed in a sweate of blood and water, and crying: *O father mine, if it be possible, let this cup passe from me.* And yet more pitifully after vpon the crosse: *O my God, why hast thou forsaken me?* Notwithstanding all this (I say) his father deliuered him not, but laide on stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendered vp his life and soule into his said fathers hands: which is a wonderfull and dreadfull document of Gods hatred against sinne.

*The storie of  
Esau.*

7 I might here mention the sinne of Esau in selling his inheritace for a little meate:

meate: of which the Apostle saith; He found no place of repentance after: though he sought the same with teares. Also the sinne of Saul, who (his sinne being but one sinne, and that onely of omission, in not killing Agag the king of Amalek, and his cattell, as hee was willed) was vtterly cast off by GOD for the same (though he were his annointed & chosen seruant before) and could not get remission of the same, though both he, and Samuel the prophet did greatly lament and bewaile the same sin, or at the least, that he was reiected.

Gen. 25.  
and 27.  
Heb. 12.  
Of Saul.  
2. Reg. 15.  
and 16.  
1. Reg. 9. &  
15. & 16.

8 Also I might alleage the example of King Dauid, whose two sinnes, albeit (vpon his heartie repentance) God forgauē: yet notwithstanding all the sorrow that Dauid conceiued for the same, God chastised him with marueilous seueritie: as with the death of his sonne: and other continuall affliction on himselfe as long as he liued. And all this to shew his hatred against sinne, and thereby to terrifie vs from committing the same.

2. Reg. 9.  
Psal. 6. 34.  
68. 108.  
101. 29.  
2. Reg. 12.

9 Of this also doe proceede all those hard & bitter speeches in Scripture touching sinners, which comming from the mouth of the holie Ghost (and there-

*The nature of sin.**The first part.*

- fore being most true and certaine) may  
 iustly giue all them great cause of feare  
 which liue in sinne, as where it is sayd :
- Ecc. 40.** *Death, blood, contention, edge of sword, oppression, hunger, contrition, and whips : all these things are created for wicked sinners.*
- Psal. 10.** *And againe ; God shall raine snares of fire*  
**Psal. 9.** *Vpon sinners : brimstone with tempestuous windes, shall be the portion of their cup. Againe, God will bee knowne at the day of iudgement vpon the sinner, who shall be taken in the workes of his owne hands :*
- Psal. 3.** *many whips belong vnto a sinner: let sin-*  
**Psal. 9.** *ners be turned into hell. God shall scatter*  
**Psal. 36.** *all sinners: God shall dash the teeth of sinners in their mouthes: God shall scoffe at a sinner, when he seeth his day of destruction commeth on: the sword of sinners shall turne into their owne hearts: thou shalt see when sinners shall perish :*
- Psal. 144.** *the armes of sinners shall be crushed and*  
**Psal. 57.** *broken : sinners shall wither from the*  
**Psal. 36.** *earth : desire not the glorie and riches of a*  
**Psal. 103.** *sinner, for thou dost not know the subuersion which shall come vpon him: God hath giuen him riches to deceiue him therewith : behold, the day of the Lorde shall come (a cruell day and full of indignation, wrath, and furie) to make desolate the earth, and to crush in peeces her sinners*
- Ecc. 2.**  
**Psal. 71.**  
**Esay. 13.**

sinners within her. The iust man shall reioyce seeing this reuenge, and then shall he wash his hāds in the blood of sinners. *Psal. 57.*

These & a thousand such sentences more of Scripture, which I omit, vttered by the holie Ghost against sinners, may instruct vs of their pitifull estate, and of the vn-speakeable hatred of God against them, as long as they persist in sinne.

10 Of all these considerations, the holie Scriptures doe gather one conclusion greatly to be noted and considered by vs: which is, *Miseros facit populus peccatum*: *Pro. 14.*

Sinne bringeth men to miserie. Againe: *Qui diligit iniquitatem, odit animam suā.* *Psal. 10.*

He that loueth iniquitie, hateth his owne soule. Or (as the Angel Raphael vttereth it in other words,) They which commit *Tob. 12.*

sinne, are open enemies to their owne soules. Wherefore they lay downe to all men, this generall, seuer, and most necessarie commandement, vpon all the paines before recited: *Quasi à facie colubri fuge peccata.* And againe, *Cave ne aliquando peccato consentias*: *Eccle. 21.*  
*Tob. 4.*

Beware thou neuer consent to sin. For howsoeuer the world doth make little account of this matter, of whom (as the Scripture noteth) *The psal 9.*  
*sinner is praised in his lusts, and the wicked man is blessed.* Yet most certaine it is, for

The nature of sin.

The first part.

1 Ioh. 3.

that the spirit of God auoucheth it; *Qui facit peccatum ex diabolo est*: He which committeth sinne is of the diuell. And therefore is to receiue his portion among diuels at the latter day.

The obstinacie of sinners

II And is not all this sufficient (deare brother) to make vs detest sinne, and to conceiue some feare in committing thereof? Nay, is not all this strong enough to batter their hearts, which liue in state of sin, and doe commit the same daily, without consideration or scruple? What obstinacie and hardnes of hart is this? Surely wee see the holie Ghost prophesied truly of them, when he said; *Sinners alienated from God, are possessed with a furie like a serpent, and like a deafe coecatrice which stoppeth her eares to the inchanter.* This furie (I say) is the furie or madnes of wilfull sinners, which stop their eares like serpents, to all the holie enchantments that God can vse vnto them for their conuersion: that is, to all his internall motions, and good inspirations: to all remorse of their owne consciences: to all threatnings of holie Scriptures: to all admonishments of Gods seruants: and to all the other meanes which God doth vse for their saluation.

Psal 57.

12 Good Lord, who would wittingly commit any sinne, for the gaining of ten thousand worlds, if hee considered the infinite damages, hurts, inconueniences, and miseries, which do come by the committing of one sinne? For first, he that in such sort sinneth, leeseeth y<sup>e</sup> grace of God, which was giuen him: which is the greatest gift that God can giue to a creature in this life, and consequently he leeseeth all those things which did accompanie that grace: as the vertues and gifts of the holie Ghost, whereby the soule was beautified in the sight of her spouse, and armed against the assaults of her enemies. Secondly, he leeseeth the fauor of God, and consequently his fatherly protection, care, and prouidence ouer him, and gaineth him to bee his professed enemy. Which how great a losse it is, we may esteem by the estate of a worldly courtier, which should lose the fauour of an earthly prince, and incur mortal hatred by the same. Thirdly, hee leeseeth all inheritance, claime, and title to the kingdome of heauen, which is due onely by grace, as Saint Paule noteth; and consequently depriueth himselfe of all dignities and commodities following the same in this

*The losses  
that come  
by sinne.*

*Esai. 11. and  
Ierem. 1. 2.*

*Rom. 6.*

*The nature of sin.**The first part.*

life: as the condition and high priuiledge of a sonne of God: the communion of Saints, the protection of Angels, and the like. Fourthly, hee leese the quiet, ioy, and tranquillitie of a good conscience, and all the fauours, cherishments, consolations, and other comforts, wherewith the holie Ghost is wont to visit the minds of the iust. Fifthly, he leese the reward of all his good workes done since hee was borne, and whatsoeuer hee doth, or shall doe while he standeth in that state. Sixtly, he maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the book of perdition, and consequently bindeth himselfe to all those inconueniences, whereto the reprobate are subiect: that is, to be inheritour of hell fire: to bee in the power of the diuell and his angels: to be subiect to all sinne and temptation of sinne: and his soule (which was before the temple of the holie Ghost, the habitation of the blessed Trinitie, and place of repose for the Angels to visite: ) now to bee the nest of scorpions, and dungeon of diuels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, & renounceth the portion he had with him, making himselfe a persecutor of the same by treading him vnder his feete.

And

And crucifying him againe, and defiling his blood (as the Apostle saith) in sinning against him, which died for sinne, and therefore the same Apostle pronounceth a marueilous heauie sentence against such in these words; *If we sinne wilfully now after we haue receiued knowledge of the truth, there remaineth no more sacrifice for sinnes, but rather a certaine terrible expectation of iudgement, and emulation of fire which shall consume the aduersaries.* To which Saint Peter agreeth, when he saith: *It had been better not to haue knowne the way of iustice then after such knowledge to slide backe againe from the holy commandement which was giuen.* Heb. 6. Rom 6. Heb. 10. Rom. 16. 2. Pet. 2.

13 Now then let our worldlings goe and solace themselves with sinne as much as they will: let them excuse and pleasantly defend the same, saying: Pride is but a point of gentrie: gluttonie, good fellowship: lecherie, and wantonnes, a trick of youth, and the like: they shall finde one day that these excuses will not be receiued: but rather that these pleasant deuises, will be turned into teares. They shall prooue that God will not be iested with, but that he is the same God still, and will aske as seuerer account of them, as he hath done

Excuse of sinne.

Gal 6.

of others before : although it please not them now to keepe any account of their life at all : but rather to turne all our disport and pleasure, perswading themselves, that howsoever God hath dealt with others before : yet hee will forgiue all to them : but the holy scripture reasoneth after another manner, which I would haue euery wise Christian to consider.

Rom. 13.

14 Saint Paul comparing the Iewes sinnes with ours, maketh this collection; *If God spared not the naturall boughes, take heede lest he spare not thee.* And thereupon he inferreth this admonition : *Noli alium sapere, sed time* : Be not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the olde and the new lawe : hee that broke the lawe of Moses, being conuicted by two or three witnesses, dieth for the same without commiseration or mercie : and how much more grieuous punishment doth he deserue, which breaking the lawe of Christ by wilfull sinne, treadeth the sonne of God vnder his feete, polluteth the blood of the new testament, and reprocheth the holy Ghost? In like maner reasoneth Saint Peter and Saint Iude touching the sinne of Angels and ours.

Heb. 10.

2. Pet. 2.  
Ep. Iud.

ours. If God spared not the Angels when they sinned, but did thrust them downe to hell, there to bee tormented and to be kept vnto iudgement with eternall chaines vnder darkenes: how much lesse will he spare vs. And againe; if the Angels which passe vs in power & strength, are not able to beare Gods execrable iudgemēt against them, what shall we doe? Againe, in another place, he reasoneth thus; If the iust man shall hardly be saued, where shall the wicked man and sinner appeare? By which examples we are instructed to reason in like sorte; If God hath punished so seuerely one sin in the Angels, in Adam, and in others before recited: what shall I looke for, which haue committed so many sinnes against him? If God haue damned so many for lesser sinnes than mine be: what will he do to me for greater? If God hath borne longer with me, than hee hath done with many other, whom hee hath cut off without giuing them time of repentance: what reason is there, that hee should beare longer with me? If Dauid and others after their sinnes forgiuen them, were neuertheless so sharply chastised: what punishment remaineth for mee either heere

2. Pet. 2.

2. Pet. 4.

*A good manner of reasoning.*

*The nature of sin.**The first part.*

Matth. 7.

Luk. 13.

Matth. 12.

heere or in the world to come, for so many and so grieuous sins committed? If it be true that our Sauior saith, that the way is hard, and the gate narrow whereby men goe into heauen, and that they shall answer for euery idle worde before they enter there: what shall become of me, which doe liue so easie a life, and doe keepe no account of my deeds, and much lesse of my words? If good men in olde time did take such paines in the way of their saluation, and yet (as Saint Peter saith) the very iust were scarce saued: what a state am I in, which take no paine at all, but doe liue in all kinde of pleasure, and worldlie delites?

15 These kinds of consequents were more true and profitable for vs, whereby we might enter into some consideration of our owne danger, and into some feare of the iudgementes of God, for want whereof the most part of sinnes amongst Christians are committed: for so the holy Scripture describing diuers causes of wickednes among men, putteth these two for principall. First, the flatterie of the worlde: *Quoniam laudatur peccator in desiderijs animæ suæ*: For that the sinner is praised in his lust. And secondly:

Psal. 9.

secondly: *Quia auferuntur iudicia tua à facie eius*: For that thy iudgements (O Lord) are not before his face. And on the contrarie side; speaking of himselfe he saith: *I haue kept the waies of the Lord, and haue not behaued my selfe impiously towards God.* And he giueth the reason thereof immediatly: *For that all his iudgements are in my sights.* And againe: *I haue feared thy iudgements O Lord:* And againe: *I haue been mindefull of thy iudgements.* And how profitable this feare is, hee sheweth in the same place, demaunding this feare most instantly at Gods hands: for so he praieth: *Strike my flesh through with thy feare, O Lord:* And Saint Paul (after hee had shewed to the Corinthians: that *We must all be presented before the iudgement seate of Christ*: maketh this conclusion: *We knowing therefore these things, doe perswade the feare of the Lord vnto men.* And Saint Peter after a long declaration of the maiestie of God, and Christ now reigning in heauen concludeth thus: *If then you call him father, which doth iudge euery man according to his workes without exception of person: doe you liue in feare, during the time of this your habitation vpon earth.* A necessarie lesson (no doubt) for all men,

How necessary it is to feare.

Psalm. 118.

2. Cor. 5.

1. Pet. 1.

*The nature of sin.*

*The first part.*

men, but specially for those which by reason of their sinnes and wicked life, doe remaine in displeasure and hatred of God, and howerly subiect (as I haue shewed) to the furie of his iudgements: which if they once fall into, they are both irreuocable and intolerable: and they may be fallen into as easilie, and by as many waies as a man may come to death, which are infinite, especially to them, who by their wickednes haue lost the peculiar protection of God, and so consequently of his Angels too (as I haue shewed) and haue subiected themselves to the feends of darkenes, who doe nothing else but seeke their destruction both of bodie and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who would eate, or drinke, or sleepe quietlie in his bed vntill by true and hartie repentance, he had discharged his consciencé of sinne? A little stone falling from the house vpon his head; or his horse stumbling vnder him as hee rideth: or his enemy meeting him on the high way: or an ague comming with eating or drinking a little too much: or ten thousand meanes besides (whereof he standeth daily and howerly

*The danger  
of them  
which liue  
in sin.*

howerly in danger) may rid him of this life, and put him in that case, as no creature of this worlde, nor any continuance of time shall be able to deliuer him thence againe. And who then woulde not feare? Who woulde not tremble?

16 The Lord of his mercy giue vs his holy grace, to feare him as wee should doe, and to make such account of his iustice, as he by threatning the same would haue vs to doe. And then shall not we delaie the time, but resolute our selues to serue him whiles hee is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our hart.

## CHAP. VII.

*Another consideration for the further iustificying of Gods iudgements and declaration of our demerit, taken from the maiestie of God, and his benefits towards vs.*

**A**lbeit the most part of Christians through their wicked life arriue not to that estate wherein holy David was, when hee said to God, *Thy iudgements,*

Gods maiestie.

The first part.

Psalm. 118. *ments, O Lord, are pleasant unto me; as indeede they are to all those that liue ver-  
tuously, and haue the testimonie of a  
good conscience: yet at leastwise, that  
we may say with the same prophet; The  
iudgements of the Lord are true and iustifi-  
ed in themselues. And again; Thou art iust,  
O Lord, and thy iudgement is right; I haue  
thought good, to adde a reason or two  
moe in this chapter, whereby it may ap-  
peare how great our offence is towards  
God, by sinning as wee doe, and how  
righteous his iudgements and iustice  
are against vs for the same.*

The maiestie  
of God.

2 And first of all is to be considered  
the maiestie of him' against whome we  
sinne: for most certaine it is (as I haue  
noted before) that euery offence is so  
much the greater, and more grietuous,  
by how much greater and more noble  
the person is against whom it is done,  
and the party offending more base and  
vile. And in this respect God (to terrifie  
vs from offending him) nameth him-  
selfe often with certaine titles of maie-  
stie, as to Abraham, *I am the almightie  
Lord.* And againe, *Heauen is my seate, and  
the earth is my footestool.* And againe, he  
commanded Moses to say to the people  
in his name, this embassage; *Harden not*

Gen. 17.

Esay. 66.

your necks any longer, for that your Lord Deut. 10.  
and God, is a God of gods, & a Lord of lords,  
a great God, both mightie and terrible,  
which accepteth neither person nor bribes.

3 First then, I say, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say a word against the maiestie of a prince, within his owne dominions: and what is the maiestie of all princes vpon the earth, compared to the thousandth part of the maiestie of God, who Psal. 148.  
with a worde made both heauen and earth, and all the creatures therein, and with halfe a word can destroye the same againe: whom all the creatures which he made, as the Angels, the heauens, and all the elements besides, do serue at a becke, and dare not offend? Onely a sinner is he which imboldeneth him- Iob. 9.  
selfe against this maiestie, and feareth not to offend the same, whom the Angels doe praise, the dominations doe adore, the powers doe tremble, and the highest heauens, together with Cherubins and Seraphins doe daily honor and celebrate.

4 Remem-

Gods maiestie.

The first part.

1. Tim. 6.

Apoc. 1.

Exod. 35.

4 Remember then ( deare brother ) that euery time thou dost commit a sin, thou giuest as it were a blow in the face, to this God of great maiestie, who ( as Saint Paul sayth, ) *Dwelleth in an vnaccessible light : which no man in this worlde can abide to looke vpon :* ) As also it appeareth by the example of S. Iohn the Euangelist, who fell downe dead for very feare at the appearance of Christ vnto him, as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same : God answered that no man could see him and liue : but yet ( to satisfie his request, and to shew him in part what a terrible and glorious GOD hee was ) he tolde Moses that hee should see some peece of his glorie : but he added, that it was needfull he should hide himselfe in the hole of a rocke, and bee couered with Gods owne hands for his defence, while GOD ( in some measure of his maiestie ) did passe by in glorie. And when he was past, God took away his hand, and suffered Moses to see his hinder parts onely, which was notwithstanding, most terrible to behold.

5 The Prophet Daniell also describeth

both the maiestie of this God shewed vnto him in vision, in these words, *I did* Dan. 7. see (saith he) *when the thrones were set, and the old of many daies sate downe: his apparell was as white as snowe: his haire like vnto pure wooll, his throne was of a flame of fire, and his chariots were burning fire: a swift flood of fire came from his face: a thousand thousands did serue him, and ten thousand hundred thousands did assist him: he sate in iudgement, and the booke was opened before him.* All this & much more is recorded in Scripture, to admonish vs thereby what a prince of maiestie he is whom a sinner offendeth.

6 Imagine now (brother mine) that thou seest this great king sitting in his chaire of maiestie, with chariots of fire, vnspeakable light, and infinite millions of Angels about him, as the Scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, and trembling at his maiestie, and most carefully attending to doe that for which hee created them: as the heauens to moue about, the earth to bring forth sustenance, and the like. Imagine further that thou seest all these creatures (how bigge or little soeuer they bee) to hang  
and

*A conte-  
plation of  
the maiestie  
of God.*

and depend only of the power and vertue of God: whereby they stand, moue and consist: and that there passeth from God to each creature in the world, yea to euery part that hath motion or being in the same, some beame of his vertue: as from the Sunne, wee see infinite beames to passe into the ayre. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaues of the trees, or the parts of man vpon the face of the earth) can grow, moue, or consist, without some little streame of vertue, and power doe come to it continually from God. So that thou must imagine God to stand as a most glorious sunne in the midst, and from him to passe forth infinite beames or streames of vertue to all creatures that are, either in heauen, earth, the ayre, or the water: and to euery part thereof: and vpon these beames of his vertue all creatures to hang: and if he should stop but any one of them, it would destroy and annihilate presently some creature or other. This I say, if thou shalt consider touching the maiestie of God, and the infinite dread that all creatures haue of him, except only a sinner (for y diuels also do feare him,

him, as S. Iames saith) thou wilt not marvel of the severe iudgement of GOD appointed for his offence. For sure I am that very shame of the world maketh vs to haue more regard in offending the poorest friend we haue in this life, than a wicked man hath in offending God: which is an intollerable contempt of so great a maiestie.

7 But now if we adioyne to this contemplation of maiestie, another consideration of his benefits bestowed vpon vs, our default will grow to bee far greater: for that to iniurie him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so fierce an heart, no not amongst brute beasts, but that it might be won with curtesie and benefits: but much more amongst reasonable creatures doth beneficence preuaile, especially if it come from greater personages, whose loue and friendship declared vnto vs but in small gifts, doth greatlie binde the harts of the receiuers to loue them againe.

8 Consider then (deare Christian) the infinite good turnes and benefits which thou hast receiued at the hands of this great God, thereby to winne thee to his loue,

*A consideration of the benefits of God.*

loue, and that thou wouldest leaue off to offend and iniurie him, and albeit no tongue created either of man or angell can expresse the one halfe of these gifts which thou hast receiued from him, or the value of them, or the great loue and hartie good will wherewith he bestowed them vpon thee: yet for some memorie sake, I will repeate certaine general and principal points thereof, whereunto the rest may be referred.

*The benefit  
of creatures.*

9 First then he hath bestowed vpon thee the benefit of thy creation, whereby he made thee of nothing to the likenes of himselfe, and appointed thee to so noble an ende, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnes of this benefit may partly bee conceiued, if thou doe imagine thy selfe to lacke but any one part of thy body, as a leg, an arme, an eye, or the like: and that one should freely giue the same vnto thee: or if thou wantest but any one sense, as that thou were deafe or blinde, & one should restore sight or hearing vnto thee: how wouldest thou esteeme of this benefite? How much wouldest thou professe thy selfe

selfe beholding vnto him for the same?  
 And if the gift of one of these parts onely would seeme such a benefite vnto thee: how great oughtest thou to esteeme the free gift of so many parts together?

20 Adde to this now (as I haue said) that he hath created thee to the likenes of no other thing, but of himselfe, to no other end, but to bee his honorable seruant in the world, and his compartner in kingly glory for al eternitie to come: and this hee hath done to thee, being only a peece of ~~dur~~ or clay before. Now imagine thou of ~~what~~ maner of loue proceeded this. But yet adde further, how he hath created all this magnificēt world for thee, & all the creatures thereof to serue thee in this busines: the heauen to distinguish times & seasons, and to giue thee light: the earth, and ayre, and water, to minister most infinite varietie of creatures for thy vse and sustenance: and hath made thee lord of all, to vse them for thy comfort and his seruice. And what magnificent gifts are these? And what shamefull ingratitude is it, to turne the same to the dishonour and iniurie of so louing a giuer as thou dost, by vsing them to serue thee in sin?

11 But

*Gods benefits.**The first part.**The benefite  
of redemption.*

1. Pet. 2.

II But yet consider a little further, the benefite of thy redemption, much greater than all the former: which is, that thou hauing lost all those former benefits againe, and made thy selfe guilty by sin of eternal punishment, whereto the Angels were now deliuered for their sin committed before: God chose to redeeme thee, and not the Angels, and for satisfying of thy fault, to deliuer his owne onely sonne to death for thee. O Lord, what heart can conceiue the greatnes of this benefite? Imagine thy selfe (being a poore man) hadst committed a grieuous crime against a Kings maiestie, together with some great man of his chiefest nobilitie, and that the King being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other way to saue thy life) should lay the paines of death due to thee vpon his onely sonne and heire, for thy sake; how much wouldest thou thinke, that this King loued thee? How greatly wouldest thou esteeme thy selfe beholding and bounden to that yong prince, which should offer himselfe to his fathers iustice to die for thee a poore worme (and not for the noble

noble man, as hee would not die for the Angels) and to put his head in the halter for thine onely offences? Couldst thou euer haue the hart to become enemy to this man after, or willinglie and wittingly to offend him? And yet such is our case, and much more bounden towards Christ and his father, whom the most of vs notwithstanding doe dailie offend, dishonor, and iniurie by sinne.

12 But yet there follow on moe benefites of God vnto vs, as our vocation and iustification: vocation, whereby he hath called vs from infidelitie, to the state of Christians, and thereby made vs partakers of this our redemption, which infidels are not. For albeit hee paid the ranfome for all in generall: yet he hath not imparted the benefit thereof to all, but to such onely as best it pleased his diuine goodnes to bestowe it vpon. After which followed our iustification, whereby we were not onely set free from all our sinnes committed before, and from all paine and punishment due to the same: but also our soules beautified and enriched with his holie grace, accompanied with the vertues theologicall, as faith, hope, and charitie, and with the gifts of the holy Ghost: and by this grace we are made iust and righteous

*The benefites  
of vocation  
and iustification.*

Rom. 8.

1. Cor. 1.

Rom 5.

1. Cor 13.

Esay. 44.

**Gods benefitts.****The first part.**

in the sight of God, and intituled to the most blessed inheritance of the kingdome of heauen.

**The benefitt  
of the Sa-  
craments.**

13 After these do insue a great number of benefitts together (as to vs being now made the children and deere friendes of God) and euery one of them, of infinite price and value. As the gift of the holy Sacraments, left for our comfort and preservation, being nothing else but cōduits to conuey Gods grace vnto vs, especially these two which appertaine to all, to wit, the sacrament of baptisme, and of his blessed bodie and blood, whereof the first is to purge our soule from sinne: the second to feede and comfort the same after she is purged. The first is a bath made of Christ his owne blood, to wash and bathe our woundes therein: the second as a most comfortable and rich garment, to couer our soule withall after she is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sinnes: in the second he hath left himselfe, and his owne flesh and blood sacramentally to be a precious foode, to cherish her with all.

**The vse of  
Sacraments.****The benefitt  
of preserua-  
tion and in-  
spiration.**

14 Besides all these, there is yet another gift named our preservation, where by God hath preserued vs from so ma

ny dangers into which others haue fallen, and whereinto we had fallen also, if Gods holy hande had not stayed vs : as from superstition, heresie, and infidelitie, and many other gricuous sinnes : and especially from death and damnation, which long agoe by our wickednesse wee deserued to haue been executed vpon vs. Also there are the benefits of godly inspirations and admonitiens, whereby GOD Apoc. 3. hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by so many wayes and meanes : as are good bookes ; good sermons ; good exhortations ; good companie ; good example of others ; and a hundred meanes else, which he at diuers times hath and doth vse, thereby to gaine vs and our soules to his eternall kingdom, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweete seruice.

15 All which rare and singular benefits being measured, either according to the value of themselves, or according to the loue of that heart, from which they doe proceede, ought to moue vs most vehemently, to gratitude towards the giuer : which gratitude shoulde bee to resolue our selues at length to serue him

unfainedly, and to prefer his fauor before all worldly or mortall respectes whatsoever. Or if we cannot obtaine so much of our selues : yet at leastwise not to offend him any more by our sinnes and wickednesse.

16 There is not so fierce or cruell a nature in the world (as I noted before) but is mollified, allured, and wooon by benefits : and stories doe make report of strange examples in this kinde, euen among brute beasts, as of the gratitude of lions, dogs and the like, towards their maisters and benefactors. Onely an obstinate sinner is hee, among all the sauage creatures that are, whome neither benefits can mooue, nor curtesies can mollifie, nor promises can allure : nor gifts can gaue to the faithfull seruice of God his Lorde and maister.

*Man is  
but an ass.*

*The intolerable ingratitude of a  
sinner.*

17 The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeere, or his tenant some little farme to liue vpon, and if for this they serue him not at a becke ; he crieth out of their ingratitude : and if they should further maliciously seeke to offende him, and to ioyne with his professed enemy against him : how intolerable a matter would it seeme in his sight ? And yet hee  
him

18  
iniuri  
plaine

himselfe dealing much more ingratel-ly and iniuriously with God, thinketh it a matter of no consideration, but easilie pardonable. I say, he dealeth more ingratelously with God, for that he hath receiued a thousand for one, in respect of all the benefits that a mortall man can giue to another: for he hath receiued all in all from God: the bread which hee eateth; the ground which he treadeth; the light which he beholdeth; together with his eyes to see the sunne. and finally whatsoeuer is within, or without his bodie: as also the minde with the spirituall giftes thereof, whereof each one is more worth than a thousand bodies: I say also that he dealeth more iniuriously with God, for that notwithstanding all these benefits, he serueth Gods open enemye the diuell, and committeth daile sinne and wickednes, which God hateth more than any heart created can hate a mortall enemye, being that in very deede, which persecuted his Sonne our Sauour, with such hostilitie, as it tooke his most precious life from him: and nayled him fast to the wood of the crosse.

*Sin perfected Christ unto death.*

18 Of this extreame ingratitude and iniurie, God himselfe is inforced to com-  
 plaine in diuers places of the scripture,

*Gods complaint against sinners.*

6 Psal. 34.

Jerem. 2.

Esay. 1.

as where he saith; *Retribuēbant mihi mala pro bonis*: They returned me home euill for good. And yet much more vehemently in another place hee calleth the heauens to witnes of this iniquitie, saying; *Obstupescite celi super hæc*: O you heauens be you astonished at this. As if hee should say by a figurariue kinde of speech, Goe out of your wits you heauens with maruell, at this incredible iniquitie of man towards mee. For so hee expoundeth the whole matter more at large in another place; *Andite celi, & auribus percipe terra*: Hearken yee heauens, and thou earth bend hether thine eares; *Filios enutriui & exaltaui, ipsi autem spreuerunt me*: I haue nourished vp children and haue exalted them, and now they contemne me. What a pitifull complaint is this of God against most vile and base woormes of the earth? But yet God amplifieth this iniquitie more by certaine examples and comparisons: *The* *oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lorde and maister*: but yet my people knowe not mee: woe be to the sinfull nation, to the people laden with iniquitie, to this noughtie seede, to wicked children. What complaint can be more vehement than this? What threat-

ning

19 Wherefore (deere brother) if thou haue grace, cease to bee ingratefull to God any longer: cease to offende him which hath by so many wayes preuented thee with benefits: cease to render euill for good; hatred for loue; contempt for his fatherly affection towards thee. Hee hath done for thee all that hee can: hee hath giuen thee all that thou art: yea and (in a certaine maner) all that he is worth himselfe; and meaneth besides to make thee partaker of all his glory in the world to come: and requireth no more for all this at thy handes, but loue and gratitude. O (deere brother) why wilt thou not yelde him this, why wilt thou not doe as much to him, as thou wouldest haue another man to doe to thee, for lesse than the ten thousand part of these benefits which thou hast receiued? For I dare well saye, that if thou hadst giuen a man but almes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou hadst nothing in thee worth loue besides. But now the Lord (besides his gifts) hath infinite causes to make

*Gods benefitts.**The first part.*

*Causes of  
loue in God  
besides his  
benefitts.*

thee loue him, that is, all the causes which any thing in the world hath to purchase loue, and infinite more besides: for, if all the perfections of all things created in heauen and in earth (which doe procure loue) were put together in one, as all their beautie, all their vertue, all their nobilitie, all their goodnes and the like: yet thy Lorde and Sauour whome thou contemnest, doth passe all this, and that by many and infinite degrees: for that hee is not onely all these things together: but also he is very beautie it selfe: vertue it selfe: wisdome it selfe: sweetnes it selfe: nobilitie it selfe: goodnes it selfe: and the very fountaine and well spring where-hence all these things are deriued by little peeces and parcels vnto his creatures.

*A prayer.  
Psalm, 24.*

20 Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and bountifull a Lord: and resolve thy selfe for the time to come, to amend thy course of life and behavior towards him. Say with the prophet, which had lesse cause to say so than thou, *Dominus propitiatus peccato meo: multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which doth so much displease

please thee, or drie vp the fountaine of thy mercy, and so bindeth thy hands from doing good, as ingratitude in the receivers of thy benefits, wherein hetherto I haue exceeded all other: but I haue done it (O Lord) in mine ignorance, not considering thy giftes vnto mee, nor what account thou wouldest demaund againe of the same. But nowe seeing thou hast vouchsafed to make me worthie of this grace also, whereby to see and know mine owne state and default: I hope hereafter by direction of the same grace of thine, to shew my selfe a better childe towards thee. O Lorde, I am ouercome at the length with consideration of thy loue: and how can I haue the heart to offende thee hereafter, seeing thou hast preuented me so many waies with benefits, euen when I demaunded not the same? Can I haue hands euer more to sinne against thee, which hast giuen vp thine owne most tender hands, to bee nayled on the crosse for my sinnes heretofore? No, no, it is too great an iniurie against thee (O Lorde) and woe woorth mee that haue done it so often heretofore. But by thine holy assistance, I trust not to returne to such iniquitie for the time to come: to which (O Lorde) I beseech thee for thy

*The day of death.**The first part.*

mercy sake, from thy holy throne of hea-  
uen, to say, *Amen.*

## CHAP. VIII.

*Of what opinion and feeling we shall be,  
touching these matters, at the time of our  
death.*

*The indura-  
tion of some  
hartts.*

**T**He holie Scriptures doe teach vs, and  
experience maketh it plaine, that du-  
ring the time of this life, the commodi-  
ties, preferments, and pleasures of the  
world, doe possesse so strongly the hearts  
of manie men, and doe holde them chay-  
ned with so forcible inchauntments, be-  
ing forsaken also vpon their iust deserts  
of the grace of G O D : say and threaten  
what a man can, and bring against them  
all the whole Scripture, euen from the be-  
ginning of Genesis to the ende of the A-  
pocalyps (as indeede it is all against sinne  
and sinners) yet will it preuaile nothing  
with them being in that lamentable case,  
as either they belecue not, or esteeme not  
whatsoeuer is sayd to that purpose a-  
gainst their setled life, and resolution to  
the contrarie. Of this wee haue infinite  
examples in Scripture : as of Sodom and  
Gomorrah, with the cities about, which  
would not heare the warnings that good  
Lot

Gen. 19.

Lot gaue vnto them. Also of Pharaoh, whom, all that euer Moses could doe, either by signes or sayings, moued nothing. Also of Iudas, who by no fayre meanes Matth. 26. or threatnings vsed to him by his master, would chaunge his wicked resolution. But especiallie the prophets sent from God, from time to time, to dissuade the people from their naughtie life, and consequently from the plagues hanging ouer them, doe giue abundant testimonie of this complaining euerie where, of the hardnes of sinners hearts, that would not bee mooued with all the exhortations, preachings, promises, and thunderings that they could vse. The prophet Zacharie shall testifie for all in this matter, who sayth of the people of Israel a little before their destruction: *Hoc ait Dominus exercituum, &c.* Z:cha. 7. This sayth the Lord of hosts: iudge iustlie. And so forth. And presently he addeth; *And they would not attend, but turning their backs went away, and stopped their eares, to the ende they might not heare: and they did put their hearts as an adamant stone, to the end they might not heare the law and the words which God did send in his spirit, by the hands of the former prophets, whereby Gods great indignation was stirred up.*

1 This

*The day of death.**The first part.*

2 This then is, and alwaies hath been the fashion of worldlings, and reprobate persons, to harden their hearts as an adamant stone, against any thing that shall be tolde them for the amendment of their liues, and for the sauing of their soules. Whiles they are in health and prosperitie they will not know God. As in another place he complaineth, yet as the prophet saith: *God will haue his daye with these men also when he will be knowne.* And that is, *Cognosceatur Dominus iudicia faciens.* God will be knowne when he beginneth to doe iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth saying: *It is appointed for all men once to die, and after that ensueth iudgements.*

Esay. 1.

Psa'm 9.

Heb. 9.

Esay. 2. 13.  
14. 37. 61.2. Cor. 5.  
Psalm. 75.*The great  
change of  
things at the  
day of death.*

3 This I say is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein GOD will bee knowne to be a righteous God, and to restore to euery man according as he hath done while he liued: as S. Paul saith, or as the prophet describeth it: *He will be known then to be a terrible God, and such a one as taketh away the spirite of princes, a terrible God to the kings of the earth.* At this day as there will be a great change in all other things, as mirth will bee turned into sor-

row:

row: laughings into weepings: pleasures into paines: stoutnes into feare: pride into despayre; and the like: so especially will there be a strange alteration in iudgement and opinion: for that the wisdom of God, whereof I haue spoken in the former Chapters, and which (as the Scripture saith) *Is accounted follie of the wise of the worlde*; will then appeare in her likenes, and as it is in very deede, will be confessed by her greatest enemies to be onely true wisdom: and all carnall wisdom of worldlings to be mere follie, as God calleth it.

1. Cor. 2.

Rom. 8.

1. Cor. 1.

4 This the holy scripture setteth down cleerely when it describeth the very speeches and lamentations of the wise men of this worlde at the last daye, saying: touching the vertuous whome they despised in this life: *Nos insensati, &c.* We senseles men did esteeme their life to bee madnes, and their ende to be dishonorable: but looke how they are now accounted among the children of GOD, and their portion is with the Saints. We haue erred from the waie of truth: and the light of righteousness hath not shined before vs: neither hath the Sunne of vnderstanding appeared vnto vs. We haue wearied out our selues in the way of ini-  
quitie

Sap. 9.

*The day of death.**The first part.*

quittie and perdition, and wee haue walked craggie paths: but the way of the Lord we haue not knowne. Hitherto are the words of Scripture: whereby wee may perceiue what great chaunge of iudgement there will be at the last day, from that which men haue now of all such matters, what confessing of follie: what acknowledging of error: what hartie sorrow for labour lost: what fruitlesse repentance for hauing run awrie? Oh that men would consider these things now. *Wee haue wearied out our selues* (say these miserable men) *in the way of iniquitie and perdition, and we haue walked craggie paths.* What a description is this of lamentable worldlings, who beate their braines daily, and wearie out themselves in pursute of vanitie, and chaffe of this world, for which they suffer notwithstanding more paines oftentimes, than the iust doe in purchasing of heauen? And when they arrive to at the last daye wearied and worne out with trouble and toyle, they finde that all their labour is lost, all their vexation taken in vaine: for that the little pelfe which they haue gotten in the worlde, and for which they haue struggled so sore, will helpe them nothing,

thing, but rather greatly afflict and torment them: for better vnderstanding whereof, it is to bee considered, that three things will principallie molest these men at the daye of their death, and vnto these may all the rest be referred.

§ The first is the excessiue \* paines *Of the soules parting from the bodie: the first matter of miserie in death.* which commonly men suffer in the separation of the soule and bodie, which haue liued so long together as two deere friends, vnited in loue and pleasure, and therefore most loth to part now, but onely that they are inforced thereunto. *B.* \* Those paines in death are especially to be restrained to the death of  $\S$  worldly: for the goldly haue for the most part a singular comfort therein. This paine may partly be conceiued by that, if we would driue our life but from the least part of our bodie (as for example, out of our little finger, as Chirurgeons are wont to doe, when they will mortifie any place to make it breake:) what a paine doth a man suffer before it be dead? What raging grieffe doth lie abide? And if the mortifying of one little part onely, doth so much afflict vs: imagine what the violent mortifying of all the parts together will doe. For wee see that first the soule is driven by death to leaue the extreme parts, as the toes, feet, and fingers: then the legs and armes, and so consequentlie one part

*The day of death.**The first part.*

part dieth after another, vntill life bee restrained only to the heart, which holdeth out longest, as the principall part, but yet must finally bee constrained to render it selfe, though with neuer so much paine and resistance: which paine how great and strong it is, may appeare by the breaking in peeces of the verie strings and holds wherewith it was enuironed, through the excessiue vehemencie of this deadly torment. But yet before it come to this point to yeeld, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abideth in time of her agonie. Imagine that a prince possessed a goodly citie in all peace, wealth & pleasure, & greatly friended of al his neighbours about him, who promised to asist him in all his needs and affaires: & that vpon the sudden his mortall enemy should come and besiege this citie, and taking one holde after another; one wall after another; one castle after another, should driue this prince onely to a little tower, and besiege him therein, all his other holds being beaten downe, and his men slaine in his sight: what feare, anguish, and miserie would this prince be in? How often would he looke out

*A similitude  
expressing  
the paines of  
death.*

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out at the windowes and loope-holes of his tower, to see whether his friends and neighbours would come to helpe him or no? And if he saw them all to abandon him, and his cruell enemye euen readie to breake in vpon him, would he not bee in a pitifull plight trow you? And euen so fareth it with a poore soule at the houre of death. The body wherein she raigneth like a iolly princeesse in all pleasure, whiles it flourished, is now battered and ouerthrowne by her enemye, which is death; the armes, legges, and other parts wherewith she was fortified, as with walles, and wardes during time of health, are now surpris'd & beaten to the ground, and she is driuen only to the hart, as to the last & extremest refuge, where she is also most fiercely assailed in such sort, as she cannot hold out long. Her deare friends which soothed her in time of prosperitie and promised assistance, as youth, phisicke, and other humane helps, doe now vtterly abandon her: the enemye will not be pacified or make any league, but night and day assaulteth this turret wherein she is, and which now beginneth to shake and shiuer in peeces, and she looketh hourelly whē her enemye in most raging  
and

*The day of death.**The first part.**Ser. 48. ad  
fra in exem.*

and dreadfull maner will enter vpon her. What thinke you is now the state of this afflicted soule? It is no maruell if a wise man become a foole, or a stout worldling most abiect, in this instant of extremitie as wee often see they doe in such sort, as they can dispose of nothing well, either towards God or the world at this houre: the cause is the extremitie of paines, oppressing their mindes, as Saint Austen also proueth (or some other vnder his name) and giueth vs therewithall a most excellent forewarning, if men were so gracious as to follow it: When you shall be in your last sicknes, deare brother (saith he) O how hard and painfull a thing will it bee for you to repent of your faults committed? And why is this, but onely for that, all the intention of your minde will runne thither, where all the force of your paine is? Many impediments shall let men at that day: as the paine of the bodie, the feare of death, the sight of children (for the which their fathers shall oftentimes thinke themselves often damned) the weeping of the wife, the flatterie of the world, the temptation of the diuell, the dissimulation of phisitions for lucre sake, and the like. And  
belceue

beleue thou (O man) which readeſt this, that thou ſhalt quickly prooue all this true vpon thy ſelfe: and therefore I beſeech thee that thou wilt repent before thou come vnto this laſt day: diſpoſe of thy houſe, and make thy teſtament while thou art thine owne man: for if thou tarrie vntill the laſt day, thou ſhalt be led whether thou wouldeſt not. Hetherto are the Authors words.

6 The ſecond thing which ſhall make death terrible & grieuous to a worldlie man, is the ſudden parting (and that for euer and euer) from al the things which he loued moſt dearely in this life, as frō his riches, poſſeſſions, honours, offices, faire buildings, with their commodities, goodly apparell with rich iewels, from wife and children, kindred and friends, and the like: wherewith hee thought himſelfe a bleſſed man in this life, and now to be plucked from them vpon the ſudden, without euer hope to ſee or uſe them againe, oh what a griefe, what a torment will this be? For which cauſe the holie Scripture ſayth: *O mors, quā amara eſt memoria tua, homini pacem habenti in ſubſtantijs ſuis?* *Eccl. 41.* O death, how bitter is thy memorie vnto a man that hath peace and reſt in his ſubſtance  
and

*The ſecond  
matter of  
miſerie in  
death.*

*The day of death.**The first part.*

and riches? As who would say: there is no more bitternes or grieve in the world to such a man, than to remember or thinke on death onely, but much more to goe to it himselſe, and that out of hand, when it ſhall be ſaid vnto them, as Chriſt reporteth it was to y<sup>e</sup> great wealthie man in the Goſpell, which had his barnes full, and was come now to the higheſt top of felicitie; *Suſcipe, hac nocte animam tuam repetens à te, que autem paraſti, curis erunt?* Thou ſoole, euen this night they wil take thy ſoule from thee, and then who ſhall haue all that thou haſt ſcraped together?

Luk. 12.

*The ſerrou*  
*of leaning*  
*all.*

7 It is impoſſible (I ſay for any tongue to expreſſe the dolefull ſtate of a worldly man in this inſtant of death, when nothing that euer he hath gathered together, with ſo much labour and toyle, and wherein hee was wont to haue ſo much confidence, wil now do him good any longer, but rather afflict him with the memorie thereof, conſidering that he muſt leaue all to others, and go himſelſe to giue account for the getting and vſing of the ſame (perhaps to his eternall damnation) whiles in the meane time other men in the world doe liue merilie and pleaſantly vpon that hee hath

hath gotten, little remembring, and lesse caring for him, which lieth perhaps burning in vnquēchable fire, for the riches left vnto them. This is a wofull and lamentable point, which is to bring many a man to great sorrowe and anguish of hart at the last day, when all earthly ioyes must be left, al pleasures and commodities for euer abandoned. Oh what a dolefull day of parting will this bee! What wilt thou say (my friend) at this day, when all thy glorie, all thy wealth, all thy pompe is come to an end? What art thou the better now to haue liued in credit with the world? In fauour of princes? Exalted of men? Feared, reuerenced, and aduanced: seeing now all is ended, and that thou canst vse these things no more?

8 But yet there is a third thing which more than all the rest wil make this day of death to bee troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in bodie and soule. And for his bodie, it will be no small horror to think that it must inherit serpents, beasts, and wormes, as the Scripture sayth, that is, it must be cast out to serue for the food of vermine: that bodie I meane, which

*The third matter of miserie in death,*

*Eccle. 10.*

was

*The day of death.**The first part.**The cogitation of the bodie.*

was so delicately handled before, with the varieties of meates, pillowes, & beds of downe, so trimly set forth in apparell, and other ornaments, whereupon the winde might not blow, nor the Sunne shine: that body (I say) of whose beautie there was so much pride taken, and whereby so great vanitie and sinne was committed: that bodie, which in this world was accustomed to al pampering, and could abide no austeritie or discipline, must now come to be abandoned of all men, and left onely to bee deuoured of wormes. Which thing albeit it cannot but breede much horror in the heart of him that lieth a dying: yet is it nothing in respect of the dreadfull cogitations, which he shall haue touching his soule: as what shall become of it? Whither it shall goe after her departure out of the bodie? And then considering that it must go to the iudgement seate of God, and there to receiue sentence, either of vnspeakable glorie, or insupportable paines: he falleth to consider more in particular the daunger thereof, by comparing Gods iustice and threats (set downe in Scripture against sinners) with his owne life: he beginneth to examine the witnes, which is his

with his conscience, and he findeth it readie  
to lay infinite accusations against him,  
when he commeth to the place of iu-  
stice.

9 And now (deare brother) begin-  
neth the miserie of this man. For scant-  
ly there is not a seuerer saying of God  
in all the Scripture, which commeth  
not now to his minde, to terrifie him  
withall at this instant: as, *If thou wilt en- Matth. 19.*  
*ter into life, keepe the commandments. He*  
*that saith he knoweth God, and keepeth not 1. Ioh. 2.*  
*his commandments is a lier. Many shall say Matth. 7.*  
*unto me at that day, Lord, Lord, &c. Not*  
*the hearers of the law, but the doers of the Rom. 2.*  
*law shall be iustified. Goe from me all wor- Luk. 13.*  
*kers of iniquitie into everlasting fire. Doe*  
*not you know, that wicked men shall not pos- 1. Cor. 6.*  
*seffe the kingdome of God? Be not deceined, Rom. 8.*  
*for neither fornicators, nor idolaters, nor a-*  
*dulterers, nor uncleane handlers of their*  
*owne bodies, nor Sodomites, nor theenes, nor*  
*couetous men, nor drunkards, nor backbi-*  
*ters, nor extortioners, shall euer possesse the*  
*kingdome of God. If you live according to Gal 5.*  
*the flesh, you shall dye: and the worker of*  
*the flesh are manifest, as fornication, un-*  
*cleannes, wantonnes, luxurie, poysoning,*  
*enimities, contentions, emulations, hatred,*  
*strife, dissensions, sects, enmie, murder,*  
*drunkennes,*

*The day of death.**The first part.*

drunkennes, gluttonie, and the like. Wherefore I foretell you, as I haue told you before, that they which doe these things, shall neuer attaine to the kingdome of God. We must all be presented before the iudgement seate of Christ, and euery man receiue particularlie according as he hath done in this life, good or euill, euery man shall receiue according to his wor<sup>ks</sup>. God spared not the Angels when they sinned. You shall giue account of euery idle word at the day of iudgement. If the iust shall scarce bee saued, where shall the wicked man and sinner appeare? Few are saued and a rich man shall hardly enter into the kingdome of heauen.

2. Cor. 5.

Ierem. 2.

Ioc. 20.

2. Pet. 2.

1. Pet. 4.

Matth. 19.

10 All these things I say and a thousand more touching y<sup>e</sup> seueritie of Gods iustice, and the account which shall bee demanded at that day, will come into his mind that lieth a dying, & our ghostly enemy (which in this life laboured to keep these things frō our eyes, thereby the easier to draw vs to sinne) will now lay all & more too, before our face, amplifying and vrging euery point to the vttermost, alleaging alwaies our conscience for his witnes. Which when the poore soule in dying cannot denie, it must needes terrifie her greatly: for so wee see that it doth daily, euen manie good

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good and vertuous men. Saint Ierom reported of holy S. Hilarion, whose soule being greatly afeard, vpon these considerations, to goe out of the body: after long conflict, hee tooke courage in the end, and said to his soule; Goe out my soule, goe out: why art thou afeard? thou hast serued Christ almost threescore and ten yeares, and art thou now afeard of death? But if so good a man was so afeard at this passage, yea such a one as had serued God with all puritie of life, and perfect zeale for threescore and ten yeares together; what shal they be, which scarce haue serued God trulie one day in al their liues, but rather haue spent all their yeres in sin and vanitie of the world: Must not these men needs be in great extremitie at this passage?

II. Now then (deare Christian) these things being so, that is, this passage of death being so terrible, so dangerous, and yet so vnauidable as it is: seeing so many men perish, and are ouerwhelmed daily in the same, as it cannot be denied but there doe: and both holy Scriptures and ancient fathers doe testifie it by examples and records vnto vs: what man of discretion would not learne to bee wise by other mens dangers? Or what

*Ieromius  
vita Hilar.  
abb.*

reasonable creature would not take heed, and looke about him, being warned so manifestly, and apparantly of his owne perill? If thou be a Christian, and dost belecue in deede the things which Christian faith doth teach thee: then dost thou know and most certainly belecue also, y of what state, age, strength, dignitie, or condition soeuer thou bee now, yet that thou thy selfe (I say) which now in health and mirth readeest this, and thinkest that it little pertaineth to thee, must one of these daies (and it may be shortly after the reading hercof) come to proue all these things vpon thy selfe, which I haue here written: that is, thou must with sorrow and griefe be enforced to thy bed, and there after al the struglings with the darts of death, thou must yeeld thy bodie which thou louest so much, to the baite of wormes, and thy soule to the triall of iustice, for her doings in this life.

*A very profitable consideration.*

12 Imagine then (my friend) thou I say, which art so fresh and frolick at this day, that thy ten, twentie, or two yeares, or (it may be) two moneths, which thou hast yet to liue, were now ended, and that thou were euen at this present, stretched out vpon a bed, wearied and  
worne

worne with dolor and paine, thy carnall friends about thee weeping and howling, the phisitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumbe in most pitifull agonie, expecting from moment to moment, the last stroke of death to be giuen thee. Tell me, in this instant, what would al the pleasures and commodities of this worlde doe thee good? What comfort would it bee to thee, to haue bin of honor in this world, to haue been rich, and purchased much, to haue borne office, and been in the princes fauour? to haue left thy children or kindred wealthie, to haue trodden downe thine enemies, to haue stirred much, and borne great sway in this life? What ease (I say) or comfort would it be to thee, to haue been faire, to haue been gallant in apparell, goodly in personage, glittering in golde? Would not all these things rather afflict than profit thee at this instant? For now wouldest thou see the vanitie of these trifles: now would thy hart begin to say within thee; O follie & miserable blindnes of mine! *The cogitation and speech of the soule at the day of death.*

Lo, here is an end now of al my delights and prosperities: all my ioyes, all my pleasures, all my mirth, all my pastimes

*The day of death.**The first part.*

are now finished: where are my friends, which were wont to laugh with me? My seruants woont to attend me? my children woont to disport me? Where are all my coches and horses, wherewith I was wont to make so goodly a shew, the caps and knees of people woont to honour me, the troupes of suters following me? Where are all my daliances and trickes of loue; all my pleasant musicke; all my gorgious buildings; all my costly feasts and bankettings? And aboue all other, where are my deare and sweet friends, who seemed they would neuer haue forsaken me? But all are now gone, and haue left me here alone to answere the reckening for all, and none of them will doe so much as to go with me to iudgement, or to speake one word in my behalfe.

13 Wo worth to me, that I haue not foreseene this day sooner, and to haue made better prouision for the same: it is now too late, and I feare me I haue purchased eternall damnatio for a little pleasure, and lost vnspeakable glorie for a floting vanitie. O how happie & twise happie are they which so liue, as they may not be afeard of this day? I now see the difference betwixt the ends of good  
and

and euill, and marueile not though the Scriptures say of the one; *The death of Saints is precious.* And of the other, *The death of sinners is miserable.* Oh that I had liued so vertuously as some other haue done, or as I had often inspirations from God to do: or that I had done the good deedes I might haue done: how sweete and comfortable would they bee to me now in this my last and extremest distresse?

14 To these cogitations and speeches (deare brother) shall thy heart bee inforced of what estate soeuer thou be, at the houre of death, if thou doe not preuent it now by amendment of life, which onely can yeeld thee comfort in that sorrowfull daye. For of good men the iudge himselfe sayth; *Hic autem fieri incipientibus, respicite & leuate capita vestra, quoniam appropinquat redemptio vestra:* When these things begin to come vpon other men, doe you lift vp your heads, for that your redemption commeth on, from the labours and toyles of this world. And the holie prophet saith of the vertuous man, which hath done good workes in this life, that he shall be at this time; *Beatus vir:* An happie man. And he giueth the cause; *Quia in*

*Psalm. 115.*  
*Psalm. 33.*

*L. k. 21.*

*Psalm. 4.*

*Of punishment.*

*The first part.*

*de mala liberabit eum Dominus, & operi-  
feret illi super lectum doloris eius.* For that  
God will deliuer him in this euill day,  
and will asist him vpon the bed of his  
sorrow. Which is meant (no doubt) of  
the bed of his last departure especially,  
for that of al other beds, this is the most  
sorrowfull, as I haue shewed, being no-  
thing els but an heape of all sorrowes  
together, especially to them which are  
drawne vnto it before they are readie  
for the same, as commonly all they are,  
which deferre their amendement from  
day to day, and doe not attend to liue  
in such sort now as they shall wish they  
had done when they come to that last  
passage.

## CHAP. IX.

*Of the paines appointed for sinne after this  
life.*

**A**Mongst all the meanes which God  
vseth towards the children of men,  
to moue them to this resolution, where-  
of I intreate, the strongest and most for-  
cible (to the common sort of men) is,  
the consideration of punishments pre-  
pared by him for rebellious sinners, and  
transgressors of his commandements.  
Where-

Wherefore he useth this consideration often, as may appeare by all y<sup>e</sup> prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this meane hath oft times preuailed more than any other y<sup>e</sup> could bee vsed, by reason of the naturall loue which we beare towards our selues; and consequently the naturall feare which wee haue of our owne danger. So wee reade that nothing could moue the Ninuities so much as the foretelling them of their imminent destruction. And Saint Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was now put to the trees, to cut downe for the fire all those which repented not.* He moued the very publicans & souldiers to feare (which otherwise are people of verie hard mettall) who came vnto him vpon this terrible embassage, and asked what they should doe to auoyd these punishments?

*The force of feare.*

Jonas 5.

Matth. 3.

Mark 1.

Luk. 3.

2 After then that we haue considered of death, & of Gods seuerer iudgement, which insueth after death, and wherein euery man hath to receiue according to his workes in this life, as the Scripture

2. Cor. 5.

saith: it followeth that we consider also of the punishments which are appointed for them that shall be found faultie in that account, hereby at leastwise (if no other consideration will serue) to induce Christians to this resolution of seruing God. For (as I haue noted before) if euery man haue naturally a loue of himselfe, and desire to conserue his own case, then should hee also haue feare of peril, whereby he is to fall into extreme calamitie. This expresseth Saint Bernard excellently according to his wont: O man (sayth he) if thou haue left all shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnall men doe not) yet lose not feare also, which is found in verie beasts. Wee vse to loade an Asse, and to wearie him out with labour, and he careth not, because hee is an Asse: but if thou wouldest thrust him into the fire, or fling him into a ditch, he would auoid it as much as he could, for that he loueth life, & feareth death. Feare thou then, and be not more insensible than a beast: feare death: feare iudgement: feare hell. This feare is called the beginning of wisdom, and not shame or sorrow, for that the spirit of feare is more mightie

*In serm de  
primordia.*

*Prou 9.*

mightie to resist sinne, than the spirit of shame or sorrow: wherefore it is sayd, *Remember the end, & thou shalt neuer sin.* Eccl. 7. That is, remember the finall punishments appointed for sin after this life. Thus farre S. Barnard.

3 First therefore to speake in generall of the punishments reserued for the life to come, if the scriptures did not declare in particular their greatnes vnto vs: yet are there many reasons to perswade vs, that they are most seuer, dolorous, and intollerable. For first as God is a God in all his workes, that is to say, great, wonderfull, and terrible: so especially hee sheweth the same in his punishments, being called for that cause in Scripture, *Deus iustitie*: God of iustice. Psalm. 71. As also *Deus ultionum*: God of reuenge. Deut. 10. Wherefore seeing all his other workes are full of maiestie and exceeding our capacities: we may likewise gather, that his hand in punishment must bee wonderfull also. God himselfe teacheth vs to reason in this maner, when he sayth; *And will ye not then feare me? And will ye not tremble before my face, which haue put the sands as a stop vnto the sea, and haue given the water a commandement neuer to passe it, no not when it is most troubled, and*

## Of punishment.

## The first part.

the floods most outrageous? As who would say: If I am wonderfull and doe passe your imagination, in these works of the sea, and others, which you see daily: you haue cause to feare me, considering that my punishments are like to bee correspondent to the same.

Gods mercy.

4 Another coniecture of the great and seuerer iustice of God may bee the consideration of his infinit and vnspeakable mercie: the which as it is the verie nature of God, and without end or measure, as his Godhead is: so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as y<sup>e</sup> Scripture saith, therefore as in a man of this world, if we had the measure of one arme, we might easilie coniecture of the other: so seeing the wonderfull examples daily of Gods infinite mercy towards them that repent: wee may imagine by the same, his seuerer iustice towards them, whom he reserueth to punishment in the next life, and whom for that cause, he calleth in the Scriptures; *Vasa furoris*: Vessels of his furie, or vessels to shew his furie vpon.

Psalm. 84.

Esa. 19.

Psa. 7.

Gods patience.

5 A third reason to perswade vs of the greatnes of these punishments, may bee the

the marueilous patience, and long suffering of God in this life: as for example, in that hee suffereth diuers men from one sinne to another: from one day to another: from one yeare to another: from one age to another: to spend all (I say) in dishonour and despite of his maiestie, adding offence to offence, and refusing al perswasions, allurements, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amandement. And what man in the world could suffer this? Or what mortall heart can shew such patience? But now if all this should not bee requited with seueritie of punishment in the world to come, vpon the obstinate: it might seeme against the law of iustice and equitie: & one arme in God might seeme longer than the other. Saint Paul toucheth this reason in his Epistle to the Romanes, where hee saith: *Doest thou not know that the benignitie of God is vsed to bring thee to repentance? And thou by thy hard and impenitent heart dost hoord vp vengeance vnto thy selfe in the day of wrath, and appearance of Gods iust iudgement, which shall restore to euerie man according to his workes?* Hee vseth here the wordes of hoording vp of vengeance,

## Of punishment.

## The first part.

Esa. 27.

Iere. n. 16.

Gen. 15.

Apoc. 21.

Psalm 36.

to signifie that euen as the couetous man dooth hoord vp money to money daily, to make his heape great: so the vnrepentant sinner dooth hoord vp sin to sin: and God on the contrarie side hoordeth vp vengeance to vengeance, vntill his measure bee full to restore in the end: *Measure against measure*, as the prophet sayth, and to pay vs home: *According to the multitude of our owne abominations*. This God meant when he sayd to Abraham; *That the iniquities of the Amorrrheans were not yet full vp*. Also in the Reuelation vnto S. Iohn the Euangelist, when he vsed this conclusion of that booke: *He that dosh euill, let him doe yet more euill: and he that lieth in filth, let him yet become more filthie: for behold, I come quicklie, and my reward is with me, to render to euery man according to his deedes*. By which words God signifieth that his bearing and tolerating with sinners in this life, is an argument of his greater seueritie in the life to come: which the prophet Dauid also declareth, when talking of a carelesse sinner he sayth: *Dominus iridebis eum quoniam prospicit quod veniet dies eius*. The Lord shall scoffe at him, foreseeing that his day shall come. This day (no doubt) is to be vnderstood

the

the day of account and punishment after this life, for so doth GOD more at large declare himselfe in another place in these wordes: *And thou sonne of man, Ezech. 7. this saith thy Lord God: the end is come, now (I say) the end is come upon thee. And I will shew in thee my furie, and will iudge thee according to thy waies. I will lay against thee all thy abominations, and mine eye shall not spare thee, neither will I take any mercie upon thee, but I will put thine owne waies upon thee, and thou shalt know that I am the Lord. Behold affliction cometh on, the end is come, the end (I say) is come: it hath watched against thee, and behold it is come: crushing is now come upon thee: the time is come: the day of slaughter is at hand. Shortly I wil poure out my wrath upon thee, & I will fill my furie in thee, and I will iudge thee according to thy waies, and I will lay all thy wickednes upon thee: mine eye shall not pitie thee, neither will I take any compassion upon thee: but I wil lay thy waies upon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lord that striketh. Hetherto is the speech of God himselfe.*

6 Seeing then now we vnderstand in *Of paines in* generall, that the punishments of God *particular.* in the life to come are most certaine to be

## Of punishment.

## The first part.

Heb. 10.

be great and seuer to all such as fall into them (for which cause the Apostle saith : *Horrendum est incidere in manus Dei uiuentis* : It is an horrible thing to fall into the handes of the liuing God) let vs consider somewhat in particular; what manner of paines and punishments they shall be.

Of the name  
of hell in di-  
uers tongue.

7 And first of all touching the place of punishment appointed for the damned, commonly called hell, the Scripture in diuers languages, vseth diuers names, but all tending to expresse the gricuousnes of punishment there suffered.

Esa. 5. &amp; 38.

As in Latine it is called *Infernus*, a place beneath or vnder grounde (as most of the olde fathers doe interpret.) But whether it be vnder ground or no, most certaine it is, that it is a place most opposite to heauen, which is said to be aboue. And this name is vsed to signifie the miserable suppressing and hurling downe of the damned to be troden vnder the feete not onely of God, but also of good men for euer. For \* so saith the Scripture: *Behold the day of the lord commeth burning like a furnace, and all proud and wicked men shall be straw to that furnace, and you that feare my name shall tread them downe, and they shall be as burnt*

Ma'. 4.

B

\*The matter in hand is not by this place substantially proued: for that the opinion of

burnt ashes vnder the soles of your feese in that day. And this shall bee one of the greatest miseries that can happen to the proud & stout potentates of the world, to bee throwne downe with such contempt, and to be troden vnder fecte of them, whom they so much despised in this world.

8 The Hebrew word which the scripture vseth for hel, is *Sheol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalypse: *Lacus ire Dei*: The lake of the wrath of God. And againe: *Stagnum ardens igne & sulphure*: A poole burning with fire and brimstone. In Greeke the scripture vseth three words for the same place. The first is, *Elades*, vsed in the Gospell, which (as Plutarch noteth) signifieth a place where no light is. The second is *Zopkos*, in S. Peter, which signifieth darkenes it selfe. In which sense it is called also of Iob: *Terra tenebrosa, & operta mortis caligine*: A darke land, and ouerwhelmed with deadly obscurity. Also in the Gospell; *Tenebre exteriories*: Vtter darknes. The third Greeke worde is *Tartaros*: vsed also by Saint Peter: which word being deriued of the verbe *Tarassô*, which signifieth to terrifie, trouble, and vex, importeth an horrible confusion of

those that altogether refferre this place to the generall iudgement, standeth not so cleer but that exception

may be taken against it.

Esay. 24.

Math. 24.

Apoc. 4.

Apoc. 11.

Math. 11.

In com. supra verba,

vine latenter.

2. Pet. 4.

Iob. 10.

Math. 12.

& 25.

2. Pet. 4.

*Of punishments.**The first part.*

Iob. 10.

of tormentors in that place : euen as Iob saith of it : *Ibi nullus ordo, sed sempiternus horror inhabitat* : There dwelleth no order, but euerlasting horror.

Matt. 5. 10.

18. 23.

Mark. 9.

Luke 12.

*The valley  
Hinnom.*

9 The Chaldie worde, which is also vsed in the Hebrewew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as S. Ierome noteth vpon the tenth Chapter of S. Matthewes Gospell. And this worde being compounded of *Gee* and *Hinnom*, signifieth a valley nigh to Ierusalem, called the valley of Hinnom, in which the old idolatrous Iewes were wont to burne aliue their owne children in the honor of the diuell, and to sound with trumpets, timbrels & other loud instruments, whiles they were doing thereof, that the childrens voyces and cries might not bee heard : which place was afterward vsed also for the receipt of all filthines, as of dounge, dead carions and the like. And it is most probable that our Sauour vsed this word aboue all other for hell, thereby to signifie the miserable burning of soules in that place, the pitifull clamors and cries of the tormented, the confuse and barbarous noise of the tormentors : together with the most lothsome

some filthines of the place, which is otherwise described in the scriptures, by the names of adders, snakes, cocatrices, scorpions, and other venomous creatures, as shalbe afterward declared.

10 Having declared the names of this place, and thereby also in some part the nature; it remaineth now, that we consider, what manner of paines men suffer there. For declaration whereof, we must note, that as heaven and hell are contrarie, assigned to contrarie persons, for contrarie causes: so have they in all respects contrarie properties, conditions and effectes, in such sorte, as whatsoeuer is spoken of the felicitie of the one, may serue to inferre the contrarie of the other. As when Saint Paul

*The paines  
of hell uni-  
uersall.*

saith, that *No eye hath seene, nor eare* 1. Cor. 2.

*heard, nor heart conceived the ioyes that God hath prepared for them that shall bee*

*saued.* We may inferre that the paines of the damned must bee as great. A-

gain, when the scripture saith, that the felicitie of them in heaven is a perfect

felicitie, cōteining *omne bonum*: all good-

Exod. 33.

nes; so that no one kind of pleasure can be imagined which they haue not: wee

must thinke on the contrary part, that the misery of the damned, must be also a

perfect

perfect miserie, containing all afflictions that may bee, without wanting any. So that, as the happines of the good is infinite, and vniuersall: so also is the calamitie of the wicked infinite and vniuersall. Now in this life all the miseries and paines which fall vpon man, are but particular, and not vniuersall. As for example: wee see one man pained in his eyes; another in his backe: which particular paines notwithstanding sometimes are so extreame, as life is not able to resist them, and a man would not suffer them long for the gaining of many worlides together. But suppose now a man were tormented in all the partes of his bodie at once, as in his head, his eyes, his tongue, his teeth, his throte, his stomacke, his bellie, his backe, his heart, his sides, his thighes, and in all the ioynts of his bodie besides: suppose (I say) hee were most cruelly tormented with extreame paines in all these parts together, without ease or intermission; what thing coulde bee more miserable than this? What sight more lamentable? If thou shouldest see a dogge lye in the streete so afflicted: I knowe thou couldest not but take compassion vpon him. Well then, consider what difference there is betweene

betweene abiding these paines for a weeke, or for all eternities; in suffering them vpon a soft bed, or vpon a burning gridiron and boyling fornace, among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say) gentle reader, and if thou wouldest take a great deale of labour, rather than abide the one, in this life: bee content to sustaine a little paine, rather than to incur the other in the life to come.

II But to consider these things yet further, not onely all these parts of the bodie, which haue been instruments to sinne, shall be tormented together, but also euery sense both externall and internall for the same cause shall be afflicted with his particular torment, contrarie to the obiekt wherein it delited most and tooke pleasure in this world. As if for example, the lasciuious eyes were afflicted with the vglie and fearefull sight of diuels: the delicate eares, with the horrible noyse of damned spirites: the nose smell, with poysoned stench of brimstone, and other vnsupportable filth: the daintie taste, with most rauenous hunger and thirst:  
and

*Peculiar  
torments to  
euery part.*

*Of punishment.**The first part.*

and all the sensible parts of the body with burning fire. Again, the imagination shall be tormented, with the apprehension of paines present, and to come, the memorie with the remembrance of pleasures past, the vnderstanding with consideration of the felicitie lost, and the miserie now come on. O poore Christian, what wilt thou doe amidst the multitude of so grieuous calamities?

*The paines  
of hell exer-  
cised for tor-  
ments, not  
for chastise-  
ment.*

12 It is a wonderfull matter, and able (as one father saith) to make a reasonable man goe out of his wits, to consider what God hath reuealed vnto vs, in the Scriptures, of the dreadfull circumstances of this punishment: and yet to see how little the retchlesse men of the world doe feare it. For first touching the vniuersalitie, varietie and greatnes of the paine, not onely the reasons before alleadged, but also diuers other considerations in the Scriptures doe declare: As where it is saide of the damned; *Cruciabuntur die & nocte: They shall bee tormented day and night.* And againe; *Date illi tormentum:* Giue her torment, speaking of Babylon in hell: by which is signified, that the paines in hel are exercised, not for the chastisement, but for torment of the parties. And torments commonly we see in this world to

Apoc. 20.  
and 14.  
Apoc. 18.  
Luke 16.

be

be as great and as extreame as the wit of a man can reach to deuise. Imagine the, when God shall lay his head to deuise torments (as he hath done in hell) what manner of torments will they be?

13 If creating an element here for our comfort (I meane the fire) he could create the same so terrible as it is, in such sort as a man would not hold his onely hande in it one day, for to gaine a kingdome, what a fire thinke you hath he prouided for hell, which is not created for comfort, but onely for the torments of the parties. Our fire hath many differences from that, and therefore it is truely sayde of the holy Fathers, to be but a painted and fained fire in respect of that. For our fire was made to comfort (as I haue said) and that to torment. Our fire hath need to bee fedde continually with wood, or else it goeth out: that burneth continually without feeding. Ours giueth light: that giueth none. Ours is out of his naturall place, and therefore shifteth to ascend and to get from vs as wee see: but that is in the naturall place, where it was created, and therefore it abideth there perpetually. Ours consumeth the matter laid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not

*The fierces  
nature of  
the fire of  
hell.*

Matth 8.13.

22.24.

Luke. 13.

B.  
 \* Gnashing  
 and chatte-  
 ring of the  
 teeth are  
 not all one,  
 and pro-  
 ceede of  
 diuers cau-  
 ses.

Apoc 21.

not to the ende the paine may bee euer-  
 lasting. Our fire is extinguished with  
 water and greatly abated by the coldnes  
 of the aire about it: that hath no such a-  
 batement or qualification. Finally, what  
 a strange and incredible kinde of fire that  
 is, appeareth by these wordes of our Sa-  
 uiour so often repeated, *There shall bee*  
*weeping and gnashing of teeth.* Weeping  
 is to be referred to the effect of extreame  
 burning in that fire, for that the torment  
 of scalding and burning inforceth teares  
 sooner than any other torment, as appea-  
 reth in them, which vpon the sudden doe  
 put an hotte thing into their mouth, or  
 scalde any other part of their bodie. And  
 \* gnashing of teeth or chattering at least  
 (as euery man knoweth) proceedeth of  
 great and extreame colde. Imagine then  
 what a fire this is, which hath such ex-  
 treame effectes, both of heate and colde.  
 O mightie Lorde what a straunge God  
 art thou? How wonderfull and terrible  
 in all thy workes and inuentions? Howe  
 bountifull art thou to those that loue and  
 serue thee? And howe seuerie to them  
 which contemne thy commandements?  
 Hast thou deuised a way, how they which  
 lie burning in a lake of fire and brim-  
 stone, shall also be tormented with ex-  
 treame

treame colde? What vnderstanding of man can conceiue how this may be? But thy iudgementes (O Lorde) are a depth psal. 35. without bottome, and therefore I leaue this to thy onely prouidence, praising thee eternally for the same.

14 Besides these generall paines common to all that be in that place, the scripture signifieth also, that there shall be particular tormentes, peculiar both in qualitie and quantitie to the sinnes and offences of each offender. For to that end saith the Prophet Esay to God: *Thou wilt iudge in measure against measure.* And God saith of himselfe: *I will exercise iudgement in weight and iustice in measure.* And that is the meaning of all those threatens of God to sinners, where he saith that he will pay them home, according to their particular workes, and according to the inuentions of their owne heartes. In this sense it is said in the Apocalyps, of Babylon now throwne downe into the lake, *Looke how much she hath glorified her selfe, and hath liued in delights: so much torment and affliction giue her.* Wherof the holy fathers haue gathered the varietie of tormentes that shall be in that place. As there be differences of sinnes: so shall there be varietie of torment (saith olde Ephraem) as  
it

Particular  
paines for  
particular  
offenders.

Esay. 17.  
Esay. 18.  
Ierem. 2.  
Apoc. 20.  
Psal. 27. 98.  
Ezec. 24.  
Osee. 12.  
Zach. 1.

Apoc. 18.

Lib. de vert.  
Pan cap. 2.

if the adulterer should haue one kinde of torment, the n urderer another, the theefe another, the drunkard another, the liar another. As if the proude man should be troden vnder feete, to recompence his pride: the glutton suffer inestimable hunger: the drunkard extreme thirst: the delicious mouth filled vp with gaule: and the delicate body scared with hot burning irons.

Iob. 20.

*A marvellous description vfed by the scripture.*

15 The holy Ghost signifieth such a thing, when he saith in the Scriptures of the wicked worldling; *His bread in his bellie shall bee turned into the gaule of serpents: he shall be constrained to spue out againe the rubies which he hath deuoured: nay, God shall pull them out of his bellie againe: he shall be constrained to sucke the gaules of cocatrices, and the tongue of an adder shall kill him: he shall pay sweetelie for all that euer he hath done: and yet shall he not bee consumed, but shall suffer according to the multitude of all his deuises: vntill darkenes lieth in waite for him: and fire which needeth no kindling shall eat him vp: this is the wicked mans portion from God,* By which words and such like, it is plainely shewed, that worldlings shall receiue as it were particular and proper torments, for their gluttonie,

for

for their delicate fare, for their extortions, and the like. Which torments shall be greater than any mortall tongue can expresse: as may appeare by the vehement and horrible wordes, which the holie Ghost here vseth to insinuate the same.

16 Besides this, the scripture sheweth vnto vs, not onely the vniuersalitie, particularitie, and seueritie of these paines, but also the straitnes thereof, without

*The straitnes of paines in hell.*

aide, help, ease, or comfort, when it saith; *We shal be cast in bound both hand & feet:* Matth. 22.

For it is some kinde of comfort in this world, to bee able to resist or strue against our afflictions: but there we must lie still and suffer all. Againe, when he saith; *Clausæ est ianua:* The gate is shut, Match. 23.

That is, the gate of all mercie, of all pardon, of all ease, of all intermission, of all comfort is shut vp from heauen, from earth, from the creator, and from creatures: insomuch as no consolation is euer to be hoped for more: as in al y mirseries of this life there is alwaies some.

This straitnes is likewise most liuely expressed in that dreadfull parable of the rich glutton in hell, who was driuen to that necessitie, as he desired that Lazarus might dip the top of his finger in water, to coole his tongue, in the midst

Luk 16.

*The wonderfull example of the rich glutton.*

H

of

of that fire wherein he saith he was: and yet could not he obtaine it. A small refreshing it seemeth )it would haue been vnto him, if he had obtained the same. But yet to shew y<sup>e</sup> straitnes of the place it was denied him. Oh you that liue in the sinfull wealth of the world, consider but this one example of Gods seueritie, and bee afeard. This man was in great royaltie a little before, and nothing regarded the extreme miserie that Lazarus was in: but now would hee giue a thousand worlds (if he had the) for one drop of water to coole his tongue. What demand could bee lesse than this? Hee durst not aske to bee deliuered thence, or to haue his torments diminished, or to aske a great vessel of water to refresh his whole bodie therein: but onely so much as would sticke on the top of a mans finger, to coole his tongue. To what neede was this rich man now driven? What a great imagination had he of the force of one drop of water? To what pitifull chaunge was his tongue now come vnto, that was wont to be so diligently applied with all kinds of pleasant liquors? Oh that one man cannot take example by another! either this is true, or else the son of God is a lyar. And then

then what men are we, that seeing our selues in danger of this miserie, doe not seeke with more diligence to auoid the same?

17 In respect of these extremities and strait dealings of God, in denying all comfort and consolation at this day, the Scripture saith, that men shall fall into rage, furie, and vtter impatience, blaspheming God, and cursing the day of their natiuitie, with eating their owne tongues for grief, and desiring the rocks and mountaines to come and fall on them, to end their paines.

Apoc. 16.

Ezech. 23.

Apoc. 13.

Luk. 3.

18 Now if we adde to this, the eternitie, and euerlasting continuance of these torments: wee shall see that it increaseth the matter greatly. For in this world there is no torment so great, but that time either taketh away, or diminisheth the same. For either y<sup>e</sup> tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But heere is no such hope or comfort: but *Cruciabuntur* (saith the Scripture) *in secula seculorum, in flagro ardente igne & sulphure*: They shall be tormented for euer, in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there:

The eternity  
of the paines.

Apoc. 21.

neither shall the tormentor nor the tormented dye, but both liue eternally, for the eternall miserie of the parties to be punished.

*A wonder-  
full saying.*

19 Oh (sayth one Father in a godlie meditation) if a sinner damned in hell did knowe, that hee had to suffer those torments there, no moe thousands of yeares than there bee sands in the sea, & grasse piles in the ground; or no moe thousand millions of ages, than there be creatures in heauen, and in earth: hee would greatly reioyce thereof, for hee would comfort himselfe at the last with this cogitation, that once yet the matter would haue an end. But now (sayth this good man) this word *newer*, breaketh his hart whē he thinketh on it, & that after a hundred thousand millions of worlds there suffered, he hath as far to his end as he had at the first day of his entrance to these torments. Consider (good christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in fire and brimstone, only during the space thereof. We see if a man bee grievously sicke, though he be layd vpon a very soft bed, yet one night seemeth a long time vnto him. He turneth and tosseth himselfe from side to side.

side, telling the clocke, and counting e-  
 uery houre as it passeth, which seemeth  
 to him a whole day. And if a man should  
 say vnto him, that he were to abide that  
 paine but seuen yeares together: hee  
 would goe nigh to despayre for grieve.  
 Now if one night seeme so long and te-  
 dious to him that lieth on a good soft  
 bed afflicted onely with a little ague:  
 what will the lying in fire and brimstone  
 doe, when he shall know evidently that  
 he shall neuer haue ende thereof? Oh  
 (deare brother) the facietie of continu-  
 ance is lothsom, euen in things that are  
 not euil of themselues. If thou shouldest  
 be bound alwaies to eate one only meat:  
 it would bee displeasing to thee in the  
 end. If thou shouldest be bound to sit stil  
 al thy life in one place without mouing:  
 it would bee grieuous vnto thee, albeit  
 no man did torment thee in that place.  
 What then will it bee to lie eternallie,  
 that is, world without ende, in most ex-  
 quisite torments? Is it any way tolera-  
 ble? what iudgement then, what wit,  
 what discretion is there left in men,  
 which make no more account of this  
 matter than they doe?

20 I might here ad another circum-  
 stance which the Scripture addeth; to

*Darknes in  
 beel.*  
 Mat. 8. 12.

wit, that all these torments shall bee in darknes: a thing dreadfull of it self vnto mans nature. For there is not the stoutest man in the world, if hee found himselfe alone, and naked in extreme darknes, and should heare a noise of spirits comming towards him, but hee would feare, albeit hee felt neuer a lash from them on his bodie. I might also adde another circumstance, that the prophet addeth: which is, that God and good men shall laugh at them that day, which will be no small affliction. For as to bee moned by a mans friend in time of aduersitie, is some cōfort: so to be laughed at, especially by him who only may help him, is a great and intollerable increase of his miserie.

Derision.

Psal. 36.

21 And now al this that I haue spoken of hitherto, is but one part of a damned mans punishment onely, called by Diuines, *Pæna sensus*: the paine of sense or feeling: that is, the paine or punishment sensibly inflicted vpon the soule and bodie. But yet besides this, there is another parte of his punishment, called *Pæna damni*: I he paine of losse or damage: which (by all learned mens opinion) is either greater, or no lesse than the former: And this is the infinit losse which a damned

Paines of  
damage  
vvhich the  
damned suf-  
fer.

damned man hath, in being excluded for euer and euer from the sight of his creator, and his glorie. Which sight only, being sufficient to make happie and blessed all them that are admitted vnto it, must needes be an infinite miserie to the damned man to lack that eternally. *Esaï. 26.*

And therefore this is but as one of the first and chiefest plagues to be laid vpon him: *Tollatur impius, ne videat gloriam Dei*: Let the wicked man be taken away to hell, to the ende hee may not see the glorie of God. And this losse containeth all other losses and dammages in it: as the losse of eternall blisse, and ioy (as I haue sayd) of eternall glorie, of eternall societie with the Angels, and the like: which losses when a damned man considereth (as hee cannot but consider them still) he taketh more griefe thereof (as Diuines doe hold) then by all the other sensible torments that he abideth besides.

22 Wherunto appertaineth y<sup>e</sup> worme *The vvorme of conscience* of conscience: in Scripture so called, for that as a worme lieth eating and gnawing the wood wherein she abideth: so shal the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worme or remorse

*Of punishments.**The first part.*

*The cogita-  
tions of the  
damned.*

shall principally consist in bringing to our mindes, all the meanes and causes of our present extreme calamities: as our negligences, whereby wee lost the felicitie, which other men haue gotten. And at euery one of these considerations, this worme shall giue vs a deadly bite, euen vnto the hart. As when it shal lay before vs all the occasions that wee had offered to auoid this miserie, wherein now we are fallen, and to haue gottē the glorie which we haue lost: how easie it had been to haue done it: how nigh we are oftentimes to resolue our selues to doe it: and yet how vngratiously wee left off that cogitation again: how many times we were foretolde of this danger, and yet how little care and feare we took of the same: how vaine the worldly trifles were wherein wee spent our time, and for which we lost heauen, and fell into this intollerable miserie: how they are exalted whom wee thought fooles in the world: & how we are now proued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand moe being layd before vs by our owne conscience, shall yeeld vs infinit griefe: for that it is now too late to amend them. And this grief

is

is called the worrne of remorse of our owne conscience : which worrne shall more inforce men to weepe and howle, than any torment else, considering how negligently, foolishly, and vainlie they are come into those so insupportable tonnents, & that now there is no more time to redresse their errors.

23 Now only is the time of weeping and lamenting for these men, but all in vaine. Now shall they begin to fret and fume, and maruell at themselues, saying: Where was our wit? Where was our vnderstanding? Where was our iudgement when wee followed vanities, and contemned these matters? *This is the* Sap. 5. *talke of sinners in hell (saith the Scripture) what hath our pride, or what hath the glorie of our riches profited vs? They are al now vanished like a shadow : we haue wearied out our selues in the way of iniquitie and perdition, but the way of the Lord we haue not knowne.* This (I say) must be the euerlasting song of the damned worme-eaten conscience in hell : eternall repentance, without profit. Whereby he shall be brought to such desperation (as the scripture noteth) as he shal turne into furie against himselfe, teare his owne flesh, rent his owne soule (if it were possible)

fible) and inuite the fiends to torment him, seeing he hath so beastlie behaued himselfe in this world, as not to prouide in time for this principall matter, onelie (indeede) to haue been thought vpon. Oh if he could haue but another life to liue in the world againe, how would he passe it ouer? with what diligence? with what seueritie? But it is not lawfull: we onely which are yet aliue haue that singular benefit, if we know it, or would resolue our selues to make the most of it. One of these daies we shall be past it also, and shall not recouer it againe, no not one houre, if we would giue a thousand worlds for the same, as indeed the damned would doe, if they might. Let vs now therefore so vse the benefit of our present time, as whē we are past hence, wee haue not neede to wish our selues here againe.

24 Now is the time we may auoid all: now is the time we may put our selues out of danger of these matters: now (I see) if we resolue our selues out of hand. For we know not what shall become of vs to morrow: it may be to morrow our harts wil be as hard and careles of these things, as they haue been heretofore, and as Pharaο his hart was, after Moses departure

departure from him. Oh that hee had  
 resolued himselfe thorowly while Mo-  
 ses was with him, how happie had hee  
 been? If the rich glutton had taken the  
 time while hee was in prosperitie, how  
 blessed a man had hee been? Hee was  
 foretold of his miserie (as wee are now) Luk. 16.  
 by Moses and the Prophets, as Christ  
 signifieth: but he would not heare. Af-  
 terward hee was in such admiration of  
 his owne follie, that he would haue had  
 Lazarus sent from Abrahams bosome  
 vnto his brethren to warne them of his  
 successe. But Abraham told him, it was  
 bootles, for they would not haue belee-  
 ued Lazarus, but rather haue persecu-  
 ted him as a lier, and defamer of their  
 honourable brother dead, if hee should  
 haue come and haue tolde them of his  
 torments. Indeede so would the wicked  
 of the world do now, if one should come  
 and tel the, that their parents or friends  
 are damned in hell for such and such  
 things: and doe beseech them to looke  
 better to their liues, to the end by their  
 comming thither, they doe not increase  
 the others paines, for being some cause  
 of their damnation (for this is onely the  
 cause of care which the damned haue  
 towards the liuing, and not for anie  
 loue.

loue they now beare them) if (I say) such a message should come from hell, to the flourishing sinners of this world, would they not laugh at it? Would they not persecute egerly the parties that should bring such newes: what then can God deuise to doe, for the sauing of these men? What waie, what meanes may he take, when neither warning, nor example of others, nor threats, nor exhortations will doe any good? We know, or may know, that leading the life which we doe, we cannot be saued. Wee know, or ought to know, that many before vs haue been damned for lesse matters. We know and cannot choose but know, that wee must shortly die, and receiue our selues, as they haue receiued: liuing as they did, or worse. We see by this laid downe before that the paines are intolerable, and yet eternall, which doe expect vs for the same. We confesse them most miserable, that for any pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolue, to dispatch our selues quickly of all impediments? to breake violently from all bonds and chaines of this wicked world, that doe let vs from this true and zealous seruice of God?

Why

Why should wee sleepe one night in  
 slumme, seeing that night may chance to  
 bee our last, and so the euerlasting cut-  
 ting off of all hope for the time to  
 come?

25 Resolue thy self therefore (my deare  
 brother) if thou be wise, and cleere thy  
 selfe from this danger, while God is wil-  
 ling to receiue thee, and moueth thee  
 thereunto by these means, as he did the  
 rich man by Moses and the Prophets  
 while he was yet in his prosperitie. Let  
 his example be often before thine eyes,  
 and consider it thoroughly, and it shall do  
 thee good. God is a wonderfull God,  
 and to shew his patience and infinite  
 goodnes, hee wooeth vs in this life, see-  
 keth vnto vs, and laieth himselfe (as it  
 were) at our feete, to moue vs to our  
 owne good, to win vs, to draw vs, and to  
 saue vs from perdition. But after this  
 life he altereth his course of dealing: he  
 turneth ouer the leafe, & changeth his  
 stile. Of a lambe he becommeth a lion  
 to the wicked: and of a sauiour, a iust  
 and seuerer punisher. What can be sayd  
 or done more to moue vs? He that is  
 forewarned and seeth his owne danger  
 before his face, & yet is not stirred nor  
 made the more wary or fearful thereby,  
 but

*The rewards.**The first part.*

but notwithstanding will come or slide into the same: may well bee pitied, but surely, by no meanes can he be helped, making himselfe incapable of all the remedies that may be vsed.

## CHAP. X.

*Of the most honourable and munificent rewards proposed to all them that truly serue God.*

**T**He reasons and considerations laid downe before in the former Chapters, might well suffice to stir vp the hart of any reasonable Christian, to take in hand this resolution, whereof we talke, and whereunto I so much couet to perswade thee (for thy only good and gain) gentle Reader. But for that all harts are not of one constitution in this respect, nor all drawne and stirred with the same means: I purpose to adioyne here a consideration of commoditie, whereunto commonly each man is prone by nature. And therefore I am in hope it shall be more forcible to that we goe about, than any thing else that hitherto hath been spoken. I meane then to treat of the benefits which are reaped by the seruice of GOD, of the gaine drawne thence,

*God the best  
pay-master.*

thence, and of the good pay and most liberall reward which God performeth to his seruants, aboue all the masters created, that may bee serued. And though the iust feare of punishment (if wee serue him not) might bee sufficient to driue vs to this resolution: and the infinite benefitis alreadie receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath bin sayd before: ) yet am I content so farre to enlarge this libertie to thee (good reader) that except I shew this resolution, which I craue to be more gainfull and profitable than any thing els in the world that can be thought of: thou shalt not be bound vnto it for any thing that hitherto hath been sayd in that behalfe. For as God in all other things is a God of great maiestie, full of bountie, liberallitie, and princely magnificence: so is he in this point aboue all other: in such sort, as albeit whatsoeuer we doe, or can doe, is but due debt vnto him, and of it selfe deserueth nothing: yet of his munificent maiestie, he letteth passe no one jot of our seruice vnrewarded, no not so much as a cup of cold water.

Matth. 10.  
Mark 9.

2 God commanded Abraham to sacrifice vnto him his onely sonne Isaac, Gen. 22.  
which

*The rewards.**The first part.*

2 Reg. 7.

Psal. 88.

which he loued so much : but when hee was readie to doe the same, God sayd, Do it not: it is enough for me that I see thine obedience. And because thou hast not refused to doe it, I sweare to thee (saith he) by my selfe, that I will multiplie thy seede as the starres of heauen, and the sands of the sea: and among them also one shall be Christ, the sauior of the world. Was not this a good pay for so little paines? King Dauid one night began to think with himselfe, that he had now an house of Cedar, and the Arke of God lay but vnder a tent, and therefore resolved to build an house for the sayd Arke. Which onely cogitation God tooke in so good part, as hee sent Nathan the prophet vnto him presently, to refuse the thing, but yet to tel him, that for so much as he had determined such a matter; God would build an house or rather a kingdome to him, and his posteritie, which should last for euer, & from which he would neuer take away his mercie, what sins or offences soeuer they committed. Which promise we see now fulfilled in Christ his church raised out of that familie. What should I recite manie like examples: Christ giueth a generall note heereof, when he

he calleth the workemen, and payeth to every man his wages, so dulle: as also when he saith of himselfe; *Behold, I come quickly, and my reward is with me.* By which place is euident, that God suffereth no labour in his seruice to bee lost or vnpayed. And albeit (as after in place conuenient shall be shewed) he payeth also (and that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his comming in the ende of the day, that is, after this life, *In the resurrection of the Iust:* as himselfe saith in another place.

Mat. 20.

Apoc. 22.

Luke 14.

3 Of this paiment then reserued for Gods seruants in the life to come, we are now to consider, what, and what maner a thing it is, and whether it bee worth so much labour and trauell, as the seruice of God requireth or no. And first of all, if we will belecue the holy scripture, calling it a kingdome, an heauenly kingdom, an eternall kingdome, a most blessed kingdome: we must needes confesse it to bee a marueilous great rewarde. For that worldly Princes doe not vse to giue kingdomes to their seruants for recompence of their labours. And if they did, or were able to doe it: yet could it be neither heauenly, nor eternall, nor a blessed kingdome.

Mat. 25.

2. Tim. 4.

2. Pet. 2.

Luk. 14.

*The rewards.**The first part.*

1. Cor. 2.

Eſai 64.

dome. Secondly, if we credite that which S. Paul ſaith of it; *Thas neither eie hath ſcene, nor eare heard, nor heart of man conceived*, how great a matter it is: then muſt we yet admit a greater opinion thereof, for that we haue ſcene many wonderfull things in our dayes, we haue heard more wonderfull, we may conceiue moſt wonderfull, and almoſt infinite. Howe then ſhall we come to vnderſtand the greatnes and value of this reward? Surely no tongue created, either of man or angell, can expreſſe the ſame: no imagination conceiue; no vnderſtanding comprehend it. Chriſt himſelfe hath ſaid, *Nemo ſcit niſi qui accipit*: No man knoweth it, but he that enioyeth it. And therefore hee calleth it *Hidden manna*, in the ſame place. Notwithſtanding, as it is reported of a learned Geometriciā, that finding the length of Hercules foote vpon the hill Olimpus, drew out his whole bodie, by the proportion of thāt one part: ſo wee by ſome thing ſet downe in ſcripture, and by ſome other circumſtances agreeing thereunto, may frame a coniecture of the matter, though it come farre behind the thing it ſelfe.

4 I haue ſhewed before how the ſcripture calleth it an heauenly, an euerlaſting,  
and

and a most blessed kingdome : whereby is signified , that all must bee kinges that are admitted thither. To like effect it is called in other places; *A crowne of glorie,* Apoc. 2.20.  
*a throne of maiestie, a paradise, or place of* Apoc. 2.53.  
*pleasure, a life euerlasting.* Saint Iohn the Mat. 16.  
 Euangelist beeing in his banishment, by Luk. 10.  
 speciall priuiledge, made priuie to some knowledge and feeling thereof, as well for his owne comfort, as for ours, taketh in hand to describe it by comparifon of a citie : affirming, that the whole citie was of pure golde, with a great and high wall of the precious stone, called Iaspis. This wall had also twelue foundations, made of twelue distinct precious stones, which he there nameth also twelue gates, made of twelue rich stones, called Margarits, and euery gate hath an entire Margarit. The streetes of the citie were paved with golde, interlaid also with pearles and precious stones : The light of the citie was the cleerenes and shining of Christ himselfe, sitting in the midst thereof : from whose seate proceeded a riuer of water, as cleere as crysell to refresh the citie : and on both sides of the bankes there grew the tree of life, giuing out continuall and perpetuall fruite; there was no night in that citie, nor  
 any

Apoc. 21.

and 22.

*The description of paradise.*

*The rewards.**The first part.*

any defiled thing entred there: but they which are within shall raigne (saith he) for euer and euer.

5 By this description of the most rich and precious things that this world hath, Saint Iohn would giue vs to vnderstande the infinite value, glorie and maiestie of this felicitie, prepared for vs in heaven: though (as I haue noted before) it being the princely inheritance of our Sauour Christ, the kingdome of his father, the eternall habitation of the holy Trinitie prepared before all worldes, to set out the glorie, & expresse the power of him that hath no end or measure, either in power or glorie: we may very well thinke with S. Paul, that neither tounge can declare it, nor heart imagine it.

6 When God shall take vpon him to doe a thing for the vttermost declaration (in a certaine sort) of his power, wisdom, and maiestie: imagine you, what a thing it will be. It pleased him at a certaine time to make certaine creatures to serue him in his presence, and to be witnesses of his glorie, and thereupon with a worde created the Angels, both for number and \*perfection, so stronge and wonderfull, as maketh mans vnderstanding astonished to thinke of it. For as for their number they

were

*The creation  
of Angels.  
B.*

\*Great excellencie of  
giftes may  
be ascribed  
vnto them:  
but not  
perfection.

were almost infinite, passing the number of all the creatures of this inferior world, as diuers learned men, and some ancient fathers doe thinke: though Daniel (according to the fashion of the scripture) doe put a certaine number for an vncertaine, when he saith of Angels, *As thou- sand thousands did minister vnto him* (that is, vnto God) *and tenne thousand times an hundred thousand did stande about him to assist.* And for their perfection of nature, it is such (being as the scripture saith, *spirites, and like burning fire*) as they far surpass all inferior creatures, in natural knowledge, power, and the like. What an infinite maiestie doth this argue in  $\gamma$  creator?

7 After this, when many of these Angels were fallen: it pleased God to create an other creature, farre inferior to this, for to fill vp the places of such as had fallen: and thereupon created man of a piece of claie, as you knowe, appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is the worlde: a place of intertainment and triall for a time, which afterward is to be destroyed againe. But yet in creating of this transitorie world (which is but a cottage of his owne eternall habitation) what power, what magnificence, what maiestie

Dan. 2.

Psal. 113.

*The creation of the world to expresse the power of God.*

B.

\* Wee may not well restraine the purpose of God onely to this: besides that, it may be doubted likewise by

maiestie

*The rewards.**The first part.*

what war-  
rant that  
opinion  
do stand.

maiestie hath he shewed? What heauens,  
and howe wonderfull hath hee created?  
What infinite starres and other lightes  
hath he deuised? What elements hath he  
framed? And howe marueilously hath  
hee compact them together? The Seas  
tossing and tumbling without rest, and  
replenished with infinite sorts of fish: the  
riuers running incessantly thorowe the  
earth like veines in the bodie, and yet ne-  
uer to be emptie nor overflow the same:  
the earth it selfe, so furnished with all va-  
rietie of creatures, as the hundred parte  
thereof is not imploied by man, but one-  
ly remaineth to shewe the full hande, and  
strong arme of the Creator. And all this  
(as I said) was done in an instant, with  
one word onely: and that for the vse of a  
small time, in respect of the eternitie to  
come. What then shall we imagine that  
the habitation prepared for that eternitie  
shall bee? If the cottage of his meanest  
seruant (and that made onely for a time,  
to beare off as it were a shower of raine)  
bee so princely, so gorgeous, so magnifi-  
cent, so full of maiestie as wee see this  
world is: what must we thinke that the  
kings pallace it selfe is, appointed for all e-  
ternitie; for him and his friends to raigne  
together? We must needes thinke it to be

as great, as the power and wisedome of the maker could reach vnto, to performe; and that is, incomparable, and aboue all measure infinite. The great king Assuerus, which raigned in Asia ouer an hundred and twenty and seauen prouinces, to discouer his power and riches to his subiectes, made a feast (as the Scripture saith) in his citie of Susa, to all princes, states, and potentates of his dominions, for an hundred and fourescore dayes together. Esay the Prophet saith, that our God and Lord of hosts, will make a solemne banquet to all his people vpon the hill and mount of heauen, and that an haruest banquet of fatte meates, and pure wines. And this banquet shall be so solemne, as the very sonne of God himselfe chiefe Lord of the feast shall be content to gird himselfe, and to serue in the same, as by his owne woordes hee promiseth. What manner of banquet then shall this be? How magnificent? How full of maiestie? Especially seeing it hath not onely to endure an hundred and fourescore dayes (as that of Assuerus did) but more than an hundred and foure-score millions of ages; not serued by men (as Assuerus feast was) but by Angels & the very sonne of God himselfe: not to open the power and riches of

Esther. 2.

Esay. 25.

Luke 12.

*The rewards.**The first part.*

of an hundred twentie and seven provinces, but of God himselfe, King of kings, and Lord of Lords, whose power and riches are without ende, and greater than all his creatures together can conceiue? How glorious a banquet shall this bee then? How triumphant a ioye of this festiuall day? O miserable and foolish children of men, that are borne to so rare and singular a dignitie, and yet cannot be brought to consider, loue, or esteeme of the same.

*The pleasures and commodities of this life.*

8 Other such considerations there be to shew the greatnes of this felicitie: as that, if God hath giuen so many pleasures, and comfortable gifts in this life (as wee see are in the world) being a place notwithstanding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, and wailing: what will he doe in the life to come, to the iust, to his friends, in the time of ioye, and marriage of his sonne?

*Apoc. 12.*

*In soliloquijs  
anima ad  
Deum.*

This was a most forcible consideration with good Saint Augustine, who in the Secret speech of his soule with God, saide thus. O Lord, if thou for this vile bodie of ours, giue vs so great and innumerable benefits, from the firmament, from the ayre, from the earth, from the

sea,

sea, by light, by darknes, by heate, by shadow, by dewes, by showers, by windes, by raines, by birds, by fishes, by beastes, by trees, by multitude of herbes, and varietie of plants, and by the ministerie of all thy creatures. O sweete Lord what maner of things, how great, how good, and how innumerable are those which thou hast prepared in our heauenlie countrie, where we shal see thee face to face? If thou do so great things for vs in our prison: what wilt thou giue vs in our palace? If thou giuest so many things in this world, to good and euill men together: what hast thou laid vp for only good men in the world to come? If thine enemies and friends together are so well prouided for in this life: what shall thy onelie friends receiue in the life to come? If there bee so great solaces in these dayes of teares: what ioy shall there be in that day of marriage? If our *Apoc. 19.* dayle containe so great matters: what shall our countrie and kingdome do? O my Lord & God, thou art a great God; *And great is the multitude of thy magnificence and sweetnes. Psalm. 30.* And as there is no end of thy greatnes, nor number of thy wisdom, nor measure of thy benignitie: so is there neither end, number, nor  
I measure

*The rewards.**The first part.*

measure of thy rewards towards them that loue and fight for thee. Hetherto S. Augustine.

*How much  
God hono-  
rith man.*

1. Reg. 2.  
Psalm. 138.

Luk. 10.

Math. 19.  
Luk. 22.

1. Cor. 6.

Math. 10.

9 Another way to coniecture of this felicitie, is to consider the great promises which GOD maketh in the Scriptures, to honour and glorifie man in the life to come. *Whosoever shall honour me* (saith God) *I will glorifie him.* And the Prophet Dauid as it were complaineth ioyfully, that Gods friends were so much honored by him. Which he might with much more cause haue sayd, if hee had liued in the new Testament, and had heard that promise of Christ whereof I spake before, that his seruants should sit downe and banquet, and that himselfe would serue and minister vnto them in the kingdom of his father. What vnderstanding can conceiue how great this honor shall be? But yet in some part it may be gessed, by that he saith, that they shall sit in iudgement with him: and (as Paul addeth) shall be iudges not onely of men, but also of Angels. It may also bee coniectured by the exceeding great honour, which God at certaine times hath done to his seruants, euen in this life. Wherein notwithstanding they are placed to be despised, and not to be honored.

nored. What great honor was it that he did to Abraham in the sight of so many kings of the earth, as of Pharaoh, Abimelech, Melchisedech, and the like? Gen 12. 14. 20. Exod. 5. 8. 6. 7. What honour was that he did to Moses and Aaron in the face of Pharaoh and all his court, by the woonderfull signes that they wrought? What excessiue honor was that he did to holie Iosue, when in the sight of all his armie, hee stayed the Sunne and Moone in the midst of the firmament, at Iosue his appoyntment, obeying therein (as the Scripture sayth to the voyce of a man? What honour was that hee did to Eisaie in the sight of king Ezechias, when hee made the Sunne to goe backe ten degrees in the heauens? What honour was that hee did to Helias in the sight of wicked Achab, when hee yeelded the heauens into his hands, and permitted him to say, that neither raine, nor dew, should fall vpon the grounde (for certaine yeares) but by the words of his mouth onely? Eisaie 38. 3. R. 8. 17. What honour was that he did to Elizeus in the sight of Naaman the noble Syrian, whom hee cured onelie by his worde from the leprosie: and his bones after his death, raysed (by onelie touching) the dead to life? 4. Reg. 5. 4. Reg 13.

*The rewards.**The first part.*

Acs 5.

Acs. 19.

Acs. 9.

Ioh. 18.

2. Tim 4.

Apoc 4.

*The three  
places wher  
to a man is  
appointed.*

Finally (not to alleadge moe examples herein) what singular honour was that, he gaue to all the Apostles of his sonne, that as many as euer they layd hands on, were healed from all infirmities, as S. Luke sayth? Nay (which is yet more) the very girdles & napkins of S. Paul did the same effect: and yet more than that also, as many as came within the onely shadow of Saint Peter were healed from their diseases. Is not this marueilous honour euen in this life? Was there euer Monarch, Prince, or Potentate of the world, which could vaunt of such points of honour? And if Christ did this, euen in this world to his seruants, whereof notwithstanding, he saith his kingdome was not: what honour shall we think he hath reserued for the world to come, where his kingdome shall be, and where al his seruants shal be crowned as kings with him.

10 Another declaration yet of this matter is layd downe by Diuines for opening of the greatnes of this beatitude in heauen: and that is, the consideration of three places, wherto man by his creation is appointed. The first is his mothers wombe, the second this present worlde, the third is *Cælum Empireum*, which

which is the place of blisse in the life to come. Now in these three places, wee  
 \* must holde the proportion (by all reason) which we see sensibly to be obserued  
 betweene the first two. So that looke in  
 what proportion the second doth differ  
 from the first; in like measure must the  
 third differ from the second, or rather  
 much more: seeing that the whole earth  
 put together, is by all Philosophie, but  
 as a prick or small point in respect of the  
 marueilous greatnes of the heauens. By  
 this proportion then wee must say, that  
 as farre as the whole world doth passe  
 the wombe of one priuate woman: so  
 much in all beautie, delights, and maiestie,  
 doth the place of blisse passe all this  
 whole world. And as much as a man  
 liuing in the world doth passe a childe in  
 his mothers bellie, in strength of bodie,  
 beautie, wit, vnderstanding, learning,  
 and knowledge: so much and farre more  
 doth a saint in heauen passe men of this  
 world, in al these things, and many more  
 besides. And as much honor as a man  
 would haue, to turne into his mothers  
 wombe againe: so much would a glorified  
 soule haue to returne into this  
 world againe. The nine moneths also  
 of life in the mothers wombe, are not

B.  
 \*It is rather  
 a cōiecture  
 than grounded  
 vpon any sufficient  
 warrant, to set  
 downe so iust a  
 proportion  
 herein.

*The rewards.**The first part.*

so little in respect of mans life in the world, as is the longest life vpon earth, in respect of the eternall in heauen. Nor the blindnes, ignorance, and other miseries of the childe in his mothers wombe, are any way comparable to the blindnes, ignorance, and other miseries of this life, in respect of the light, cleere knowledge, and other felicities of the life to come. So that by this also some coniecture may bee made of the matter which wee haue in hand.

*Two parts  
of felicity in  
heauen.*

II But yet to consider the thing more in particular, it is to bee noted, that this glorie of heauen shall haue two parts: the one belonging to the soule: the other belonging to the body. That which belongeth to the soule, consisteth in the vision of God, as shall be shewed after: that which belongeth to the body, consisteth in the chaunge and glorification of our flesh, after the generall resurrection, that is, wherely this corruptible bodie of ours, shall put on incorruption, as Saint Paul sayth, and of mortall, become immortall. All this flesh (I say) of ours, that now is so cumbersome, and grieveeth the minde, that now is so infected with so many inconueniences: sub-  
iect

*That which  
concerneth  
the bodie.*

1. Cor. 5.

iect to so many mutations: vexed with <sup>Sap. 9.</sup>  
 so many diseases: defiled with so many <sup>Ephe. 4.</sup>  
 corruptions: replenished with so infinit  
 miseries and calamities, shall then bee  
 made glorious, and most perfect to en-  
 dure for euer, without mutation, and to  
 raign with the soule, world without end.  
 For it shall be deliuered from this lump-  
 ish heauines, wherewith it is pestered  
 in this life, from all diseases likewise and  
 paines of this life, and from all troubles  
 and incurbrances, belonging to the  
 same, as sinne, eating, drinking, sleeping,  
 and such like. And it shall bee set in a  
 most flourishing estate of health neuer  
 deceivable againe. So flourishing, that  
 our Sauour Christ sayth; that *At that* <sup>Matth. 5.</sup>  
*day shall the iust shine as the Sunne in the*  
*kingdome of their father.* A marueilous  
 saying of Christ, and in humane sense  
 almost incredible, that our putrified bo-  
 dies should shine and become as cleere  
 as the Sunne Whereas on the contra-  
 rie part, the bodies of the damned shall  
 be as blacke and vgly, as filth it selfe. So  
 likewise all the senses together, finding  
 then their proper obiects in much more  
 excellencie than ever they could in this  
 world (as shall bee shewed after) euen  
 euery part, sense, member, and ioynt  
 shall

*The rewards.**The first part.**Cap. 17.**Psalm. 35.**Sap. 5.**That which  
concerneth  
the soule.*

shall be replenished with singular comfort, as the same shall be tormented in the damned. I will heere alleadge Anselmus his words: for that they expresse liuely this matter. All the glorified bodie (sayth he) shall be filled with abundance of all kinde of pleasure, the eyes, the eares, the nose, the mouth, the hands, the throte, the lungs, the heart, the stomacke, the backe, the bones, the marrow, the intrals themselves, and euerie part thereof shall be replenished with such vnspeakable sweetenes and pleasure, that trulie it may be sayd, that *The whole man is made to drinke of the riuer of Gods diuine pleasures, and made drunken with the abundance of Gods house.* Besides all which, it hath perpetuitie, whereby it is made sure now, neuer to dye, or alter from his felicitie: according to the saying of Scripture, that *The iust shall live for euer.* Which is one of the chiefeft prerogatiues of a glorified bodie: for that by this, all care and feare is taken away, all danger of hurt and noyance remoued from vs.

12 But now to come to that point of this felicitie, which pertaineth to the soule, as the principall part, it is to be vnderstood, that albeit there bee manie things

things that do concur in this felicitie,  
 for the accomplishment and perfection  
 of happines: yet the fountaine of all is  
 but one onely thing called by Diuines,  
*Visio Dei beatifica*: The sight of God that *Aug lib. de*  
 maketh vs happie. *Hæc sola est summum* *Tri. cap. 23.*  
*bonum nostrum*, saith Saint Augustine.  
 This only sight of God is our happines.  
 Which Christ also affirmeth, when hee  
 saith to his father; *This is life everlasting,* *Ioh. 17.*  
*that men know thee the true God, and Iesus*  
*Christ whom thou hast sent.* Saint Paul al-  
 so putteth our felicitie; *In seeing God* *1. Cor. 13.*  
*face to face.* And Saint Iohn; *In seeing*  
*God as he is.* And the reason of this is,  
 for that all the pleasures and contenta-  
 tions in the world, being onely sparkles  
 and parcels sent out from God: they are  
 all contained much more perfectly and  
 excellently in God himselfe, than they  
 are in their owne natures created: as  
 also all the perfections of his creatures  
 are more fullie in him than in them-  
 selues. Whereof it followeth, that who-  
 soeuer is admitted to the vision and pre-  
 sence of God, hee hath all the goodnes  
 and perfection of creatures in the world  
 vnited together, & presented vnto him  
 at once. So that whatsoeuer delighteth  
 either bodie or soule, there he enioyeth.

it wholly knit vp together as it were in one bundle, and with the presence thereof is rauished in all parts both of minde and body : as he cannot imagine, think, or wish for any ioy whatsoever, but there he findeth it in his perfection : there he findeth all knowledge, all wisdom, all beautie, all riches, all nobilitie, all goodnes, all delight, and whatsoever beside either deserueth loue and admiration, or worketh pleasure or contentation. All the powers of the minde shall be filled with this sight, presence, and fruition of God : all the senses of our bodie shall be satisfied : God shall be the vniuersall felicitie of all his Saints, containing in himselfe all particular felicities, without end, number, or measure. Hee shall be a glasse to our eyes : musicke to our eares : honie to our mouthes : most sweet and pleasant balme to our smell : he shall be light to our vnderstanding : contentation to our will : continuation of eternitie to our memorie. In him shall wee inioy all the varietie of times, that delight vs here : all the beautie of creatures that allure vs heere : all the pleasures and ioyes that content vs here. In this vision of God (saith one Doctor) we shall know : we shall loue : wee shall reioyce :

ioyce: wee shall praise. We shall know *Knowledge*  
the very secrets & iudgements of God: *Psal. 35.*

which are a depth without bottome. Also the causes, natures, beginnings, of-  
springs, and ends of all creatures. Wee  
shall loue incomparablie, both God (for *Loue.*  
the infinite causes of loue that wee see

in him) and our companions as much  
as our selues, for that wee see them as  
much loued of God as our selues: and  
that also for the same, for which we are  
loued. Whereof insueth, that our ioy  
shall be without measure: both for that *The great-  
nes of ioy in  
heauen.*  
wee shall haue a particular ioy for eue-  
rie thing wee loue in God (which are  
infinite) and also for that, wee shall re-  
ioyce at the felicitie of euery one of our

companions, as much as at our owne,  
and by that meanes wee shall haue so  
many distinct felicities, as we shall haue  
distinct companions in our felicitie,  
which being without number, it is no  
maruell though Christ sayd, *Go into the* *Matth. 23.*  
*joy of the Lord.* And let not the Lords ioy

enter into thee: for that no one heart  
created can receiue the fulnes & great-  
nes of this ioy. Hercof it followeth last-  
ly, that we shall praise God without end  
or wearines, with all our heart, with all  
our strength, with all our powers, with all

OUR

## The rewards.

## The first part.

Pſalm. 83.

our parts: according as the Scripture ſaith; *Happie are they that liue in thy houſe (O Lord) for they ſhall praiſe thee eternally without end.*

Tract. 4. in  
ep. 10h.  
Matth. 5.

13 Of this moſt bleſſed viſion of God, the holy Father S. Auguſtine writeth thus: *Happie are the cleane in heart, for they ſhall ſee God* (ſaith our Sauour) then is there a viſion of God (deare brethren) which maketh vs happie: a viſion (I ſay) which neither eye hath ſcene in this worlde, nor eare hath heard, nor heart conceiued. A viſion that paſſeth all the beautie of earthly things, of gold, of ſiluer, of woods, of fields, of ſea, of ayre, of Sunne, of Moone, of Starres, of Angels: for that al theſe things haue their beautie from thence. *We ſhall ſee him face to face* (ſayth the Apoſtle) *and we ſhal know him as we are knowne.* We ſhall know the power of the Father, we ſhall know the wiſedome of the Sonne, wee ſhall know the goodnes of the holie Ghoſt, we ſhal know the inuiſible nature of the moſt bleſſed Trinitie. And this ſeeing of the face of God, is the ioy of Angels, and all Saints in heauen. This is the reward of life euerlaſting: this is the glorie of bleſſed ſpirits, their euerlaſting pleaſure, their crowne of honour, their gaine of felicitie,

1. Cor. 3.

Aug. 22. 36.  
ſoliloquias.

1. Cor. 13.

felicitie, their rich rest, their beautifull place, their inwarde and outwarde ioy, their diuine paradise, their heauenly Ierusalem, their felicitie of life, their fulnes of blisse, their eternall ioy, their peace of God that passeth all vnderstanding. This sight of God, is the full beatitude, the totall glorification of mā, to see him (I say) that made both heaven and earth, to see him that made thee, that redeemed thee, that glorified thee. For in seeing him thou shalt possesse him: in posselsing him, thou shalt loue him: in louing him thou shalt praise him. For hee is the inheritance of his people: he is the possession of their felicitie: he is the reward of their expectation. *I will be thy great reward* (saith he to Abraham.) O Lord thou art great, & therefore no maruell if thou be a great reward. The sight and fruition of thee therefore is all our hire, all our reward, all our ioy and felicitie, that we expect: seeing thou hast sayd; that *this is life euerlasting, to see & know thee our true God, and Iesus Christ whom thou hast sent.*

Psalm. 4.

Gen. 19.

Ioh. 17.

14 Having now declared the two generall partes of heauenly felicitie, the one appertaining to our soule, the other to our bodie: it is not hard to esteeme what

*The rewards.**The first part.*Ca. 36. foli.  
loquiorum.

Phil. 4.

Esa. 35.

Esa. 51.

Psal. 53.

Psal. 51.

what excesse of ioy, both of them ioy-  
ned together shall worke, at that happie  
day of our glorification. O ioy about all  
ioyes, passing all ioy, and without which  
there is no ioy! when shall I enter into  
thee (saith S. Augustine) when shall I en-  
ioy thee to see my God that dwelleth in  
thee? O euerlasting kingdom! O kingdom  
of all eternities! O light without end! O  
peace of God that passeth all vnderstan-  
ding! in which, the soules of saintes doe  
rest with thee: *And euerlasting ioy is upon  
their heads, they possesse ioy and exultation:  
and all paine and sorrow is fled from them.*  
O howe glorious a kingdome is thine (O  
Lord) wherein all saintes doe raigne with  
thee: *Adorned with light, as with apparell:  
and hauing crownes of precious stones on  
their heads?* O kingdome of euerlasting  
blisse, where thou, O Lorde, the hope of  
all Saintes art, and the Diademe of their  
perpetuall glorie, reioycing them on eue-  
ry side, with thy blessed sight. In this  
kingdome of thine, there is infinite ioy,  
and mirth without sadnesse: heaith with-  
out sorrowe: life, without labour: light,  
without darkenesse: felicitie. without a-  
batement: all goodnesse without any euil:  
Where youth flourisheth, that neuer wax-  
eth old: life, that knoweth no end: beautie  
that

that neuer fadeth : loue, that neuer coo-  
leth : health that neuer diminisheth : ioy  
that neuer ceaseth. Where sorrow is neuer  
felt : complaint is neuer heard : matter of  
sadnes is neuer scene: nor euil successe is  
neuer feared. For y they possesse thee (O  
Lord) which art the perfection of their fe-  
licitie.

13 If we would enter into these confi-  
derations as this holy man, and other his  
like did: no doubt but we should more be  
inflamed with the loue of this felicity, pre-  
pared for vs, than we are, and consequently  
should strue more to gaine it than we  
doo. And to the end, thou maicst conceiue  
some more feeling in the matter (gentle  
Reader) consider a little with me, what a  
ioyful day shal that be at thy house, when  
hauing liued in the feare of God, and at-  
chieued in his seruice the end of thy pere-  
grination, thou shalt come (by the means  
of death) to passe from miserie and labor  
to immortality, and in that passage (when  
other mē begin to feare) thou shalt lift vp  
thy head in hope, according as Christ pro-  
miseth, for y the time of thy saluatiō com-  
meth on. Tell me what a day shal that be,  
when thy soule stepping forth of prison,  
and conducted to y tabernacle of heauen,  
shal be receiued there, with the honorable  
compa-

*A comfort-  
table confi-  
deration.*

*Luk. 21.*

*The rewards.**The first part.*

Ephes. 1.

Colos. 1.

1. Thes. 1.

Esay. 6.

Luke 15.

companies, and troupes of that place ? With all those blessed spirits mentioned in Scripture, as principalities, powers, vertues, dominations, thrones, Angels, Arch-angels, Cherubins, and Seraphins : also with the holy Apostles and disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors, and saints of God ? All which shall triumph now at thy coronation and glorification. What ioy will thy soule receiue in that day, when shee shall bee presented in the presence of all those states, before the seate and maiestie of the blessed Trinitie, with \* recitall and declaration of all thy good works, and trauels suffered for the loue and seruice of God ? When there shall be laide downe in that honorable consistorie, all thy vertuous deeds, all thy labours that thou hast taken in thy calling : all thy almes : all thy prayers : all thy fasting : all thy innocencie of life : all thy patience in thy iniuries : all thy constancie in aduersities : all thy temperance in meates : all the vertues of thy whole life ? When all (I say) shall be recounted there : all commended : all rewarded : shalt thou not see now the valure and profit of vertuous life ? Shalt thou not confesse that gainesfull and honorable is the seruice of God ? Shalt thou

not

B.

\*This must needes be warilie taken: otherwise, with the comfort that is sought thereby there may be danger of error also.

not now bee glad and blesse the hower,  
wherein first thou resoluest thy selfe to  
leauethe seruice of the worlde, to serue  
God? Shalt thou not thinke thy selfe be-  
holding to him or her that perswaded  
thee vnto it? Yes verilie.

16 But yet (more than this) when as *The ioy of  
securitie.*  
being so neere thy passage here thou shalt  
consider into what a port and haue of  
securitie thou art come, and shalt looke  
backe vpon the dangers, which thou hast  
passed: and wherein other men are yet  
in hazard: thy cause of ioy shall greatly  
be increased. For thou shalt see euidently  
how infinite times thou were to perish in  
that iourney, if God had not held his spe-  
ciall hand ouer thee. Thou shalt see the  
dangers wherein other men are, the death  
and damnation whereinto many of thy  
friends and acquaintance haue fallen,  
the eternall paines of heil incurred by  
many, that vsed to laugh and bee merie  
with thee in the world. All which shall  
augment the felicitie of this thy blessed  
estate. And now for thy selfe, thou maist  
bee secure, thou art out of all danger for  
euer and euer. There is no more neede *Ios. 21. 22.*  
now of feare, of watch, of labor, or of  
care. Thou maist lay downe all armour *Gen 1.*  
now, better than the children of Israel *Sap. 17.*  
might

*The rewards.**The first part.*

might haue done when they had gotten the lād of promise. For there is no more enemie to assaile thee, there is no wilde serpent to beguile thee: all is peace, all is rest, all is ioy, all is securitie. Good Saint Paul hath no more need now to labour in the ministerie of the word, neither yet to fast, to watch, or to punish his bodie. Good old Ieronie may now cease to afflict himselfe both night and day, for the conquering of his spirituall enemie. Thy onely exercise must bee now to reioyce, to triumph, to sing *Halleluias* to the Lamb, which hath brought thee to this felicitie, and will keepe thee in the same, world without end. What a comfort will it be to see that Lambe sitting on his seate of state? If the wise men of the East, came so farre off and so reioyced to see him in the manger: what will it bee to see him sitting in his glorie? If Saint Iohn Baptist did leape at his presence in his mothers bellie: what shall his presence doe in this his royall and eternall kingdome? It passeth all other glorie that Saints haue in heauen (saith Saint Austen) to bee admitted to the inestimable sight of Christ his face, and to receiue the beames of glorie, frō the brightnes of his maiestie. And if

1. Cor. 9.

*Ierom. ep. 22  
ad Eust.*

Apoc. 19.

Matth. 2.

Luk. 2.

*Serm. 37 de  
Sanctis.*

we were to suffer torments euery day, yea to tolerate the very paines of hell for a time, thereby to gaine the sight of Christ, and to be ioyned in glorie to the number of his Saints: it were nothing in respect of the rewarde. O that we made such account of this matter, as this holy and learned man did: we would not liue as wee doo, nor leese the same for such trifles as most men doo.

17 But to goe forward yet further in this consideration: imagine besides all this, what a ioy it shall be vnto thy soule at that day, to meete with all her godlie friends in heauen, with \* father, with mother, with brothers, with sisters, with wife, with husband, with master, with scholars, with neighbours, with familiars, with kindred, with acquaintance, the welcomes, the mirth, the sweete imbrace-ments that shall be there, the ioy whereof (as <sup>a</sup> noteth well Saint Cyprian) shall be vnspeakable. Adde to this, the daylie feasting, & inestimable triumph which shall be there, at the arriual of new brethren and sisters comming thether from time to time, with the spoyles of their enemies, I see not how it may be warranted that we shall then haue remembrance or knowledge of any such; sauing onely as they are members of one body; and not as our father, kinsman, or friend. \* *Cyp. lib de immortalitate.*

*Meeting  
with our  
friends in  
heauen.*

B.

\* there be diuers of this minde; but seeing that the knowledge of father, & mother, & such like is earthlie knowl. dg; & all earthlie knowledge shall then be abolished: I

conquered

*The rewards.**The first part.*

conquered & vanquished in this world. O what a comfortable sight will it bee to see those seares of Angels fallen, filled vp againe with men and women from day to day! To see the crownes of glorie set vpon their heads: and that in varietie, according to the varietie of their conquests. One for martyrdom or confession, against the persecutor: another for chastitie, against the flesh: another for pouertie or humilitie, against the world: another for many conquests together, against the diuel. There the glorious companie of the Apostles (saith holy Cyprian) there the number of reioycing prophets, there the innumerable multitude of martyrs shall receiue the crownes of their deaths and sufferings. There triumphing virgins, which haue overcome concupiscence with the strength of continencie: there the good almers, which haue liberallie fed the poore and (keeping Gods commandements) haue transferred their earthlie riches to the store-house of heauen, shall receiue their due and peculiar reward. O how shall vertue shew her selfe at this day? How shall good deedes content their dooers? And among all other ioyes & contentations, this

2. Tim. 4.

Apoc. 2. 34.

*Lib de mortalitate.*

this shall not be the least, to see y<sup>e</sup> poore  
 soules that come thither on the sud-  
 den from the miseries of this life, how  
 they (I say) shall remaine astonied, and  
 as it were besides themselves, at the sud-  
 den mutation, and excessiue honour  
 done vnto them. If a poore man, that *A compan*  
 were out of his way, wandering alone *ysion.*  
 vpon the mountaines in the midst of a  
 darke and tempestuous night, far from  
 companie, destitute of money, beaten  
 with raine, terrified with thunder, ~~finis~~  
 with cold, wearied out with labour, al-  
 most famished with hunger and thirst,  
 and neere brought to despayre with  
 multitude of miseries, should vpon the  
 sudden, in the twinckling of an eye, bee  
 placed in a goodly, large, and rich pa-  
 lace, furnished with all kinde of cleere  
 lights, warme fire, sweete smells, daintie  
 meates, soft beds, pleasant musicke, fine  
 apparell, and honorable companie, all  
 prepared for him, and attending his co-  
 ming, to serue him, to honour him, and  
 to annoynt and crowne him a king for  
 euer: what would this poore man doe?  
 How would he looke? What could hee  
 say? Surely I thinke hee could say no-  
 thing, but rather would weep in silence  
 for ioy, his heart being not able to con-  
 taine

*The rewards.**The first part.*

taine the sudden and exceeding greatnes thereof.

18 Well then, so shall it be, and much more with these twise happie soules, that come to heauen. For neuer was there colde shadow so pleasant in a hot burning sunnie day, nor the wellspring to the poore trauellet in his greatest thirst of the summer, nor the repose of an easie bed to the wearied seruant after his labour at night, as shall be this rest of heauen to an afflicted soule which commeth thether. O that wee could conceiue this, that wee could imprint this in our harts (deere brother) would wee follow vanities as wee doo? Would we neglect this matter as wee doo? Surely our coldenes in seeking after these ioyes doth proccede of the small opinion we doo conceiue of them. For if wee made such account, and estimate of this iewell, as other marchants before vs (more skilfull and wiser than our selues) haue done: we would bid for it as they did, or at leastwise would not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem*: He laying before his eyes the ioyes of heauen, sustained the crosse. A great estimation of the matter, which

he

*The great  
account that  
saints make  
of heauen.*

Heb. 12.

he would buie at so deere a rate. But what counsell giueth hee to other men about the same? Surely none other, but to *Goe Matth. 13.*  
*and sell all that euer they haue, to purchase this treasure.* Saint Paul of himselfe what saith he? Verilie, that *He esteemed all the Phil 3.*  
*world as dung,* in respect of the purchasing of this iewell. S. Paules scholler Ignatius, what biddeth he? Heare his owne words, Fire, gallowes, beastes, breaking of my bones, quartring of my members, crushing of my bodie, all the torments of the diuell together, let them come vpon me, so I may enioy this treasure of heauen. *Ierom in catalago,*  
 Saint Austen that learned bishop, what encreth he? You haue now heard before, *Serm 31. de sancto.*  
 that hee would bee content to suffer torments every day, yea the very torments of hell it selfe to gaine this ioy. Good Lord, how far did these holy Saints differ from vs? How contrarie were their iudgements to ours in these matters? Who will now maruell of the wisdom of the worlde, *1. Cor. 1. 21.*  
 iudged follie by GOD, and of the wisdom of God, iudged follie by the worlde? *and 3.*  
*Oh children of men (saith the prophet) why doo yee loue vanitie and seeke after a lie? Psalm. 4.*  
 Why do you imbrace straw & contemne gold? Straw (I say) and most vile chaffe, and such as finally wil set your own house  
 on

*The rewards.**The first part.*

on fire, and bee your ruine and eternall perdition?

19 But now to draw towards an end in this matter (though there be no end in the thing it selfe) let the Christian consider whereto he is borne, and whereof he is in possibilitie if he will. He is borne heire apparant to the kingdome of heauen, a kingdome without ende, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: hee is borne to be ioynt heire with Iesus Christ the Sonne of God, to raigne with him: to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. What more glorie can be thought vpon, except it were to become God himselfe? All the ioyes, all the riches, all the glorie, that heauen containeth shall bee powred out vpon him. And to make this honor yet more, the glorious lambe that sitteth on the throne of maiestie, with his eyes like fire, his feete like burning copper, and all his face more shining than precious stone: from whose seate there proceedeth thunder and lightning without end. and at whose feete the fowre and twentie elders lay downe their crownes: this lambe (I say) shall rise and honor him with his owne seruice. Who will

*Whereto a  
Christian is  
borne by bap-  
tisme.*

Gal. 3. & 4.  
Eph. 1 & 5.  
Co. 3.  
Titus 3.  
Rom. 8.  
Iacob 2.  
Heb. 9.

1. Pet. 1. 3.  
2. Pet. 3.  
Apoc. 1.  
Matth. 19.  
Luk. 12.  
1. Cor. 6.

Apoc. 1. & 4.  
Luk. 12.

will not esteeme of this royall inheritance? Especially seeing that now we haue so good opportunitie to the obtaining thereof, by the benefit of our redemption, and grace purchased to vs therein.

20 Tell me now (gentle Reader) why wilt thou not accept of this his offer? Why wilt thou not account of this his kingdome? Why wilt thou not buy this glorie of him for so little a labour as he requireth? *Suadeo tibi emere à me aurum* Apoc. 3.

*ignisum, probatum, & locuples fias* (sayth Christ:) I counsell thee to buy pure and tried golde of me, to the end thou maist be rich. Why wilt thou not follow this counsell (deare brother) especially of a merchant that meaneth not to deceiue thee? Nothing grieueth this our Saviour more, than that men will seeke with such paines to buy straw in Egypt, wher.

Exed. 5.  
as hee would sell them fine golde at a lower price: and that they wil purchase puddle water, with more labour than he woulde require for ten times as much price, liquor out of the very fountaine Jerem. 2.

Apoc. 2. 17.  
at selfe. There is not the wickedst man in the world, but taketh more trauell in the gaining of hell (as after shall be shewed) than the most painfull seruant

*The rewards.**The first part.*

of God in obtayning of heauen.

*The vanitie  
of vvarldlie  
men,*

11 Follow thou not their follie then  
(deare brother) for thou shalt see them  
suffer grieuouſly for it one day, when  
thy heart ſhall be full glad thou haſt no  
part among them. Let them goe now  
and beſtow their time in vanity, in plea-  
ſures, in delights of the world. Let them  
build pallaces, purchaſe dignities, adde  
pieces and patches of ground together:  
let them hunt after honours, and build  
caſtles in the ayre: the day will come  
(if thou beleue Chriſt himſelfe) where-  
in thou ſhalt haue ſmall cauſe to enuie  
their felicitie, if they talke baſely of the  
glorie and riches of Saints in heauen,  
not eſteeming them indeed, in reſpect of  
their owne, or contemning them, for  
that carnall pleaſures are not reckoned  
therein: make little account of their  
wordes, for that *The ſenſuall man under-  
ſtandeth not the things which are of God.*  
*Aſimilitude.* If horſes were promiled by their maſters  
a good banket, they could imagine no-  
thing elſe but prouender and water, to  
be their beſt cheere, for that they haue  
no knowledge of daintier diſhes: ſo  
theſe men accuſtomed to the puddle of  
their fleſhly pleaſures, can mount with  
their minde no higher than the ſame.

But

Luk. 6.

Luk. 12.

Matth. 26.

2. Cor. 2.

Ep. Iude.

*Aſimilitude.*

But I haue shewed thee before (gentle Reader) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must cōfesse still with S. Paul, that no humane heart can conceiue the least part thereof: for which cause also it is not vnlike, that S. Paul himselfe was forbidden to utter the things which he had seene and heard, in his miraculous assumption into the third heauen.

22 To conclude then, this game and goale is set vp for them that will run, as S. Paul noteth: and no man is crowned in this glorie, but such only as will fight, as the same Apostle teacheth. *Is not euerie one that saith to Christ, Lord, Lord, that shall enter into the kingdome of heauen: but they onely which doe the will of Christ his father in heauen.* Though this kingdome of Christ be set out to all: yet euery man shall not come to raign with Christ, but such only as shall be content to suffer with Christ. Thou art therefore to sit downe, and consider according to thy Sauours counsell, what thou wilt doe, whether thou haue so much spirituall monie, as is sufficient to build this tower, and make this war or no: that is, whether thou haue so much good will

1. Cor. 2.

2. Cor. 12.

1. Cor. 6.

Phil. 3.

2. Tim. 2. 1.

Titus 9.

Heb. 12.

Matth. 7.

19. 15.

Rom. 8.

Matth. 11.

Matth. 7.

and 19.

Luk. 14.

Luk. 14.

*The rewards.**The first part.*

and holy manhood in thee as to bestow the paines of suffering with Christ (if it be rather to be called paines than pleasure) that so thou maist raigne with him in his kingdome. This is the question, this is the very whole issue of the matter, & hetherto hath appertained whatsoever hath bin spoken in this book before, either of y<sup>e</sup> particular end, or of the maiestie, bounty, and iustice of God: and of the account he will demand of thee: also of the punishment or reward layd vp for thee. All this (I say) was ment by me to this onely ende, that thou measuring the one part and the other, shouldest finally resolue what thou wouldest doe, and not to passe ouer thy time in careles negligence, as many doe, neuer spying their owne error, vntill it be too late to amend it.

23 For the loue of God then (deare brother) and for the loue thou bearest to thine own soule, shake off this dangerous securitie, which flesh and blood is wont to lull men in: and make some earnest resolution, for looking to thy soule for the life to come. Remember often that worthie sentence; *Hoc momentum, unde pendet aeternitas*: This life is a moment of time, whereof all eternitie of  
life

*A saying to  
be remem-  
bered.*

life or death to come, dependeth. If it be a moment, and a moment of so great importance; how is it passed ouer by worldlie men, with so little care as it is?

24 I might haue alleadged here infinite other reasons and considerations to moue men vnto this resolution, whereof I haue talked: and surely no measure of volume were sufficient to containe so much as might bee sayd in this matter. For that all the creatures vnder heauen, yea and in heauen it self, as also in hell: all (I say) from the first to the last, are arguments and perswasions vnto this point: all are bookes and sermons, all doe preach and crie (some by their punishment; some by their glorie; some by their beautie, and all by their creation) that we ought without delay, to make this resolution: and that all is vanitie, all is follie, all is iniquitie, all is miserie, besides the onely seruice of our maker and redeemer. But yet notwithstanding (as I haue sayd) I thought good onely to choose out these few considerations before layd downe, as chief and principall among the rest, to worke in any true Christian heart. And if these cannot enter with thee (good Reader) little hope is there that any other would

*The rewards.**The first part.*

doe thee good. Wherefore here I ende  
 this first part, reseruing a few things to  
 be sayd in the second, for remoouing of  
 some impediments, which our spirituall  
 aduersarie is woont to cast against this  
 good worke, as against the first step of  
 our saluation. Our Lord God and Sa-  
 uiour Iesus Christ, which was content  
 to pay his owne blood for the purcha-  
 sing of this notable inheritance vnto  
 vs, giue vs his holie grace, to esteeme of  
 it as the great weight of the matter  
 requireth, and not by negli-  
 gence to leese our por-  
 tions therein.

*The end of the first part.*

THE

# THE SECOND PART OF THIS BOOKE.

## CHAP. I.

*Of impediments that let men from this resolution : and first of the difficultie or hardnes, which seemeth to many to be in vertuous life.*



Notwithstanding all the reasons and considerations before set down, for inducing me to this necessary resolution of serving God : there want not many Christians abroad in y<sup>e</sup> world, whose hearts either intangled with the pleasures of this life, or given over by God to a reprobate sense, doe yeeld no whit at al to this batterie that hath been made: but shewing theselues more hard than adamant, do not only resist & contemne, but also do seek excuses for their sloth and wickednes, & do alleadge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeede there be no one thing more against reason, than that a man should become enemy to his owne soule, as y<sup>e</sup> Scripture affirmeth obstinate  
K 4 sinners

Ep Iude.  
Rom. 1.

Prou. 18.  
and 20.  
Psal. 140.

Tob. 12.  
Prou. 29.

sinners to be. But yet(as I say)they haue their excuses: and the first and principall of all is, that vertuous life is painfull and hard, and therefore they cannot endure to follow the same: especiallie all such as haue been brought vp delicately, and neuer were acquainted with such asperitie, as (they say) we require at their hands. And this is a great, large, and vniuersall impediment, which staiteth infinite men from imbracing the meanes of their conuersion, for which cause it is fully to bee answered in this place.

1 First then supposing that the way of vertue were so hard indeede as the enimie maketh it seeme: yet might I wel say with S.I.Chrysost, that seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtrayning of the same. Again, I might say with holy S. Austen; That seeing wee take daily so great paines in this world, for auoyding of small inconueniences, as of sicknes, imprisonments, losse of goods, and the like: what paines should we refuse for auoyding the eternitie of hell fire set downe before? The first of these considerations Saint Paul vsed when he sayd; *The sufferings of this life*

*Lib. de compunct. cordu.*

*Herm. 16.  
ex 50.*

**Rom. 8.**

life are not worshie of the glorie which shall be reuealed in the next. The second, Saint Peter vsed, when he said; Seeing the hea- 2. Pet. 2. uens must bee dissolued, and Christ come to iudgement to restore to euery man according to his works: what maner of men ought we to be in holy conuersation? As who would say; No labour, no paines, no trauell ought to seeme hard or great vnto vs, to the end we might auoid the terror of that day. Saint Austen asketh this question; What we thinke the rich glutton in hell would doe, if he were now in this life againe? Would hee take paines or no? Would hee not bestir himselfe rather than turne into that place of torment againe: I might ad to this, the infinite paines that Christ tooke for vs, the infinite benefits he hath bestowed vpon vs; the infinit sins wee haue committed against him; the infinite examples of Saints, that haue trode this path before vs: in respect of all which, wee ought to make no bones at so little pains and labour, if it were true y<sup>e</sup> Gods seruice were so trauelsome as many doe esteeme it.

Luk. 16.

3 But now in very deece the matter is nothing so, and this is but a subtille deceit of the enemy for our discouragement. The testimonie of Christ himselfe

Of difficultie.

The second part.

is cleere in this point; *Iugum meum suau*The way of *est, & onus meum leue*: My yoke is sweete,  
virtue is not  
hard.

Matth. 11.

1. Ioh. 5.

The cause of  
pretended  
difficultie.

Rom 7.

2. Cor. 12.

4. Reg. 6.

beloued disciple Saint Iohn, who had  
best cause to knowe his masters secret  
herein, saith plainly; *Mandata eius grauis  
non sunt*: His commandements are not  
gricuous. What is the cause then, why  
so many men doe conceiue such a diffi-  
cultie in this matter? Surely one cause is  
(beside the subtiltie of the diuell which  
is the chiefeft) for that men feeble the  
disease of concupiscence in their bodies,  
but doe not consider the strength of the  
medicine giuen vs against the same.  
They crie with S. Paul, that *They finde a  
law in their members repugning to the law  
of their minde* (which is the rebellion of  
concupiscence left in our flesh by origi-  
nall sin:) but they confesse not, or consi-  
der not with the same S. Paul, that *The  
grace of God by Iesus Christ, shall deliuer  
them from the same*. They remember not  
the comfortable saying of Christ to S.  
Paul, in his greatest temptations: *Suffi-  
cit tibi gratia mea*: My grace is sufficient  
to strengthen thee against them all.  
These men doe as Helizeus his disciple  
did, who casting his eyes onely vpon his  
enemies, that is, vpon the huge armie  
of

of the Syrians readie to assault him, thought himselfe lost, and vnpossible to stand in their sight, vntill by the prayers of the holie Prophet, he was permitted from God, to see the Angels that stood there present to fight on his side, and then he wel perceiued that his part was the stronger.

4 So these men beholding onely our miseries & infirmities of nature, where- by daily tentations doe rise against vs: do account the battell painfull, and the victorie vnpossible, hauing not tasted indeed, nor euer proued (through their owne negligence) the manifold helpes of grace, and spirituall succours, which God alwaies sendeth to them who are content (for his sake) to take this conflict in hand. Saint Paul had well tasted that ayde, which hauing reckened vp all the hardest matters that could bee, ad- deth, *Sed in his omnibus superamus propter eum qui dilexit nos:* But we ouercome in all these combats, by his assistance that loued vs. And then falleth hee to that woonderfull protestation: that neither death, nor life, nor Angels, nor the like, should separate him, & all this vpon the confidence of spiritual aid from Christ, whereby he sticketh not to auouch; that

*The force of grace, for the easing of vertuous life.*

Rom. 8.

Phil. 4.

He

Of difficultie.

The second part.

Psal. 118.

*He could do all things.* David also had procured the force of his assistance, who said; *I did runne the way of thy commandements when thou diddest enlarge my heart.* This enlargement of heart, was by spirituall consolation of internall vñction, whereby the hart drawne together by anguish, is opened and enlarged when grace is powred in: euen as a drie purse is softened and enlarged by annoynting it with oyle. Which grace being present, David said, he did not onely walke the way of Gods commandements easilie, but that hee ranne them: euen as a cart wheele which crieth and complayneth vnder a small burden being drie; runneth merily and without noise, when a little oyle is put vnto it. Which thing aptly expresseth our state and conditiō: who without Gods helpe, are able to do nothing, but with the ayde thereof, are able to doe whatsoeuer he now requireth of vs.

Psal. 118.

§ And surely I would aske these men that imagine the way of Gods law to be so hard and full of difficultie, how the Prophet could say; *I haue taken pleasure (O Lord) in the way of thy commandements, as in all the riches of the world.* And in an

Psal. 118.

other place; *That they were more pleasant and*

and more to be desired than golde or pretious  
stone, and more sweeter than honse, or the ho-  
nie combe. By which words he yeeldeth  
to vertuous life, not onely the estimati-  
on aboue all treasures in the world: but  
also pleasure, delight, and sweetnes;  
thereby to confound all those that a-  
bandon and forsake the same, vpon idle  
pretensed, and fained difficulties. And  
if Dauid could say thus much in the old  
law; how much more iustly may we say  
so now in the new, when grace is giuen  
more abundantly, as the scripture saith? Ioh. 10.  
And thou poore Christian which de- Rom. 5.  
ceivest thy telfe with this imagination, Heb. 6.  
tel me, why came Christ into this world?  
Why laboured he, and why tooke he so  
much paines heere? Why shed hee his  
blood? Why prayed he to his father so  
often for thee? Why appoynted he the  
Sacraments as conduits of grace? Why  
sent he the holy Ghost into the world?  
What signifieth the worde *Gospell* or  
*Good tidings*? What meaneth the word  
*grace*, and mercie brought with him?  
What importeth the comfortable name  
of Iesus? Is not all this to deliuer vs Math. 1.  
from sinne? From sinne past (I say) by  
his onely death. From sinne to come,  
by the same death, and by the assistance  
of

## Of difficultie.

## The second part.

of his holy grace, bestowed on vs more abundantlie than before, by all these meanes? Was not this one of the principall effects of Christ his comming, as the prophet noted: *That craggie waies should bee made straight, and hard waies plaine.*

Esa. 40

Esa. 11.

&amp; vide Ier.

ibid.

Amb lib. 1

de sp. S. c. 20.

Matt 5.

Luke 6.

Acts 14.

2. Cor. 4.

Was not this the cause why he endued the Church with so many blessed gifts of the holy Ghost, and with diners speciall graces, to make the yoke of his seruice sweet: the exercise of good life, easie. the walking in his commandements, pleasant: in such sort, as men might now sing in tribulations: haue confidence in perils: securitie in afflictions: and assurance of victorie in all temptations? Is not this the beginning, middle and end of the Gospell? Were not these the promises of the prophets: the tidings of the Euangelists: the preachings of the Apostles: the doctrine, beleeve, and practise of all Saintes? And finally, is not this *Verbum abbreviatum*: The worde of God abbreviated: wherein doe consist all the riches and treasures of Christianitie?

Esa. 10.

Of the force  
of grace.

6 And this grace is of such efficacie and force in the soule where it entreth, that it altereth the whole state thereof: making those things cleere, which were obscure before: those things easie, which

were

were hard and difficult before. And for this cause also it is said in the Scripture, to make a new spirite and a new heart. As where Ezechiel talking of this matter, saith in the person of God: *I will giue vnto them a new hart, vnd I will put a new spiris in their bowels, that they may walke in my precepts and keepe my commandements.*

Ezec. 11.  
and 36.

Can any thing in the worlde bee spoken more plainly? Now for mortifying and conquering of our passions, which by rebellion doe make the way of Gods commandements vnpleasant, S. Paul testifieth cleerely, that abundant grace is giuen to vs also by the death of Christ to doo the same: for he saith, *This we know that our olde man is crucified also, to the end that the bodie of sinne may be destroyed and we serue no more vnto sinne.* By the olde man and the bodie of sinne S. Paul vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice in some good measure resist and conquer this appetite, being freed so much as wee are from the seruitude of sinne. And this is that noble and entire victory (in this world begun, and to be finished in the world to come) which God promised so long agoe

Rom. 6:

So proueth  
S. aug. lib.  
2. de peccat.  
meris. ca. 16.

May. 41.

to euery Christian Soule by the meanes of Christ when he said: Be not afraide, for I am with thee: step not aside, for I thy God haue strengthened thee, and haue assisted thee: and the right hand of my iust (man) hath taken thy defence. Behold, all that fight against thee shall bee confounded and put to shame: thou shalt seeke thy rebel; and shalt not finde them: they shall be as though they were not, for that I am thy Lord and God.

7 Loe here a full victorie promised vpon our rebels, by the helpe of the right hand of Gods iust man, that is, vpon our disordinate passions, by the ayde of grace from Iesus Christ. And albeit these rebels are not heere promised to bee taken cleane away, but onely to bee conquered and confounded: yet it is saide; *That they shall bee as though they were not.* Whereby is signified, that they shall not hinder vs of our saluation, but rather aduance and further the same. For as wilde beastes, which of nature are fierce, and would rather hurt than profite mankind; being mastered and tamed, become very commodious and necessarie for our vses: so these rebellious passions of ours which of themselues would vterly ouerthrow vs, being once subdued and mortified by the

A similitude

the grace of God, doe stand vs in singular  
stead to the practise and exercise of all  
kinde of vertues: as \*choler or anger to  
the enkindling of zeale: hatred to the  
pursuing of sinne: an hautie minde, to  
the reiecting of the world: loue to the  
imbracing of all great and heroicall at-  
tempts, in consideration of the benefits  
receiued from God. Besides this, the very  
conflict and combate it selfe, in subduing  
these passions, is left vnto vs for our great  
good: that is, for our patience, humilitie,  
and victory in this life: and for our glory,  
and crowne in the life to come: as S. Paul  
affirmeth of himselfe, and confirmed to  
all others by his example.

*The use of  
passions mo-  
derated.*

B.

\* A speciall  
point to be  
considered:  
for the rec-  
tifying of  
one voynt  
of philoso-  
phie: which  
is, that the  
soule doth  
follow the  
tēperature  
of the bo-  
die. And  
this they  
holde, for

that by experience it is commonly seene, that the disposi-  
tion of men is such, as the nature of their complexion  
doth seeme to import. For commonly those that are san-  
guine, are pleasant: those that are flegmatike, slow: those  
that are cholerike, earnest: and those that are melanchol-  
like, solitarie: and such like. And yet the trueth is, that  
the soule doth not follow, but rather doth vse such tem-  
perature as the body hath: and that very well, and to good  
vse, if the soule bee good, but otherwise abuseth it ill. For  
the complexions are indifferent: neither good nor ill of  
themselues: but as they are vsed. But because that most  
mens soules are ill (as we are all by originall corruption)  
therefore doo most men abuse their complexions to ill: as  
blood, to wantonnes: fleame, to sloth: choler, to anger: and  
melancholie, to secret practises of deceite, or naughtines.  
Whereas now thstanding, those soules that are good, doe  
vse them well: as blood, to bee valiant, and cheerefull in  
good acts.

*Of difficultie.**The second part.*

goodnes: steame to moderate their affections with sobrietie: choler to be earnest in the glorie of God: and melancholie to studie, and contemplation. Which poynt notwithstanding might easily bee pardoned to philosophers that hold many things else as wrong as it, but that this one poynt of error with them, is the cause of some others besides in weightie matters. For out of this haue some of our Diuines taken their opinion, that the fountaine of sinne is originall in the bodie, and from it deriued to the soule: and werethe rather induced to thinke that the blessed virgine was himselfe also conceiued without sinne, for that otherwise they did not so plainly see how Christ taking flesh of her, shoud haue the same in himselfe without steine of sin. And of themselves there be that haue doubted of the immortalitie of the soule, for that supposing the soule to hang vpon the temperature of the bodie, they did not see how it could bee immortall, when as the temperature and bodie it selfe are knowne to bee mortall.

Prou. 26.

Prou. 30.

Prou. 24.

8 Now then let the slothfull Christian goe *Put his hands vnder his girdle*, as the Scripture saith: and say, *There is a Lion in the waie, and a Lionesse in the path ready to deuoure him*, that he dare not goe forth of the doores. Let him say, *It is colde, and therefore he dareth not goe to plow*. Let him say, *It is vneasie to labour, and therefore he cannot purge his vine-yarde of nettles and thistles, nor builde any wals about the same*. That is, let him say, His passions are strong, and therefore hee cannot conquer them: his bodie is delicate, and therefore hee dare not put it to trauell: the

the way of vertuous life is hard and vn-  
 easie; and therefore hee cannot applie  
 himselfe thereunto. Let him say all this,  
 and much more, which idle and slothfull  
 Christians doo vse to bring for their ex-  
 cuse: let him allage it (I say) as much  
 and as often as he will: it is but an excuse  
 and a false excuse, and an excuse most dis-  
 honorable and detraCTORIE to the force  
 of Christ his grace purchased vs by his bit- Math. 11.  
 ter passion, that now his yoke should be  
 vnpleasant, seeing he hath made it sweet: 1. Ioh. 5.  
 that now his burden should bee heauie, Ioh. 8.  
 seeing hee hath made it light: that now  
 his commaundements shoulde bee grie-  
 uous seeing the holie Ghost affirmeth Rom. 7.  
 the contrarie: that now wee should bee  
 in seruitude of our passions, seeing hee  
 hath by his grace deliuered vs, and made  
 vs truely free. *If God be with vs, who will* Rom. 8.  
*be against vs* (saith the Apostle.) *God is*  
*my helper, and defender* (saith holy Dauid)  
*whom shall I feare, or as whom shall I trem-*  
*ble? If whose armies should rise against me:* Psal. 16. 27  
*yet will I alway hope to haue the victorie.*  
 And what is the reason? *For that thou* Psal. 12.  
*art with mee* (O Lorde) *thou fightest on*  
*my side: thou assistest me with thy grace;*  
*by helpe whereof I shall haue the vic-*  
*torie: though all the squadrons of my*  
 enemies,

1. Ioh. 5.

enemies, that is, of the flesh, the world, and the diuell, should rise against me at once: and I shall not onely haue the victorie, but also shall haue it easilie, and with pleasure and delite. For so much signifieth Saint Iohn, in that hauing saide that the commaundements of Christ are not grieuous, hee inferreth presentlie, as the cause thereof: *Quoniam omne quod natum est ex Deo vincit mundum*: For that all which is borne of God, conquereth the world. That is, this grace, and heavenly assistance sent vs from God, doth both conquer the worlde with all difficultie and temptations thereof: and also maketh the commaundements of God easie, and vertuous life most pleasant and sweete.

An obiection  
answered.

9 But it may bee you will say, Christ himselfe confesseth it to be a yoke and a burden: how then can it bee so pleasant and easie as you make it? I answere that Christ addeth, that it is a sweete yoke, and a light burden. Whereby your obiection is taken away: and also is signified further, that there is a burden which grieveth not the bearer, but rather helpeth and refresheth the same; as the burden of feathers vpon a birdes backe beareth vp the bird, and is nothing at all grieuous vnto her.

her. So also, though it be a yoke, yet is it a  
 sweete yoke, a comfortable yoke, a yoke  
 more pleasant than honie or the honie  
 combe, as saith the prophet. And why so?  
 Because wee draw therein with a sweete  
 companion, we draw with Christ: that is,  
 his grace at one ende, and our \*endeuour  
 at the other. And because when a great  
 one and a little doe draw together, the  
 waight lieth all vpon the greater ox his  
 necke, for that hee beareth vp quite the  
 yoke from the other: thereof it commeth,  
 that we drawing in this yoke with Christ,  
 which is greater than wee are, hee lighte-  
 neth vs of the whole burden, and onely  
 requireth that wee should goe on with  
 him comfortably, and not to refuse to en-  
 ter vnder the yoke with him, for that the  
 paine shall bee his, and the pleasure ours.  
 This he signifieth expresse when he saith,  
*Come you to me all that labour and are hea-  
 uie laden, and I will refresh you.* Heere you  
 see that he moueth vs to this yoke, onely  
 thereby to refresh and disburden vs, to  
 disburden vs (I say) and to refresh vs: and  
 not any way to lode or agreeue vs: to dis-  
 burden vs of the heauy lodings and yokes  
 of this worlde: as from the burden of  
 care, the burden of melancholie, the bur-  
 den of enuie, hatred, and malice, the bur-  
 den

Psalm. 118.

I  
 VVe draw v  
 vnto Christ.

B.

\*The rege-  
 nerat haue  
 an indeuor  
 in them by  
 grace: but  
 otherwise  
 the naturall  
 children of  
 Adam haue  
 none such  
 of them-  
 selues but  
 onely to  
 euill.

Matth. 11.

*Of difficultie.**The second part.*

den of pride, the burden of ambition, the burden of couetousnes, the burden of wickednes, and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliuer vs, by couering our necke onely with his yoke and burden, so lightned and sweetned by his holy grace, as the bearing thereof is not trauaillsome, but most easie, pleasant, and comfortable as hath been shewed.

3  
*Loue maketh the way pleasant.*

*The force of loue.*

*Serm. 9.  
verbis Do-  
minis.*

10 Another cause why this yoke is so sweete, this burden so light, and this way of Gods commandements so pleasant to good men, is loue: loue (I meane) towards God, whose commandements they are. For euery man can tell, and hath experienced in himselfe, what a strong passion the passion of loue is, and how it maketh easie the very greatest paines that are in this world. What maketh the mother to take such paines in the bringing vp of her childe, but onely loue? What causeth the wife to sit so attentiuely at the bed side of her sick husband, but onely loue? What moueth the beastes and birds of the aire, to spare from their owne foode, and to indanger their owne liues for the feeding and defending of their little ones, but onely the force of loue? Saint Austen doth prosecute this poynt at large by many o-  
ther

ther examples : as of merchants, that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euill weather, for loue of gaine: of souldiers, that refuse no danger of death, for loue of the spoyle. And he addeth in the ende: that if the loue of man can bee so great towards creatures heere, as to make labour easie, and indeede to seeme no labour, but rather pleasure, how much more shall the loue of good men towards God make all their labour comfortable, which they take in his seruice?

11 This extreame loue was the cause why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and torments, which many Christians haue suffered for Christ; seemeth nothing vnto them. Imprisonments, torments, losse of honor, goods and life, seemed trifles to diuers seruants of God, in respect of this burning loue. This loue droue many virgins, and tender children, to offer themselves, in time of persecution, for the loue of him which in the cause was persecuted. This loue caused holy Apollonia of Alexandrin, being brought to fyre to be burned for Christ, to slip out of the hands of such as led her, and

*The loue of  
Christ to his  
saints, and of  
his saints to  
him.*

Of difficultie.

The second part.

Jerom in  
catalogo.

and ioyfullie to run into the fire of he  
selfe. This loue mooued Ignatius the an-  
cient martyr to say (being condemned to  
beasts, and fearing least they would refuse  
his bodie, as they had done of diuers mar-  
tyrs before) that hee would not permit  
them so to doo, but would prouoke and  
stir them to come vpon him, and to take  
his life from him, by tearing his bodie in  
peeeces.

Psal. 6. and  
Matth. 11.  
18.  
S. Ioh. 5.  
Tract 27.  
in Iohann.

12 These are the effects then of fer-  
uent loue, which maketh euen the things  
that are most difficult and dreadfull to  
themselues, to appeare sweete and plea-  
sant: and much more the laws and com-  
mandements of God, which in them-  
selues are most iust, reasonable, holy, and  
easie: *Da amantem* (saith S. Austen spea-  
king of this matter) *& sentit quod dico: Si  
autem frigido loquor nescit quid loquor.*  
Giue me a man that is in loue with God,  
and he feeleth this to be true which I say:  
but if I talke to a colde Christian, hee vn-  
derstandeth not what I say. And this is  
the cause why Christ talking of the kee-  
ping of his commaundements, repeateth  
so often this word loue, as the surest cause  
of keeping the same, for want whereof in  
the world, the world keepeth them not, as  
there he sheweth. *If you loue me, keepe my*  
com-

Ioh. 14.

comm  
He sh  
peth  
He w  
deme  
ted t  
man  
that  
ment  
cord  
Loue  
comp  
ueth  
ment  
there  
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whic  
S. Ioh  
This  
comm  
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uie to  
other  
most  
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liking  
der) t  
of Go  
13  
wher

commandements, saith hee. And againe,  
*He that hath my commandements, and kee-  
 peth them, he is he that loueth me.* Againe,  
*He which loueth me will keepe my comman-  
 dements.* In which last words, is to be no-  
 ted that to the louer hee sayth, *His com-  
 mandement*, in the \* singular number, for  
 that to such an one all his commande-  
 ments are but one commandement, ac-  
 cording to the saying of Saint Paul, that  
*Loue is the fulnes of the law:* for that it  
 comprehendeth all. But to him that lo-  
 ueth not, Christ saith, *His commande-  
 ments* in the plurall number: signifying  
 thereby, that they are both many, and  
 heauy to him: for that he wanteth loue,  
 which should make them easie. Which  
 S. Iohn also expresth, when hee saith;  
*This is the loue of God, when wee keepe his  
 commandements, and his commandements  
 are not heauie.* That is, they are not hea-  
 uie to him which hath the loue of God:  
 otherwise no maruile though they be  
 most heauie. For that euery thing see-  
 meth heauie, which we doe against our  
 liking. And so by this also (gentle Rea-  
 der) thou maist gesse, whether the loue  
 of God be in thee or no.

13 And these are two meanes now,  
 whereby the vertuous life of good men

L

is

Marke this  
 obseruation  
 Rom. 13.

B.

\*But a litle  
 before hee  
 vseth the  
 plurall nu-  
 ber in that  
 case also  
 viz.

Ioh. 14. 15.

a. Ioh. 5.

3

Of difficultie.

The second part.

is made easie in this worlde. There follow diuers others, to the end that these negligent excusers may see, how vniust and vntrue this excuse of theirs is concerning the pretended hardnes of vertuous liuing: which in very deede is indued with infinite priuiledges of comfort, aboue the life of wicked men euen in this worlde. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertayning to the iust, and called in Scripture; *Prudentia sanctorum*: The wisdome of Saints: which is nothing else, but a certaine sparkle of heauenlie wisdome, bestowed by singular priuiledge vpon the vertuous in this life: whereby they receiue most comfortable light, and vnderstanding in spirituall matters, especiallie touching their owne saluation, and things necessarie thereunto. Of which the Prophet Dauid meant when hee sayd; *Notas mihi fecisti vias vitæ*: Thou hast made & wayes of life knowen to me. Also when hee sayd of himselfe *Super senes intellexi*: I haue vnderstood more than olde men. And againe in another place; *Incerta & occulta sapientie tue manifestasti mihi*: Thou hast opened to mee the vnknowne and hid-

Peculiar  
light of vnderstanding.

Prou. 9.

Psalm. 16.

Psalm. 50.

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den secrets of thy wiledome. This is that light wherewith Saint Iohn sayth, Ioh. 1. that Christ lighteneth his seruants: as also that vnction of the holie Ghost, 1. Ioh. 2. which the same Apostle teacheth to be giuen to the godlie, to instruct them in all things behoouefull for their saluation. In likewise this is that writing of Gods law in mens heart, which he promisseth by the Prophet Ieremie: as also Ierem. 31. this instruction of men immediatlie from G O D himselte, promised by the Prophet Esay. And finallie this is that Esai. 54. soueraigne vnderstanding in the lawe, commandements and iustifications of God, which holy Dauid so much desired, and so often demanded in that most diuine Psalm, which beginneth; *Blessed are the vnspotted in the way:* that is, in this life.

14 By this light of vnderstanding, and supernatural knowledge & feeling from the holie Ghost, in spirituall things, the vertuous are greatly holpen in the way of righteousness, for that they are made able to discern for their owne direction in matters that occurre, according to the saying of Saint Paule; *Spiritalis omnia indicat:* 1. Cor. 2. A spirituall man iudgeth of all things. *Animalis autem homo*

Of difficulties.

The second part.

*non percipit quæ sunt spiritus Dei:* But the carnall man conceiueth not the things which appertain to the spirit of God. Doth not this greatly discouer the priuiledge of a vertuous life? The ioye, comfort, and consolation of the same: with the exceeding great miserie of the contrarie part? For if two should walke together, the one blinde, and the other of perfect sight, which of them were like to be wearie first? Whose iourney were like to bee more painfull? Dooth not little ground wearie out a blinde man? Consider then in how wearisome darknes the wicked doe walke. Consider whether they bee blinde or no. Saint Paul saith in the place before alleaged, that they cannot conceiue any spiritual knowledge: is not this a great darknes? Againe, the Prophet Esaie describeth their state further, when he sayth in the person of the wicked; *We haue groped like men after the walls, and haue stumbled at midday, euen as if it had been in darknes.* And in another place the Scripture describeth the same yet more effectuouslie, with the painfulness thereof euen from the mouthes of the wicked themselves, in these wordes; *The light of iustice hath not shined vnto vs, and the sunne*

2. Cor. 2.

Esaie 65.

Sap. 5.

of understanding hath not appeared unto our eyes: wee are wearied out in the way of iniquitie and perdition, &c. This is the talke of sinners in hell. By which wordes appeareth not onelic that wicked men doe liue in great darknes: but also that this darknes is most painful vnto them: and consequentlie that the contrarie light is a great easement to the way of the vertuous.

15 Another principall matter, which maketh the way of vertue easie & pleasant to them that walk therein, is a certaine hidden and secret consolation, which God powreth into the hearts of them that serue him. I call it secret: for that it is knowne, but of such onely as haue felt it. for which cause Christ himselfe calleth it; *Hidden Manna: knowne onely to them that receiue it.* And the prophet saith of it; *Great is the multitude of thy sweetnes (O Lord) which thou hast hidden for them that feare thee.* And againe in another place; *Thou shalt lay aside (O Lorde) a speciall chosen raine or dew for thine inheritance.* And another prophet sayth in the person of God, talking of the deuout soule that serueth him: *I will leade her aside into a wilderness, and there I will talke vnto her heart.* By all which

Inte-nall  
consolations.

Apoc. 2.

Psalm. 30.

Psalm. 67.

Osc. 2.

Of difficultie.

The second part.

words of *wildernes*, *separating*, *choise*, and *hidden*, is signified; that this is a secret priuiledge bestowed onely vpon the vertuous, and that the carnall hearts of wicked men haue no part or portion therein. But now, how great and inestimable the sweetnes of this heauenlie consolation is, no tongue of man can expresse: but wee may coniecture by these wordes of Dauid, who talking of the celestially wine, attributeth it to such force, as to make all those drunken that taste of the same: that is, to take from them all sense and feeling of terrestriall matters, euen as Saint Peter hauing drunke a little of it vpon the mount Thabor, forgot himselfe presently, and talked as a man distracted of building tabernacles there, and resting in that place for euer. This is that *Torrentis voluptatis* that sweete streame of pleasure, as the Prophet calleth it, which coming from the mountaines of heauen, watereth (by secret wayes and passages) the hearts and spirits of the godlie, and maketh them drunken with the unspeakable ioy which it bringeth with it. This is a little taste in this life of the verie ioyes of heauen bestowed vpon good men, to comfort them withall, and

Psalme 35.  
and 64.

Matth. 17.  
Mark 9.  
Luk 9.

Psalme 35.

Esai. 29.

to incourage men to goe forward. For as Merchants desirous to sell their wares, are content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so God almightie, willing (as it were) to sell vs the ioyes of heauen, is content to impart a certaine taste before hand to such as hee seeth are willing to buy: thereby to make them come off roundlie with the price, and not to sticke in paying so much and more as hee requireth. This is that exceeding ioy and iubile in the hearts of iust men, which the Prophet meaneth when hee sayth; *The voyce of exultation and saluation is in the tabernacles of the iust.* And againe, *Blessed is that people that knoweth tribulation:* that is, that hath experienced this extreme ioy and pleasure of eternall consolation. Saint Paule had tasted it when hee wrote these words, *amidst all his labours for Christ; I am filled with consolation: I overflowe or exceedingly abounde in all ioy, amidst our tribulation.* What can bee more effectually said or alleadged, to proue the service of God pleasant than this? Surely (good reader) if thou hadst tasted once but one drop of this heauenly ioy, thou wouldest giue

A similitude

Apoc. 3.

Psalm. 117.

2. Cor. 7.

*Of difficultie.**The second part.*

the whole world to haue another of the same, or at leastwise, not to lose that one againe.

*The way to  
come to spi-  
rituall con-  
solation.  
Psalm. 67.  
Cant. 1.*

*Esaie. 66.*

*1 Reg. 5.  
Ioh. 8. 14.  
15. 16.  
1. Ioh. 2.*

*Exod. 16.*

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet neuer tasted of this consolation? To which I answere, that (as it hath beene shewed before) this is not meate for euerie mouth: but *A chosen moisture Layd aside for Gods inheritance onely. This is wine of Gods owne sellar, Layd vp for his spouse: as the Canticle declareth, that is, for the deuout soule dedicated vnto Gods seruice. This is a tear of comfort onely for the childe to sucke, and fill himselfe withall, as the Prophet Esaie testifieth. The soule that is drowned in sinne and pleasures of the world, cannot be partaker of this benefit, neither the heart replenished with carnall cares and cogitations. For as Gods Arke, and the Idoll Dagon could not stand together vpon one Altar: so cannot Christ and the worlde stand together in one heart. God sent not the pleasant Manna vnto the people of Israell, as long as their flower and chibbals of Egypt lasted: so neither will hee send this heauenly consolation vnto thee, vntil thou haue rid thy selfe of the cogitations of*  
vanitie.

vanitie. He is a wise merchant, though a liberall: he will not giue a taste of his treasure, where he knoweth there is no will to buy. Resolue thy selfe once indeed to serue God, and thou shalt then feele this ioy that I talke of, as manie thousands before thee haue done, and neuer yet any man was heerein deceiued. Moses first ranne out of Egypt, to the hils of Madian, before God appeared vnto him: and so must thy soule goe out of worldly vanitie, before she can looke for these consolations. But thou shalt no sooner offer thy self thoroughly to Gods seruice, than thou shalt finde intertainment aboute thy expectation. For that his loue is more tender indeed vpon them that come newly to his seruice, than vpon those which haue serued him of olde, as hee sheweth plainlie by the parable of the prodigall sonne; Exod. 2.

whom hee cherished with much more dalliance and good cheere, than hee did the elder brother, which had serued him of long time. And the causes hereof are two: the one for the ioy of the new gotten seruant, as is expressed by Saint Luke in the text: the other, least he finding no consolation at the beginning, should turne backe to Egypt a-

*Beginners  
chiefly che-  
rished with  
spirituall  
consolations.*

Of difficultie.

The second part.

Exod. 13.

gaine: as God by a figure in the children of Israell declareth manifestly in these words; *When Pharaoh had let go the people of Israell out of Egypt: God brought them not by the countrie of the Philistines, which was the neereſt way, thinking with himſelfe that it might repent them if they ſhould ſee warres ſtraightway riſe againſt them, and ſo ſhould returne into Egypt againe.* Vpon which two cauſes thou maiſt aſſure thy ſelfe of ſingular conſolations and comforts in the ſeruiſe of God (if thou wouldeſt reſolue thy ſelfe thereunto) as al other men haue found before thee: and by reaſon thereof haue prooued the way not hard, as worldlie men imagine it: but moſt eaſie, pleaſant, and comfortable, as Chriſt hath promiſed.

Matth. 11.

5  
The quiet of  
conſcience.

17 After this priuiledge of internall conſolation inſueth another, making the ſeruiſe of God pleaſant, which is the teſtimonie of a good conſcience, whereof Saint Paul made ſo great account, as he called it *His glorie*. And the holic Ghoſt ſaith of it further, by the mouth of the wiſe man; *Secura mens quaſi iuge conuiuium*: A ſecure minde, or a good conſcience is a perpetuall feaſt. Of which wee may inferre, that the ver-

2 Cor. 1.

Prou. 13.

tuons

ruous man hauing alwaies this secure  
 minde, and peace of conscience, liueth  
 alwaies in festiuall glorie and glorious  
 feasting. And how then is this life hard  
 or vnpleasant, as you imagine? On the  
 contrarie side, the wicked man hauing  
 his conscience vexed with the priuitie  
 of sinne, is alwayes tormented within it  
 selfe, as wee reade that Caine was, ha-  
 uing killed his brother Abel: and An-  
 tiochus, for his wickednes done to Ieru-  
 salem: and Iudas, for his treason against  
 his master: and Christ signifieth it ge-  
 nerallie of all naughtie men, when hee  
 sayth; that *They haue a worme which  
 gnaweth their conscience within.* The rea-  
 son whereof the Scripture openeth in  
 another place, when it saith; *All wicked-  
 nes is full of feare, giuing testimonie of  
 damnation against it selfe: and therefore  
 a troubled conscience alway suspecteth cru-  
 ell matters.* That is, suspecteth cruell  
 things to bee imminent ouer it selfe, as  
 it maketh account to haue deserued.  
 But yet further, aboue all other holie  
 Iob most liuely setteth foorth this mise-  
 rable state of wicked mē in these words;  
*A wicked man is proued all the daies of his  
 life, though the time be uncertaine how long  
 he shall play the tyrant: the sound of terror*  
 is

Gen. 4.

1. Mac. 6.

Matth. 27.

Acts. 1.

Mark 9.

Sap. 7.

Ioh. 15.

The trouble  
of an euill  
conscience.

## Of difficultie.

## The second part.

is alwaies in his eares, and although it be in time of peace, yet he alway suspecteth some treason against him: he beleueth not that he can rise againe from darknes to light: expecting on euery side the sworde to come vpon him. When he sitteth downe to eate, he remembreth that the day of darkenes is readie at hand for him: tribulation terrifieth him, and anguish enuironeth him euen as a king is inuironed with soldiers when he goeth to warre.

18 Is not this a marueilous description of a wicked conscience vttered by the holie Ghost himselfe? What can be imagined more miserable than this mā; which hath such a butchery and slaughter-house within his owne heart? What feares, what anguishes are heere touched? Saint Chrysostome discourseth notably vpon this point. Such is the custome of sinners (saith he) that they suspect all things: doubt their owne shadowes: they are afeard at euerie little noyse: and they thinke euery man that cometh towards the, to come against them. If men talke together, they think they speake of their sinnes. Such a thing sinne is, as it bewrayeth it selfe, though no man accuse it: condemneth it selfe, though no man beare witnes against it:  
it

*Hom. 8. ad  
Pop. Angli-  
canum.*

it maketh alwaies the sinner fearfull, as iustice doth the contrary. Heare how the Scripture doth describe the sinners feare, and the iust mans libertie; *The wicked man flieth though no man pursue him* (sayth the Scripture.) Why doth he flie if no man doe pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies he carrieth about him. And as hee cannot flie from himselfe: so cannot hee flie from his accuser within his conscience: but wheresoeuer hee goeth hee is pursued and whipped by the same, and his wound incurable. But the iust man is nothing so; *The iust man* (sayth Salomon) *is as confident as a lion.* Hitherto are the words of S.Chrysostome.

Prou.28.

Prou.28.

19. Whereby as also by the Scriptures alleadged, wee take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell that Christian men haue left them in this life. For by this wee passe through all afflictions, all tribulations and aduersities, most ioyfullie, as S. Iames signifieth. By this wee say with S. Paul; *We doe glorie in our tribulations: knowing that tribulation worketh patience: and patience prooue: and prooue hope:*

6  
The hope of  
vertuous  
men.

Iames 1.

Rom. 5.

## Of difficultie.

## The second part.

*hope: which confoundeth vs not.* This is our most strong and mightie comfort: this is our sure anchor in all tempestuous times, as S. Paule saith; *Wee haue a most strong solace (saith he) which doe flie vnto the hope proposed, to lay hands on the same: which hope, we hold as a sure & firme anchor of our soule.* This is that noble *Galea salusis*, the head-peece of saluation, as the same Apostle calleth it, which beareth off al the blowes that this world can lay vpon vs. And finally, this is the only rest set vp in the hart of a vertuous man: that come life, come death, come health, come sicknes, come wealth, come pouertie, come prosperitie, come aduersitie, come neuer so tempestuous stormes of persecution, he sitteth downe quietly, and saith calmelly with the prophet: *My trust is in God, and therefore I feare not what flesh can doe vnto me.* Nay further with holie Iob amidst all his miseries he sayth: *Si occiderit me, in ipso sperabo:* If God should kill me: yet would I trust in him. And this is (as the Scripture sayd before) to be as confident as a Lion, whose propertie is to shew most courage, when hee is in greatest perill, and neerest his death.

20 But now as the holy Ghost saith,  
*Non*

Heb. 6.

Eph. 6.  
 1. Thef. 1.

Psal. 5. 3.

Iob. 13.

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*Non sic impij, non sic.* The wicked cannot say this: they haue no part in this confidence, no interest in this consolation:

*Quia spes impiorū peribis,* saith the Scripture: The hope of wicked men is vaine and shall perish. And againe, *Præstolatio impiorum furor:* The expectation of

wicked men is furie. And yet further; *Spes impiorū abominatio animæ:* The hope of wicked men is abomination, and not

a comfort vnto their soule. And the reason hereof is double. First, for that in verie deed (though they say the contrarie in words) wicked men doe not put their hope and confidence in God: but in the world & in their riches: in their strength,

friends and authoritie: and finally, in the deceiuing arme of man. Euen as the Prophet expresseth in their person, when he saith; *Wee haue put a lie for our hope.*

That is, we haue put our hope in things transitorie, which haue deceiued vs: and this is yet more expressed by the Scripture, saying: *The hope of wicked men is as chaffe, which the winde bloweth away, and as a bubble of water which a storme disper-*

*seth: and as a smoke which the wind bloweth abroad: and as the remembrance of a ghest that stayeth but one day in his Inne.* By all which metaphors, the holie Ghost expresseth

*Sap. 5.*

*Esai. 28.*

*Ierem. 17.*

*Esai. 28.*

*Of difficultie.**The second part.*

expresseth vnto vs both the vanitie of the things; wherein indeede the wicked doo put their trust, and how the same faileth them after a little time, vpon euery small occasion of aduersitie that falleth out.

Esay. 30.  
and 36.

21 This is that also which God meaneth, when hee so stormeth and thundereth against those which goe into Ægypt for helpe, and doo put their confidence in the strength of Pharaon, accursing them for the same: and promising that it shall turne to their owne confusion: which is properly to bee vnderstoode of all those, which put their chiefe confidence in worldly helpes: as all wicked men doo, whatsoeuer they dissemble in wordes to the contrarie. For which cause also of dissimulation, they are called hypocrites by Iob: for whereas the wise man saith; *The hope of wicked men shall perish*: Iob saith; *The hope of hypocrites shall perish*. Calling wicked men hypocrites, for that they saye, they put their hope in GOD, whereas indeede they put it in the world. Which thing beside the Scripture, is euident also by experience. For which whom doth the wicked man consult in his affayres and doubts? With God principally or with the world? Whom doth hee seeke to in his afflictions? Whom doth hee call

Iere. 17 43.  
Prou. 10.  
Iob. 8.

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call vpon in his sicknes? From whom hopeth hee comfort in his aduersitie? To whom yeeldeth he thanks in his prosperitie? When a worldly man taketh in hand any worke of importance, doth hee first consult with God about the euent thereof? Doth hee fall downe on his knees, and aske his ayde? Doth he refer it wholly and principally to his honour? If he doo not: how can hee hope for ayde therein at his hands? How can he repayre to him for assistance, in the dangers and lets that fall out about the same? How can hee haue any confidence in him, which hath no part at all in that worke? It is hypocrisie then (as Iob truelie saith) for this man to affirme that his confidence is in God: whereas indeede, it is in the world: it is in Pharao: it is in Ægypt: it is in the arme of man: it is in a lie. Hee buildeth not his house with the wise man vpon the rocke: but with the foole vpon the sands: and therefore (as Christ well assureth him:) *When the raine shall come, and the floods* *Matth. 7.* *descende, and windes blow, and all together shall rush vpon the house (which shall bee at the hower of death) then shall this house fall, and the fall of it shall bee great.* Great, for the change that hee shall see: great, for the great horror which he shall conceiue:

*Of difficultie.**The second part.*

conceiue : great, for the great miserie which hee shall suffer : great, for the vn-speakeable ioyes of heauen lost : great, for the eternall paines of hell fallen into : great euery way assure thy selfe (deere brother) or else the mouth of GOD would neuer haue vsed this word, great : and this is sufficient for the first reason, why the hope of wicked men is in vaine : for that indeed they put it not in God, but in the world.

*Wicked  
men cannot  
hope in God.*

22 The second reason is, for that albe- it they should put their hope in God, (yet liuing wickedlie) it is vaine, and rather to be called presumption than hope. For vnderstanding whereof, it is to bee noted ; that as there are two kinds of faith recounted in Scripture ( the one a dead faith, without good workes, that is, which beleueth all you say of Christ, but yet obserueth not his commaundement ; the other a liuely, a iustifying faith, which beleueth not onely, but also worketh by charitie, as Saint Pauls words are : ) so are there two hopes following these two faiths : the one of the good proceeding of a good conscience, whereof I haue spoken before ; the other of the wicked, resting in a guiltie conscience, which is in deede no true hope, but rather presumption.

Iac. 2.  
Matt. 7.  
1. Cor. 13.  
and 15.  
Rom. 1.  
Gal. 3.  
Eph. 2.

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tion. This Saint Iohn prooueth plainly, when he saith, *Brethren, if our hearts re- 1.Ioh.3.*  
*prehend vs not; then haue wee confidence*  
*with God.* That is, if our heart bee not  
 guiltie of wicked life. And the wordes  
 immediately following doe more expre-  
 the same, which are these; *Whensoeuer*  
*we aske we shall receiue of him, for that we*  
*keepe his commaundements, and doo those*  
*things which are pleasing in his sight.* The  
 same confirmeth S. Paul when he saith, 1.Tim.1.  
*that The end of Gods commandements is cha-*  
*ritie from a pure hart, and a good conscience.*  
 Which words, Saint Austen expounding S. Austen  
 in diuers words, and in diuers places of lib. de doct.  
 his works, prooueth at large, that without Christian. 37.  
 a good conscience there is no true hope  
 that can be conceiued. Saint Paul (saith  
 he) addeth (from a good conscience) be- S. Austen in  
 cause of hope: for hee which hath the præfat. Psal.  
 scruple of an euill conscience, despayreth 31.  
 to attaine that which he beleeueth. And  
 againe; Euery mans hope is in his owne  
 conscience, according as he feeleth him-  
 selfe to loue GOD. And againe, in an-  
 other booke, The Apostle putteth a  
 good conscience for hope, for hee onely  
 hopeth which hath a good conscience:  
 and hee whome the guilt of an euill con-  
 science doth pricke reureth backe from  
 hope,

hope; and hopeth nothing but his owne damnation. I might heere repeate a great many more priuiledges and prerogatiues of a vertuous life, which make the same easie, pleasant, and comfortable, but that this chapter groweth to bee long: and therefore I will onely touch (as it were in passing by) two or three of the other poyntes of the most principall: which notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable priuiledge of libertie and freedome, which the vertuous doo enioy aboue the wicked, according as Christ promiseth in these words, *If you abide in my commaundements, you shall bee my schollers indeede, and you shall know the trueth, and the trueth shall set you free.* Which words Saint Paul as it were expounding, saith, *Where the spirite of the Lorde is, there is freedome.* And this freedome is ment, from the tyrannie and thraldome of our corrupt sensualitie and concupiscence, whereunto the wicked are so in thraldome as there was neuer bondman so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceiued by this one example. If a man had married a rich, beautifull and noble gentlewoman,

*Libertie of  
the soule.*

Ioh 8.  
2. Cor. 3:

wom  
ces w  
mar  
be fo  
of so  
seruil  
to ab  
ship  
in da  
man  
poynt  
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And  
talke  
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ked

woman, adorned with all giftes and graces which may be deuised to be in a woman: and yet notwithstanding should be so sotted and intangled with the loue of some foule and dishonest begger, or seruile maide of his house, as for her sake to abandon the companie and friendship of the saide wife: to spend his time in daliance and seruice of his base woman: to run, to goe, to stand at her ap-  
 poyntment: to put all his liuing and re-  
 uenues into her hands, for her to consume  
 and spoyle at her pleasure: to deny her  
 nothing but to waite and serue her at her  
 becke: yea, and to compell his saide wife  
 to doo the same: would you not thinke  
 this mans life miserable and most seruile?  
 And yet surely, the seruitude whereof wee  
 talke, is far greater, and more intolerable  
 than this: for no woman or other crea-  
 ture in the worlde, is, or can bee of that  
 beautie or nobilitie, as the grace of Gods  
 spirite is, to whome man by his creation  
 was espoused, which notwithstanding we  
 see abandoned, contemned, and reiected  
 by him, for the loue of sensualitie her e-  
 nemie, and a most deformed creature in  
 respect of reason: in whose loue potwith-  
 standing, or rather seruitude, wee see wic-  
 ked men so drowned, as they serue her  
 day

*An example  
 to expresse  
 the bondage  
 of wicked  
 men to their  
 sensualitie.*

daie and night with all paines, perils, and expenses, and doo constraîne also the good motions of Gods spirite to giue place at euery becke and commandement of this new mistresse. For wherefore doo they labour? Wherefore doo they watch? Wherefore doo they heape riches together, but onely to serue their sensualitie and her desires? Wherefore doo they beat their braines, but onely to satisfie this cruell tyrant and her passions?

*The miserie  
of a man ruled  
by sensualitie.*

1. King. 11.  
Iudg. 14.  
3. King. 11.

23 And if you will see indeede how cruell and pitifull this seruitude is: consider but some particular example thereof. Take a man whom she ouerruleth in any passion: as for example, in the lust of the flesh: and what paines taketh he for her? Hew doth he labour? How doth he sweate in this seruitude? How mighty and strong doth hee feelee his tyrannie? Remember the strength of Sampson, the wisdom of Salomon, the sanctitie of Dauid overthrowne by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant act otherwise were accounted Gods of the Painims, were they not overcome and made slaues by the inchantment of this tyrant? And if you will yet further see of what strength she is, and how cruelly she executeth the same vpon those that Christ

hath

hath not deliuered from her bondage : consider (for examples sake in this kinde) the pittifull case of some disloyall wife, who, though she know that by committing adulterie, shee runneth into a thousand dangers and inconueniences (as the losse of Gods fauour, the hatred of her husband, the danger of punishment, the offence of her friends, the vtter dishonor of her person (if it be knowne) and finally the ruine and perill of bodie and soule) yet to satisfie this tyrant, she will venter to commit the sinne, notwithstanding any dangers or perils, whatsoeuer.

24 Neither is it onely in this one point *An ambiti.*  
of carnall lust, but in all other, wherein *a man.*  
a man is in seruitude to this tyrant, and her passions. Looke vpon an ambitious or vaine glorious man, see how he serueth this mistresse: with what care and diligence he attendeth her commandement, that is, to follow after a little wind of mens mouthes: to pursue a little feather flying before him in the ayre: you shall see that he omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trot-  
teth by day, studieth by night: heere hee flattereth, there he dissembleth: heere hee stoopeth, there he looketh big: heere hee  
maketh

maketh friends, there he preuenteth enemies. And to this onely end hee referreth all his actions, and applieth all his other matters: as, his order of life, his companie keeping, his sutes of apparell, his house, his table, his horses, his seruants, his talke, his behauiour, his iests, his lookes, and his very going in the streete.

*A couetous  
death.*

15 In likewise he that serueth his Ladie in passion of couetousnes: what a miserable slauerie doth hee abide? His heart being so walled in prison with money, as he must onely thinke thereof, talke thereof, dreame thereof, and imagine onely new waies to get the same, and nothing else. If you should see a Christian man in slauerie vnder the great Turke, tied in a gallie by the legge with chaines there to serue by rowing for euer: you could not but take compassion of his case. And what then shall we doo to the miserie of this man, who standeth in captiuitie to a more base creature than a Turke, or any other reasonable creature, that is, to a peece of metall, in whose prison he lieth bound, not onely by the feete, in such sort as he may not goe any where against the commoditie and commandement of the same: but also by the hands, by the mouth, by the eyes, by the eares, and by  
the

the hart, so as he may neither do, speake, see, heare, or thinke any thing, but the seruice of the same? Was there euer seruitude so great as this? Doth not Christ say truly now, *Qui facit peccatum, seruus est peccati*: He that doth sinne, is a slaue vnto sinne? Doth not S. Peter say well, *A quo quis superatus est, huius & seruus est*. A man is a slaue to that whereof hee is conquered?

Ioh. 8.  
Rom. 6.

2. Pet. 2.

26 From this slauerie then are the vertuous deliuered, by the power of Christ, and his assistance: insomuch, as they rule ouer their passions in sensuality, and are not ruled thereby. This God promised by the Prophet Ezechiel saying: *And they shall know that I am their Lord, when I shall breake their chaines of their yoke, and shall deliuer them from the power of those that ouer-rule them before.*

Ezech. 34.

And this benefit holy Dauid acknowledged in himselfe, when hee vsed these most effectuous words to God, *O Lord, I am thy seruant: I am thy seruant, and the childe of thy handmaide: thou hast broken my bones, and I will sacrifice to thee the sacrifice of praise.* This benefit also acknowledged Saint Paul, when hee saith, *that our olde man was crucified, to the ende the bodie of sinne might be destroyed, and wee*

Psalm. 90.

Rom. 6.

Of difficultie.

The second part.

be no more in seruitude to sinne: Vnderstanding by the olde man, and the bodie of sinne, our concupiscence, mortified by the grace of Christ in the children of God.

Peace of  
minde.

Psalm. 75.

Psalm. 118.

Esaie. 48. 57.

Psalm. 119.

27 After this priuiledge of freedome followeth another of no lesse importance than this, and that is, a certaine heauenlie peace, and tranquillitie of minde, according to the saying of the Prophet; *Factus est in pace locus eius*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: There is great peace to them that loue thy law. And on the contrarie side the Prophet Esaie repeateth this sentence often from God: *Non est pax impijs dicit Dominus*: The Lorde sayth, There is no peace vnto the wicked. And anothe Prophet sayth of the same men; *Contrition and infelicitie is in their waies, and they haue not knowne the way of peace*. The reason of this difference hath been declared before in that, which I haue noted of the diuersitie of good and euil men touching their passions. For the vertuous hauing now (by the ayde of Christ his grace,) subdued the great force of their said passions, doe passe in their life most sweetly and calmely, vnder-

der the guide of his spirit, without anie perturbations that much trouble them, in the greatest occurrents of this life.

But the wicked men, not hauing mortified the sayd passions, are tossed and troubled with the same, as with vehement and contrary windes. And there- Rom. 11.

fore their state and condition is compared by Esay to a tempestuous sea, that neuer is quiet: and by S. Iames, to a citie or country, where the inhabitants are at warre and sedition among themselves. Esai. 57.

And the causes hereof are two: first, for Iames 3.

that the passions of concupiscence, being many and almost infinit in number, doe lust after infinit things, and are neuer satisfied, but are like those blood- Two causes  
of disquiet-  
nes in wicked  
men.

suckers, which the wise man speaketh of, that crie alwaies; Giue, giue, and neuer hoe. As for example: When is the Prou. 30.

ambitious man satisfied with honour?

Or the incontinent man, with carnalitie?

Or the couetous man with monie?

Neuer truly: and therefore, as that mother cannot but bee greatlie afflicted,

which should haue manie children crying

at once for meate, shee hauing no

bread at all to breake vnto them: so the

wicked man, being greedily called vpon,

by almost infinite passions, to yeeld

them their desires, must needs be vexed and pitifullie tormented, especially, being not able to satisfie any one of their smallest demands.

Gen 11.

18 Another cause of vexation is, for that these passions of disordinate concupiscence, be often times one contrarie to the other, and do demand contrarie things, representing most liuely the confusion of Babell, where one tongue spoke against another, and that in diuers and contrary languages. So we see oftentimes, that the desire of honour saith; Spend here: but the passion of avarice saith; Holde thy hands. Lecherie saith; Venture heere: but pride saith; No, it may turne to thy dishonour. Anger saith; Reuenge thy selfe here: but ambition saith; It is better to dissemble. And finally, here is fulfilled that which the prophet saith; *Vidi iniquitatem et contradictionem in ciuitate*: I haue seene iniquitie, and contradiction in the selfe same citie. Iniquitie, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demaunds. From all which miseries God hath deliuered the iust by giuing the his peace,

Psalm. 74.

which

which passeth all vnderstanding, as the Apostle sayth, and which the worlde can neuer giue nor taste of, as Christ himselfe affirmeth.

Phil. 4.

Ioh. 14. 17.

Matth. 10.

29 And these many causes may be alleaged now (besides many others, which I passe ouer) to iustifie Christs wordes, that his yoke is sweete and easie: to wit, the assistance of grace, the loue of God, the light of vnderstanding from the holie Ghost, the internall consolation of the minde, the quiet of conscience, the confidence thereof proceeding, the libertie of soule and bodie, with the sweet rest of our spirits, both towards God, towards our neighbour, and towards our selues. By all which meanes, helps, priuiledges, and singular benefits, the vertuous are assisted aboue the wicked, as hath been shewed: and their way made easie, light, and pleasant. To which also we may adde as the last, but not y least comfort, the expectation of reward: that is, of eternall glorie and felicitie to the vertuous: and euerlasting damnation vnto the wicked. O how great a matter is this, to comfort the one, if their life were painfull in godlines: and to afflict the other, amidst all their great pleasure of sinne! The labourer, when hee thin-

Expectation  
of reward.

An example

keth on his good pay at night, is incouraged to go through, though it be painfull to him. Two that should passe together towards their countrie, the one to receiue honour for the good seruice done abroad; the other as prisoner to be arraigned of treasons, committed in forraine dominions against his Soueraigne, could not bee like merie in their Inne vpon the way, as it seemeth to me: and though hee that stood in danger should sing, or make shew of courage and innocencie, and set a good face vpon the matter: yet the other might well thinke, that his heart had many a colde pull within him: as no doubt but all wicked men haue, when they thinke with themselves of the life to come. If Ioseph and Pharaos baker had knowne both their distinct lots in prison (to wit, that on such a day the one should bee called forth to bee made Lord of Egypt, and the other to bee hanged on a payre of gallowes) they could hardly haue been equallie merrie, whiles they liued together in time of their imprisonment. The like may be sayd, and much more trulie of vertuous and wicked men in this worlde. For when the one dooth but thinke vpon the day of death (which is

Gen. 40.

41. 43.

to be the day of their deliuerance from this prison) their harts cannot but leape for very ioy, considering what is to insue vnto them after. But the other are afflicted, and fall into melancholie, as often as mention or remembrance of death is offered: for that they are sure that it bringeth with it their bane, according as the Scripture sayth; *The wicked man being dead, there remaineth no more hope vnto him.* Prou. 12.

30 Wel then (deare brother) if al these things be so, what should stay thee now at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way vnpleasant? Or wilt thou belecue others that tell thee so, though they knowe lesse of the matter than thy selfe? Belecue rather the word and promise of Christ, which assur-  
Matth. 11.  
eth thee the contrarie: belecue the reasons before alleadged, which doe prooue it euidentlie: belecue the testimonie of them which haue experienced it in themselves (as of king Dauid, Saint Paul, and S. Iohn the Euangelist, whose testimonies I haue alleadged before of their own prooue) belecue many hundreds, which by the grace of GOD

are conuerted daylie in Christendome from vicious life, to the true seruice of God: all which do protest themselues to haue found more than I haue sayd or can say in this matter.

**B.**  
 \*The sound  
 lier that the  
 Gospell is  
 any where  
 receiued,  
 the more  
 examples  
 of sounde  
 conuersion  
 are there to  
 bee found:  
 and yet on  
 the other  
 side, it is  
 not to bee  
 denied, but  
 that a kind  
 of remorse  
 and sorow-  
 ing, especi-  
 ally for the  
 external, or  
 greater fa-  
 ltes, is  
 of to bee  
 found: not  
 only among  
 counterfet  
 Christians,  
 but among  
 the hea-  
 then also.  
 2. *psal.* 106.

31 And for that thou maiest replie  
 heere, and say, that such men are not  
 \* where thou art, to giue this testimonie  
 of their experience: I can, and do assure  
 thee, vpon my conscience before God,  
 that I haue talked with no smal number  
 of such my self, to my singular comfort,  
 in beholding the strong hande and ex-  
 ceeding bountifulnes of Gods sweetnes  
 towards them in this case. O (deare bro-  
 ther) no tongue can expresse what I  
 haue seene herein: and yet saw I not the  
 least part of that which they felt. But  
 yet this may I say, that those which are  
 knowne to bee skilfull, and to deale so  
 sincerely withall, that others disburden  
 their consciences vnto them for their  
 comfort or counsell, as some part of  
 those whereof the prophet \* saith, that  
*They worke in multitude of waters, and doe  
 see the maruels of God in the depth:* In the  
 depth (I say) of mens consciences vtter-  
 ed with infinite multitudes of teares  
 when God toucheth the same with his  
 holie grace. Beleeue me (good Reader)

for I speake in trueth before our Lorde Iesus, I haue seene so great and exceeding consolations, in diuers great sinners after their conuersion, as no heart can almost conceiue, and the hearts which receiued them, were hardly able to containe the same: so abundantly stilled downe the heauenly dew from the most liberall & bountifull hand of God. And that this may not seeme straunge vnto thee, thou must know, that it is recorded of one holie man called Effrem, that he had so marueilous great consolation after his conuersion, as hee was often constrained to crie out to God; O Lord, retire thy hand from me a little, for that my heart is not able to receiue to extreme ioy. And the like is written of S. Barnard: who for a certaine time after his conuersion from the world, remained as it were depriued of his senses by the excessiue consolations hee had from God.

*Gosfr. in vita  
Barn.*

32 But yet if all this cannot mooue thee, but thou wilt still remaine in thy distrust, heare the testimonie of one, whom I am sure thou wilt not discredit, especially speaking of his owne experience in himselfe. And this is the holie martyr and Doctor S. Cyprian, who wri-

*L3. epist 1.*

M s

ting

ting of the very same matter to a secret friend of his, called Donatus, confesseth that he was before his conuersion of the same opinion that thou art of: to wit, that it was impossible for him to change his maners, and to finde such comfort in a vertuous life as after he did: being accustomed before to all kinde of loose behauour. Therefore he beginneth his narration to his friend in this sort; *Accipe quod sentitur antequam discitur*. Take that which is felt, before it bee learned: and so followeth on with a large discourse, shewing that he proued now by experience which hee could neuer beleue before his conuersion, though God had promised the same. The like writeth Saint Austen of himselfe in his bookes of Confession: shewing that his passions would needes perswade him before his conuersion, that hee should neuer be able to abide the austeritie of a vertuous life, especially touching the sinnes of the flesh, (wherein he had liued wantonly, vntil that time) it seemed impossible that he could euer abandon the same, and liue chastlie: which notwithstanding he felt easie, pleasant, and without difficultie afterward. For which he breaketh into these words; My God, let

Lib. 6. conf.  
cap. 12.

Lib. 8. conf.

let me remember and confesse thy mercies towards me: let my very bones reioyce and say vnto thee, *O Lord, who is like vnto thee? Thou hast broke my chaines, and I will sacrifice vnto thee a sacrifice of thankesgiuing.* These chaines were the chaines of concupiscence, whereby hee stood bounden in captiuitie before his conuersion, as he there confesseth: but presently thereupon hee was deliuered from the same by the help of Gods most holy grace.

33 My counsell should be therefore (gentle Reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least proue once by thy own experience, whether this thing bee true or no: especially seeing it is a matter of so great importance, and so woorthie thy triall: that is, concerning so neere thine eternall saluation as it doth. If a meane fellow should come vnto thee, and offer for hazarding of one crowne of golde, to make thee a thousand by Alchimie: though thou shouldest suspect him for a cosoner, yet the hope of gaine being so great, & the aduenture of so small losse; thou wouldest goe nigh for once to proue the matter. And how much more shouldest

*Of difficultie.**The second part.*

shouldest thou doe it in this case, where by prooffe thou canst leese nothing: and if thou speede well, thou maist gaine as much as the euerlasting ioy of heauen is worth.

*Resistances  
at the begin-  
ning.*

*Cyp. lib. 1. c. 1.  
Aug. lib. 1.  
doct. c. 21.  
Greg. l. Mor.  
4. c. 24. li. 10.  
cap. 11.  
Ber. in Ps. 90  
Cyr. lib. de  
ora.  
Orig. hom. 3.  
in Exod. &  
Leuit. & 11.  
Iosua  
Hil. in Psal.  
41.  
Eccle. 2.  
Mark 9.*

34 But yet heere by the way, I may not let passe to admonish thee of one thing, which the ancient Fathers and Saints of God that haue passed ouer this riuer before thee (I meane the riuer diuiding betweene Gods seruice and the world) do affirme of their owne experience: and that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open war within thy selfe, as S. Cyprian, Saint Austen, S. Gregorie, and S. Bernard doe affirme, and vpon their owne prooffe. This do Cyril and Origen shew in diuers places at large. This dooth Saint Hilarie proue by reasons and examples. This doth the wiseman forewarne thee of, willing thee, *When thou art to come to the seruice of God, to prepare thy minde unto temptation.* And the reason of this is, for that the diuell possessing quietly thy soule before, lay stil, and sought onely meanes to content the same, by putting in new & new delights, and pleasures of the flesh. But when he  
seeth

seeth thou offerest to goe from him, he  
 beginneth straight to rage, and to moue  
 sedition within thee, and to toss vp and  
 downe both heauen and earth, before  
 he will leese his kingdome in thy soule.  
 This is euident by the example of him,  
 whom Christ comming down from the  
 hill, after his transfiguration, deliuered  
 from a deafe and dumbe spirit. For al-  
 beit the diuell would seeme neither to  
 heare nor speak, while he possessed that  
 bodie quietly: yet when Christ com-  
 manded him to goe out, he both heard,  
 and cried out, and did so teare and rent  
 that poore bodie before he departed, as  
 all the standers by thought him indeed  
 to bee dead. This also in figure was  
 shewed by the storie of Laban, who  
 neuer persecuted his sonne in law Iacob,  
 vntill he would depart from him. And  
 yet more was this exprest in the do-  
 ings of Pharao, who after once he per-  
 ceiued that the people of Israell ment  
 to depart from his kingdom, neuer cea-  
 sed grieuousslie to afflict them (as Mo-  
 ses testifieth) vntill God vtterlie deliue-  
 red them out of his hands, with the ru-  
 ine and destruction of all Egypt their  
 enemies. Which euent the holie Doc-  
 tors and Saints of the Church, haue  
 expounded

Mark. 9.

Gen. 31.  
B.

\*Hec was  
 veriegrie-  
 uous voto  
 him before:  
 but he did  
 not follow  
 after him  
 in hostile  
 maner till  
 he depa-  
 red from  
 him.

Exod. 3.

*Of difficultie.**The second part.*

expounded to bee a plaine figure of the deliuerie of soules from the tyrannie of the diuell.

35 And now if thou wouldest haue a liuelie example of all this that I haue said before, I could alleadge thee many: but for breuitie sake, one onely of Saint Austens conuersion shal suffice, testified by himselfe in his bookes of Confession.

It is a marueilous example, and containeth many \* notable and comfortable points. And surely whosoever shall but reade the whole at large, especiallie in his sixt, seuenth and eight bookes of his confessions, shall greatly be moued and instructed thereby. And I beseech the Reader that vnderstandeth the Latine tongue, to view ouer, at least but certain chapters of the eight booke, where this Saints finall conuersion (after infinite combats) is recounted. It were too long to repeat here, though indeed it be such matter as no man neede to be wearie to heare it. There he sheweth how he was tossed and troubled in this conflict between y flesh & the spirit, between God drawing on the one side, and the world, the flesh, and the diuell, holding back on the other part. He went to Simplicianus a learned old man, & deuout Christian:

he

*The conuer-  
sion of Saint  
Austen.*

*B.*

\*Yet some points of the storie at large, are such, as that a man may aswell doubt the readines of Satan to illude and deceiue, as behold to our comfort the goodnes of God in his conuersion.  
*Lib. 8 con-  
fess. c. 1. & 2.*

he went to S. Ambrose bishop of Millan: and after his conference with them, he was more troubled than before. He consulted with his companions, Nebridius, and Alipius: but all would not ease him, Till at the length a Christian courtier and captaine, named Pontition, had by occasion told him & Alipius of the vertuous life that Saint Anthonie led, who a little before had professed \* a private and solitarie life in Egypt: as also others (he then heard) did euen in Millan it selfe, where then he was. Which when hee had heard, then withdrawing himselfe aside, he had a most terrible combat with himselfe. Whereof hee writeth thus: what did I not say against my selfe in this conflict? How did \* I beate and whip mine owne soule, to make her follow thee (O Lord?) But she helde backe, she refused and excused her selfe: and when all her arguments were conuicted, she remained trembling and fearing as death to be restrained from her loose custome of sinne. Whereby she consumed her selfe euen vnto death. After this hee went into a garden with Alipius, his companion: and there cryed out vnto him: *b Quid hoc est? quid patimur? Surgunt indocti, & calum rapiunt,*

B.  
\* This kind of monasticall or priuate life was very ancient & such as the time and estate of the Church required then: but that which as er in place thereof sprang vp among vs, was of latter time, & being at the first far vnlike to the other, the longer it stood, did not withstand still degenerate more and more, till at the length it grew intolerable.  
Cap 7.  
Cap. 1.

&

*& nos cum doctrinis nostris, sine corde, ecce ubi voluntamur in carne & sanguine.*

What is this? (Alipius) what suffer we vnder the tyrannie of sinne? Vnlearned men (such as Anthonie and others: for he was altogether vnlearned) doe take heauen by violence. and we with all our learning, without heartes: behold how we lie groueling in flesh and blood. And he goeth forward in that place shewing the wonderfull and almost incredible tribulations that hee had in this fight that day. After this he went forth into an orchard: & there he had yet a greater conflict. For there all his pleasures past represented themselves before his eyes, saying, *Demistese nos, & à momento isto non erimus tecum ultra in aeternum, &c.* What wilt thou departe from vs? And shall wee be with thee no more for euer, after this moment? shall it not be lawfull for thee to doe this or that no more hereafter? And then (saith S. Austen) O Lord, turne from the mind of thy seruant, to thinke of that, which they objected to my soule: what filth, what shamefull pleasures did they lay before mine eyes? At length hee saith, that after long and tedious combats, a maruailous tempest of weeping came vpon

Mark this  
gentle Reader.

Cap. 10.

vpon him: and beeing not able to resist,  
 he ran away from Alipius, and cast him-  
 selfe on the ground vnder a fig tree, and  
 gaue full scope vnto his eyes, which  
 brought forth presently whole floods of  
 teares. Which after they were a little  
 past ouer, he began to speake to God in  
 this sort; *Et tu Domine, usque quot quàm* Lib. 1. c. 12.  
*din, quàm din? cras & cras? quare non mo-*  
*do? quare non hac hora finis est turpitudinis*  
*meae?* O Lord, how long wilt thou suffer  
 me thus? How long, how long shall I say,  
 to morrow, to morrow? Why should I  
 not doe it now? Why shoulde there not  
 be an end of my filthy life, euen at this  
 houre? And after this followeth his fi-  
 nall and miraculous conuersion, togi-  
 ther with the conuersion of Alipius his  
 companiō, which because it is set down  
 briefly by himselfe, I will recite his  
 owne woordes, which are as followeth  
 immediately vpon those which went  
 before.

36 I did talke this to God, and did *S. Austens*  
 weepe most bitterly, with a deepe con- *fnall con-*  
 trition of my heart: and behold I heard *uersion by a*  
 a voyce, as if it had beene of a boy or *uoyce from*  
 maide singing from some house by, and *heauen.*  
 often repeating: Take vp and reade,  
 take vp and reade. And straightway I  
 changed

I changed my countenance, and began to thinke most earnestly with my selfe, whether children were wont to sing any such thing, in any kinde of game that they vsed: but I neuer remember, that I had heard any such thing before. Wherefore repressing the force of my teares, I rose, interpreting no other thing, but that this voyce came from heauen, to bid me open the booke that I had with me ( which was S. Paules Epistles ) and to reade the first Chapter that I shoulde finde. For I had heard afore of S. Anthony, how he was admonished to his conuersion, by hearing a sentence of the Gospell, which was read, when hee by occasion came into the Church: and the sentence was, *Goe and sell all thou hast, and giue to the poore: and thou shalt haue a treasure in heauen: and come and follow me.* Which saying S. Anthony taking as spoken to him in particular, was presently conuerted to thee ( O Lorde.) Wherefore I went in haste

*S. Anthonies  
conuersion.  
Athenasius  
in vita An  
thonij.  
Mat. 19.*

B

\* In such things as are peculiar or proper to some as this was, there can be no generall rule drawne vnto others

that can stand by vndoubted warrant, without some speciall calling besides, and so may it well bee doubted whether S. Anthony had on that place sufficient groundworke of those his doings, vnlesse hee had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to such things as we are all bound vnto, and vpon such a place as speaketh vnto all

to

to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it vp, and opened it, and read in silence the first Chapter that offered it selfe vnto mine eyes: and therein were these words: *Not in banqueting, or in drunkennes: not in wantonnes and chamber works: not in contention and emulation: but doo you put on the Lord Iesus Christ: and doo you not performe the prouidence of the flesh in concupiscence.* Further than this sentence I would not reade, neither was it needefull. For presently with the ende of this sentence, as if the light of securitie had been powdered into my hart, all the darkenesse of my doubtfullnesse fled away. Whereupon putting in my finger, or some other signe (which now I remember not) vpon the place, I closed the booke, and with a quiet countenance opened the whole matter to Alipius. And hee by this meanes vttered also that which now wrought in him (which I before knew not) hee desired that hee might see what I had read; and I shewed him. He marked it all, and went further also than I had read. For it followeth in Saint Paule (which I knewe not) *Take vnto you him that is yet weake in faith.*

Rom. 13.

Rom. 14.

*faith.* Which Alipius applied vnto himselfe, and opened his whole state of doubtfulnesse vnto me. But by this admonition of Saint Paul, hee was established, and was ioyned to me in my good purpose, but yet calmly, and without any trouble some cunctation, according to his nature and manners, whereby he differed alwaies greatly from me, in the better part.

*Her name  
was Moni-  
ca a very ho-  
ly woman,  
as he shew-  
eth lib. 9 c. 2.  
40. 21. 22. 23.*

37 After this wee went to my mother: we tell her the matter: she reioy- ceth, wee recite vnto her the order of the thing: shee exulterh and triumph- eth, and blessed thee (O Lord, which art more strong and liberall, than wee can aske or vnderstand) for that shee saw now much more graunted to her from thee, touching mee, than she was woont to aske with her pitifull and lamentable sighes. For thou hadst so conuerted me now to thee, that I neuer sought for wife, nor any other hope at all of this world: liuing and abiding in that \* rule of faith, in which thou didst reueale me vnto her so many yeeres before. And so way of godlines, such as was not vsed of common sorte. And so is this example of his, no patronage to any of our later monasteries or rules, that were aden with loosenes and superstition: which notwithstanding some would gladly defend by this rule of his.

thou

B.  
\* Which  
was but a  
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thou didst turne her sorrow now into more abundant ioy than shee could wish: and into much more deere and chaste ioy, than she could require by my children her nephewes, if I had taken a wife. O Lord, I am thy seruant, I am now thy seruant, and childe of thy handmaide, thou hast broken my chaines, and I will sacrifice to thee therefore a sacrifice of praise. Let my heart and tongue praise thee, and let my bones say to thee. O Lorde, who is like vnto thee? Let them say it (O Lorde) and doo thou make answer (I beseech thee) and say to my soule; *I am thy salvation.* Lib. 9. cap. 8.  
Hetherto are Saint Austens words.

38 In this marueilous example of this famous mans conuerſion, there be diuers things to be noted, both for our comfort, and also for our instruction. First is to be noted the great conflict he had with his ghostlie enemy before he could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to be so great a pillar afterwarde in Gods Church. Annotations upon this conuerſion.  
And we see, Alipius found not so great resistance, for the enemy saw there was much lesse in him, to hurt his kingdom, than in Austen. Which ought greatly Those that are to be best men, have greatest conquest, in their conuerſion.

*Act. 9.*

greatly to animate them, that feel great resistance, and strong temptation against their vocation: assuring themselves, that this is a signe of grace and fauour, if they manfully goe through. So was S. Paul called (as we read) most violently, being striken downe to the ground, and made blinde by Christ before his conuersion: for that he was a chosen vessell, to beare Christes name vnto the Gentiles.

*Lib. 6. cap. 6.  
& 13.*

39 Secondly it is to bee noted, that although this man had most strong passions before his conuersion, and that in the greatest, and most incurable diseases, which commonly afflict worldlie men: as in ambition, couetousnes and sinnes of the flesh, as himselfe before confesseth: which maladies possessed him so strongly indeede, as he thought impossible (before his conuersion) euer to subdue and conquer the same: yet afterward hee prooued the contrarie by the helpe of Gods omnipotent grace. Thirdly also is to be noted, that he had not onely a good victorie ouer these passions, but also found great sweetenes in the way of vertuous life. For a little after his conuersion he writeth thus. I could not be satisfied (O Lord) in those dayes,

dayes, with the marueilous sweetenes *Lib. 9. cap. 6.*  
 which thou gauest me : How much did  
 I weepe \* in thy hymnes and Canticles,  
 being vehemently stirred vp with the  
 voyces of thy Church singing most  
 sweetelie ? Those voyces did run into  
 mine eares, and thy trueth did melt in-  
 to my heart, and thence did boile out an  
 affection of pietie, and made teares to  
 runne from me, and I was in most hap-  
 pie state with them.

B.  
 \* When the  
 people of  
 God did  
 sing their  
 Psalmes of  
 thankesgi-  
 uing and  
 praises to  
 God.

40 Fourthly, is to bee noted for our  
 instruction and imitation, the behavi-  
 or of this man about his vocation. First  
 in searching and trying out the same by  
 his repaire to S. Ambrose, Simplicianus,  
 and others by reading the woorde of  
 God, frequenting of good companie,  
 and the like : which thou oughtest also  
 (good Reader) to doe, when thou fee-  
 lest thy selfe inwardly moued : and not  
 to lie dead as many are woont, resisting  
 openly the holy Ghost with all good *Apost. 3.*  
 motions, and not so much as once to  
 giue eare to the knocking of Christ,  
 at the doore of their consciences.  
 Moreouer, Saint Austen as wee see,  
 refused not the meanes to knowe his  
 vocation, but prayed, wept, and of-  
 ten times retyred himselfe alone from  
 companie

S. Austen  
 diligence in  
 trying out  
 his vocation.

*Lib. 9. cap. 2.*

companie to talk with God in that matter. Which many of vs will neuer doe: but rather do detest and flie all meanes, that may bring vs into those cogitations of our conuersion. Finallie, Saint Austen after hee had once seene cleerely the will and pleasure of God, made no more stay of the matter: but brake off strongly from all the world and vanities thereof: gaue ouer his Rhetoricke lecture at Millan: left all hope of promotion in the Court, and betooke himselfe to serue God thoroughly: and therefore no maruell, if he receiued so great consolation and aduancement from God afterward, as to bee so worthie a member in his Church. Which example is to be followed of all them that desire to keepe a conscience, so farre forth as each mans condition and state of life permitteth.

*Violence to  
be used at  
the begin-  
ning of our  
conuersion.*

43 And here by this occasion, I may not let passe to aduertise thee good reader, and also by Saint Austens example to forewarne thee, that whosoever meaneth to make this resolution throughly, must vse some violence at the beginning. For as fire if you rush in vpon it with force, is easily put out: but if you deale softly, putting in one hande after another,

ther, you may rather hurt your self than  
 extinguish the same: so is it without pas-  
 sions, who require manhood & courage  
 for a time at the beginning, which who-  
 soeuer shall vse, together with the other  
 meanes thereunto appertaining, he shall  
 most certainly finde that thing easie,  
 which now he thinketh heauy; and that  
 most sweete, which now hee esteemeth  
 so vnflauorie. For prooffe whereof, as al-  
 so for conclusion of this chapter, I will  
 alleage a short discourse out of Barnard: *Barn. in ver-*  
 who after his fashion proueth the same *ba & angelij,*  
 fitlie out of the Scriptures. Christ sayth *Eccle n. s. re-*  
 vnto vs; *Take my yoke, you shall finde rest.* *li: min. m*  
 This is a marueilous noueltie: but it *omnia, &c.*  
 commeth from him which maketh all  
 things new. Hee that taketh vp a yoke  
 findeth rest: he that leaueth all, findeth  
 an hundred times so much. Hee knew  
 well this (I meane that man according  
 to the hart of God) which <sup>a</sup> sayd in his  
 Psalme, <sup>a</sup> *Doth the seate of iniquitie cleaue*  
*to thee (O Lord) which feignest a labour in*  
*thy commandements? Is not this a feigned*  
*labour (deare brethren) in a comman-*  
*dement? I meane, a light burden, an ea-*  
*Barnard doth gather out of it doth stand very well with*  
*those words of Christ that the ewithall he alleadgeth of*  
*the light burden and easie yoke.*

\* Psalm. 93.

B.

\*The place  
 being bet-  
 ter conside-  
 red, it doth  
 not appeer  
 that Dauid  
 so sayd. Ne-  
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 that which

N

sic

*Lk. 9. sup. 2.*

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ba euangelij,  
Ecce n. s. re-  
liquit omnia, &c.*

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R.

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being bet-  
ter conside-  
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that which

Barnard doth gather out of it doth stand very well with  
those words of Christ that therewithall he alleadgeth of  
the light burden and easie yoke.

N

sic

Gen. 22.

the yoke, an annointed crosse. So in old time he sayd to Abraham, *Take thy sonne Isaac whom thou louest, and offer him vnto me a sacrifice.* This was a feigned labour in a commandement: for Isaac being offered he was not killed, but sanctified thereby. Thou therefore if thou heare the voyce of God within thy heart, willing thee to offer vp Isaac (which signifieth ioy or laughter) feare not to obey it faithfully and constantly: whatsoeuer thy corrupt affectiō iudgeth of the matter, bee thou secure. Not Isaac, but the ram shall die for it: thy ioy shall not perish, but thy stubbornnes onely, whose hornes are intangled with thornes, cannot be in thee without the pricking of anxietie. Thy Lord doth but tempt thee as he did Abrahā, to see what thou wilt do. Isaac (that is, thy ioy in this life) shall not die, as thou imaginest, but shall liue: only he must be lifted vp vpon the wood, to the ende thy ioy may bee on high, and that thou maist glorie not in thine owne flesh, but onely in the crosse of thy Lord, by whom thy selfe also is crucified. crucified (I say) but crucified to the world: for vnto God thou liue still, and that much more than thou didst before.

Gal. 3.

CHAI

## CHAP. II.

*Of the second impediment, which is persecution, affliction, and tribulation, whereby many men are kept from the service of God.*

Many there are in y<sup>e</sup> world abroad, who either vpon these considerations before laid downe, or for that they see some good men to liue as merile as themselves, are content to yeeld thus much, that in very deede they esteeme vertuous life to bee pleasant enough, to such as are once entered in thereunto: and that in good sooth for their owne parts they could bee content to followe the same, if they might doe it with quiet and peace of all hands. But to request them vnto it in such time or place, or with such order and circumstances, as tribulation, affliction, or persecution may fall vpon them for the same: they thinke it a matter vnreasonable to bee demanded, and themselves very excusable, both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultie: for that it standeth vpon a false ground, as also vpon an vnjust illation, made vpon that ground.

The ground is this: That a man may liue vertuouſſie, and ſerue God trulie, with all worldly eaſe, and without anie affliction, tribulation, or perſecution: which is falſe. For that, albeit externall contradictions, and perſecutions bee more in one time than in another; more in this place than in that: yet can there not be any time or place without ſome, both externall, and internall. Which although (as I haue ſhewed before) in reſpect of the manifold helpes and conſolations ſent from God in counterpoize of the ſame, they ſeeme not heauie nor vnpleaſant vnto the godly: yet are they in themſelues both great and waightie, as would appeare if they fell vpon the wicked and impatient. Secondly, the illation made vpon this ground, is vniuſt for that it alleadgeth tribulation, as: ſufficient reaſon to abandon Gods ſeruiſe, which God himſelfe hath ordained for a meane to the contrary effect: that is, to draw men thereby vnto his ſeruiſe. For better declaration whereof (the matter being of very great importance) I will handle in this chapter theſe foure points. Firſt, whether it be ordinarie for all that muſt be ſaued, to ſuffer ſome kinde of perſecution, tribulation

*Foure points  
to be handled  
in this  
chapter.*

lation, or affliction. Secondly, what are the causes why God (so louing vs as he dooth) would choose and appoint so to deale with vs heere in this life. Thirdly, what principall reasons of comfort a man may haue in tribulation. Fourthly, what is required at his hands in that state. Which foure points being declared, I doubt not but great light shall appeare in this whole matter, which seemeth to flesh and blood to bee so full of darknes and improbabilities.

2 And touching the first, there needeth little prooffe: for that Christ himselfe sayth to his disciples, and by them to all other his seruantes, *In mundo pressuris sustinebitis*: In the world you shall sustaine affliction. And in another place; *In your patience shall you possesse your soules*. That is, by suffering patiently in aduersities: which Saint Paul yet vttereth more plainly when he saith; *All those that will liue godly in Iesus Christ, shall suffer persecution*. If all, then none can bee excepted. And to signifie yet further the necessitie of this matter, both Paul and Barnabas also did teach (as Saint Luke reporteth) *That wee of necessitie must enter into the kingdome of*

*Whether all good men must serue tribulation or no.*  
Ioh 16.

Luk. 21.

2. Tim. 3.

Acts. 14.

## Of tribulation.

## The second part.

- God by many tribulations, vsing the word *Oportet*, which signifieth a certaine necessitie. And Christ himselfe yet more reuealeth this secret, when hee sayth to Saint Iohn the Euangelist; *That he chastiseth all those whom he loneth*. Which wordes the Apostle as it were expounding to the Hebrewes, saith; *Flagellat omnem filium quem recipis*: He whippeth euery childe whom hee receiueth. And the Apostle vrgeth this matter so farre in that place, as he affirmeth plainly, all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paule holdeth to Timothie: *Si sustinemus, & conregnabimus*: If we suffer with Christ, wee shall raigne with Christ, and no otherwise. Wherein also concurreth holie David, when he sayth; *Multa tribulationes iustorum*: The iust are appointed to many tribulations.

- 3 The same might be proued by many other means, as by that Christ saith; *He came not to bring peace, but the sword into the worlde*. Also by that Saint Paule saith; *That no man can be crowned except he fight lawfully*. But how can we fight, if we haue noemie to oppugne vs? The same signifieth Christ in the Apocalyps, when

when hee repeateth so often, that hea-  
 uen is onely for him that conquereth. *Cap. 2. & 3.*  
 The very same is signified by the ship,  
 whereinto Christ entered with his dis-  
 ciples, which was tossed and tumbled as  
 if it would haue been drowned: this (I  
 say) by the ancient fathers exposition,  
 was a figure of the troubles and afflic-  
 tions, that all those should suffer, which  
 doe row in the same ship with Christ  
 our Sauour. The same also is proo-  
 ued by that the life of man is called  
 a warfare vpon earth: and by that he  
 is appoynted to labour and trauell,  
 while hee is heere: also by that his  
 life is replenished with manie mis-  
 eries: euen by the appointment of God  
 after mans fall. The same also is she-  
 wed by that, that GOD hath ap-  
 pointed euerie man to passe through  
 the paines of death, before he come  
 to ioy: also by the infinite contradic-  
 tions, and tribulations both within  
 and without, left vnto man in this  
 life: as for example, within are the  
 rebellions of his concupiscence, and  
 other miseries of his minde where-  
 with hee hath continuallie to make  
 warre, if hee will saue his soule. With-  
 out, are the worlde, and the Diuell,

*Matth. 8.**Iob. 7.**Iob. 5.**Iob. 13.*

which doe neuer cease to assault him, now by fayre meanes, and now by foule; now by flatterie, and now by threat; now alluring by pleasure and promotion; now terrifying by affliction and persecution: against all which the good Christian hath to resist manfully, or else hee leese the crowne of his eternall saluation.

*The exam-  
ple of Saints*

4 The very same also may be shewed by the examples of all the most renewed Saints from the beginning: who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardly: thereby to confirme more manifestly this purpose of God. As we see in Abel, persecuted and slaine by his owne brother, as soone as ever hee began to serue God: also in Abraham, afflicted diuersly after hee was once chosen by GOD: and most of all by making him yeeld to the killing of his owne deare and onely child. Of the same cup drank all his children and posteritie that succeeded him, in Gods fauour: as Isaac, Iacob, Ioseph, Moses, and all the Prophets: of which Christ himselfe giueth testimonie, how their blood was shed most cruelly by the world. The afflictio  
also

Gen. 4.

Gen 22.

Judith 9.

Mat. h. 5. 23

Luk. 13.

also of Iob is wonderful, seeing the scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more woonderfull was the affliction of holie Tobias, who among other calamities, was stricken blinde by the falling downe of swallowes dung into his eies: of which the Angell Raphaell tolde him afterward: *Because thou wert a man accepted to God, it was of necessitie that this temptation should proue thee.* Behold the necessitie of afflictions to good men. I might adde to this, the example of Dauid and others: but that the Apostle giueth a generall testimonie of al the Saints of the olde Testament, saying; *That some were racked, some reproched, some whipped, some chained, some imprisoned: others were stoned, cut in peeces, tempted and slain with the sword: some went about in haire cloth, in skins of goates, in great neede pressed and afflicted, wandring and hiding themselves in wildernesses, in hills, in caves, and holes vnder ground, the world not being worshie of them.* Of all which he pronounceth this comfortable sentence to bee noted of all men; *Non suscipientes redemptionem us meliorem inuenirent resurrectionē* that is, God would not deliuer them

Iob. 1.

Tob. 2.

Tob. 12.

Hebr. 11.

2. 3

from these afflictions in this life, to the ende their resurrection and reward in the life to come, might bee more glorious. And this of the Saints of the olde Testament.

Luk. 24.

Matth. 10.

Luk. 6.

Mark 10.

Luk. 2.

5 But now in the new Testament, founded expressly vpon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not goe into his glorie, but by suffering, as the Scripture saith: then by the most reasonable rule of Christ, affirming, that *The seruants hash nos priuiledge aboue his master*: it must needes follow, that al haue to drinke of Christs cup, which are appointed to bee partakers of his glorie. And for prooffe hereof, looke vpon the dearest friends that euer Christ had in this life, and see whether they had part thereof, or no. Of his mother, Simeon prophesied and tolde her at the beginning; that *The sword of tribulation should passe her hart*. Signifying thereby the extreame afflictions that shee felt afterwarde in the death of her sonne, and other miseries heaped vpon her. Of the Apostles it is euident, that besides all the labours, trauels, needes, sufferings, persecutions, and calamities, which were infinite, and  
in

in mans sight intollerable (if we beleue  
 S. Paul, recounting the same) besides all  
 this (I say) God would not bee satisfied,  
 except he had their blood also: and so  
 we see that he suffered none of them to  
 die naturally, but onely S. Iohn: albeit,  
 if wee consider what Iohn also suffered  
 in so long a life as he liued, being bani-  
 shed by Domitian to Pathmos: and at  
 another time, thrust into a tunne of hot  
 oyle at Rome (as Tertullian and Saint  
 Ierome doe report) we shall see that his  
 part was no lesse than others in this cup  
 of his master. I might reckon vp heere  
 infinite other examples: but it needeth  
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 giuen this generall rule in the new Te-  
 stament: *Hee that taketh not vp his crosse*  
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 which is resolued plainly, that there is  
 no saluation now to be had, but only for  
 them that take vp) that is, doe beare  
 willingly) their proper crosses, and ther-  
 with doe follow their captaine, walking  
 on with his crosse on his shoulders be-  
 fore them.

1. Cor. 4.

2. Cor. 4.

6. 11. 12.

Acts 20.

Rom. 1.

Ioh. 21.

Tertul. lib.

de praescrip.

haeretic.

Ierom lib.

cont. Iouin.

Matth. 10.

6. But here some man may say; If this  
 bee so that no man can bee saued with-  
 out a crosse, that is, without affliction,  
 and tribulation: how doe all those that  
 liue

An objection

answered.

## Of tribulation?

## The second part.

Pſalm. 72.

Pſalm. 37.

Matth. 7.

live in peaceable times & places, where no perſecution is, no trouble, no affliction, no tribulation? To which I anſwere: firſt, that if there were any ſuch time or place, the men living therein, ſhould be in great danger: according to the ſaying of the Prophet; *They are not in the labour of oſher men. Nor yet whipped and puniſhed as others are: and therefore pride poſſeſſed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their ſaſenes, or abundance.* Secondly, I anſwere: that there is no ſuch time or place ſo voyd of tribulation, but that there is alwayes a croſſe to bee found for them that will take it vp. For either is there pouertie, ſicknes ſlander, enmitie, iniurie, contradiction, or ſome like affliction offered continually: for that thoſe men neuer want in the world, whereof the prophet ſayd; *Theſe that doe render euill for good did detract from me: for that I followed goodnes.* At the leaſt wiſe, there neuer want thoſe domeſticall enemies, of which Chriſt ſpeaketh: I meane, either our kindred and carnall friends, which commonly reſiſt vs, if wee begin once thorowly to ſerue God, or elſe our owne diſordinate affections, which are the moſt

most perillous enemies of all: for that they make vs war vpon our own ground.

Againe, there neuer want the temptations of the world, and diuel: the resisting whereof is much more difficult in time of peace and wealth, than in time of externall affliction and persecution: for

*Time of  
peace more  
dangerous  
than of per-  
secution.*

that these enemies are stronger in flatterie, than in force: which a godlie Father expresseth by this parable; The Sunne and winde (sayth he) agreed on a day to prooue their seuerall strength, in taking a cloake from a wayfaring man.

*A parable.*

And in the forenoone the winde vsed al violence that hee could to blow off the sayd cloake: but the more he blew, the more fast held the traueller his cloake, and gathered it more closely about him.

At afternoone the Sunne sent forth his pleasant beames, and by little and little so entred into this man, as hee caused him to yeeld and put off, not onely his cloake, but also his coate. Whereby is meant (saith this father) that the allurements of pleasure are more strong and harder to bee resisted, than the violence of persecution. The like is shewed by the example of Dauid, who resisted easily many assaults of aduersitie: but yet fell dangerously in time of prosperitie.

*2. Reg. 11.*

ritie. Whereby appeareth that vertuous men haue no lesse warre in time of peace, than in time of persecution: and that there neuer wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proue that euery man must enter into heauen by tribulation, as Saint Paul saith.

*The cause  
why God  
sendeth af-  
fliction to  
the godly.*

B.

\*There was  
great rea-  
son in it,  
for that see-  
ing man  
had sinned,  
by man was  
the iustice  
of God to

be satisfied, which notwithstanding no man, but he alone could do. Whereby it may seeme that although God hath giuen to this our Author a very good gift in perswading to godlines of life, for which we haue to esteeme of him accordingly: yet hath he not giuen him therewithal, so full a knowledge of the myserie of our redemption in Christ. So it is lesse marvell, that he is in matters of controuersie further to seeke, than otherwile by his goodlyd exposition, we may thinke that he should,

labour.

labour a little first for the same, and so be made somewhat worthie of Gods fauour and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further encouragement and consolation, which doo suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue; and fatherly care towards vs.

8 The first cause then, and the most principall, is to increase thereby our glorie *Increase of glorie.* in the life to come. For hauing appoynted *2. Ti. 2. Apoc. 2.* by his eternall wisdom and iustice, that none shali be crowned there but such as endure (in some good measure) a fight in this world: the more and greater combates that he giueth (together with sufficient grace to overcome therein) the greater crowne of glorie prepareth he for vs at our resurrection. This cause toucheth the Apostle in the wordes alledged of the Saintes of the olde Testament, to wit; *Heb. 11.* that they receiued no deliuerance from their miseries in this worlde, to the ende they might finde a better resurrection in the worlde to come. This also meant Christ expresselie when hee saide:

*Happie*

## Of tribulation.

## The second part.

Matth. 5. *Happie are they which suffer persecution for theirs is the kingdome of heauen: happie are you when men speake euill, and persecute you, &c. Reioyce and be glad (I say) for that your rewarde is great in heauen.*

Matth. 10.  
Matth. 19.  
Esay. 59. *Hetherto also doo appertaine all those promises: Of gaining life by leeing life: of receiuing an hundred for one, and the like. Herchence doo proceede all those large promises to mortification and newnell of life. In both which are great conflicts against the flesh, worlde, and our owne sensualitie, and cannot be performed but by sufferings, and affliction. Finallie, Saint Paule declareth this matter fully when hee saith; *That a little and short tribulation in this life worketh a weight of glorie aboue all measure in the height of heauen.**

2  
Hate of the  
worde,

1. Cor. 11.

9 The second cause why God appointed this, is to drawe vs thereby from the loue of the world his professedemie: as in the next Chapter shall be shewed at large. This cause Saint Paule vttereth in these words; *We are punished of God, to the ende we should not be damned with this worlde.* Euen then, as a Nurse, that to weane her childe from the liking of her milke, doth annoynt her teate with Aloes, or some other such bitter things: so our mercifull

mercifull father, that would retire vs from the loue of worldlie delights, whereby infinite men doo perish daylie, vseth to send tribulation: which of all other things hath most force to worke that effect: as we see in the example of the prodigall sonne, who could by no meanes be staid from his pleasures, but onely by affliction. Luke 15.

10 Thirdly, God vseth tribulation as a most present and soueraigne medicine, to heale vs of many diseases, otherwise almost incurable. As first, of a certaine

3  
A medicine  
to cure our  
diseases.

blindnesse, and carelesse negligence in our estate, contracted by wealth, and pouertie. In which sense the Scripture saith; *That affliction giueth vnderstanding.* And the wise man affirmeth; *That the rod bringeth wisdom:* as also the sight of Tobie was restored by the bitter gall of a fish. Eccle. 18. Prou. 29. Tob. 12. Dan. 4. 2. Mac. 9. 2. Par. 33.

And wee haue cleere examples in Nabuchodonosor, Saule, Antiochus, and Manasses: all which came to see their owne faultes by tribulation, which they would neuer haue done in the time of prosperitie. The like we reade of the brethren of Ioseph, who falling into some affliction in Egypt, presently entred into their cowne consciences, and saide; *Wee suffer these things worthilie, for that wee sinned a-* Gen. 42.  
*gainst*

## Of tribulation.

## The second part.

gainst our brother. And as tribulation bringeth this light, whereby we see our owne defects: so helpeth it greatly to remoue and cure the same: wherein it may be well likened vnto the rod of Moses: For as that rod striking the hard rocks, brought forth water, as the Scripture saith: so this rod of affliction falling vpon stony harted sinners, mollifieth them to contrition, and oftentimes bringeth forth the floods or teares to repentance. In respect whereof holie Tobie saith to God; *In time of tribulation thou forgivest sinne.* And for like effect it is compared also to a file of iron, which taketh away the rust of the soule: also to a purgation that driueth out corrupt humors: and finally to a godsmithes fire, which consumeth awaie the refuse metals, and fineth the gold to his perfection. *I will trie thee by fire to the quicke* (saith God to a sinner by Esaie the prophet) *and I will take awaie all thy tin and refuse metall.* And againe, by Ieremie; *I will melt them, and trie them by fire.* This he meant of the fire of tribulation, whose proprietie is (according as the scripture saith) to purge and fine the soule, as fire purgeth and fineth golde in the fornace. For besides the purging and remoouing of greater sinnes, by consideration and contrition,

Exod. 17.  
Deu. 8.  
Psal. 57.

Tob. 3.

Iob. 23.

Prou. 17.  
Eccl. 2.

Esaie. 48.

Ierem. 9.

Sap. 3.  
Zac. 13.

on, which tribulation worketh, as hath been shewed it purgeth also the rust of infinite euill passions, appetites, and humors in man: as the humor of pride, of vaine glorie, of sloth, of choler, of delicate nicenes, and a thousand more, which prosperitie ingendreth in vs. This God declarcth by the prophet Ezechiel, saying of a rustie soule; *Pusher naked upon the hot coales, and let her heate there, untill her brasse bee melted from her, and untill her corruption be burned out, and her rust consumed.* There hath been much labour and sweate taken about her, and yet ouermuch rust is not gone out of her. This also signifieth holy Iob when hauing said, that God *instrueth a man by discipline or correction, to the end her way turne him from the things that hee hath done, and deliuer him from pride.* which is vnderstoode of his sinfull acts: He addeth a little after, the manner of this purgation, saying; *His flesh being consumed by punishments, let him returne againe to the dayes of his youth.* That is, all his fleshly humors and passions, being now consumed by punishments and tribulations, let him begin to liue againe in such puritie of soule, as he did at the beginning of his youth, before he had contracted these euill humors and diseases.

Ezec. 24.

Iob. 33.

Vers. 25.

## Of tribulation.

## The second part.

- 4  
A preserua-  
tion.      11 Neither only is tribulation a strong  
medicine to heale sinne, and to purge  
away the refuse metals in vs of brasie,  
tinne, iron, lead, and drosse, as God by  
Ezec. 22. Ezechiel saith: but also a most excellent  
preservative against sinne for the time  
to come; according as good king Da-  
vid saide; *Thy discipline (O Lord) hath*  
Psalm. 117. *corrected me for evermore.* That is, it hath  
made mee warie and watchfull, not to  
commit sinne againe, according as the  
Eccle. 31. Scripture saith in another place; *A grie-*  
*uous infirmities or affliction maketh the*  
*foole sever.* For which cause the prophet  
Jerem. 1. Jeremie calleth tribulation; *Virgam vigi-*  
*lantem*: A watchfull rod. That is, as  
Saint Ieron expoundeth it, a rod that  
maketh a man watchfull. The same fig-  
nifieth God; when hee saide by Ose the  
Ose. 2. prophete; *I will hedge in thy way with*  
*thornes.* That is; I will close thy life on  
every side with the remembrance and  
fear of affliction; that thou shalt not  
dare to tread awrie, least thou tread vp-  
on a thorne. All which good Dauid ex-  
presseth of himselfe in these words; Be-  
Psalm. 118. *fore I was humbled and brought lowe by*  
*affliction, I did sinne and offend thee (O*  
*Lord;)* but after that time, I have kept thy  
commandements.

*The second Chapter. Of tribulation.*

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to prevent his iustice vpon them, in the world to come. Touching which, Saint Barnard saith thus: Oh woulde to God some man would now before hand provide for my head abundance of waters, and to mine eyes a fountaine of teares, for so happily the burning fire shoulde take no holde, where running teares had clen- sed before. And the reason of this is, (as that holy man himselfe noteth after) for that God hath laide by Naum the Prophet; *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.*

5  
*A preventi-  
on of pu-  
nishment.*

*See 55. in  
Cantic.*

*Naum. 1.*

6  
*To proue vs.*

13 Sixtly, God sendeth tribulation vpon his seruants, to proue them there- by, whether they bee faithfull and con- stant or no: that is, to make themselues and other men see and confesse, howe faithful or vnfaithful they are. This af- ter a sort was figured when Isaac would grope and touch his sonne Iacob, before hee woulde blesse him. And this the scripture expresseth plainly, when tal- king of the tribulations laide vpon A- braham; It addeth *Tentauit Deus Abra- ham: God tempted Abraham, by these meanes*

*Gen. 27.*

*Gen 22.*

## Of tribulation.

## The second part.

- Deut. 8. meanes to proue him. And Moses said to the people of Israel; *Thou shalt remember how thy God led thee fortie yeeres about the desarts to afflict thee, and tempt thee: so the end it might appeare what was in thy heart: whether thou wouldest keepe his commandements or no.* And againe, a fewe Chapters after; *Your God and Lord doth tempt you, to the end it may bee manifest whether you loue him or no, with all your heart, and with all your soule.* In which sense also the Scripture saith of Ezechias, after many prayes giuen vnto him, *That God left him for a time to be tempted, that the thoughtes of his heart might thereby be made manifest.* And that this is Gods fashion towards all good men, king Dauid sheweth in the person of all, when he saith; *Thou hast proued vs, O Lord, thou hast examined vs by fire: thou hast laide tribulation vpon our backs, and hast brought men vpon our heads.* And yet now well he liked of this matter, he signifieth, when hee calleth for more thereof in another place, laying; *Trie me, O Lord, and tempt me: burne my reines and heart within me.* That is, trie mee by the way of tribulation and persecution, searche out the secretes of my heart and reines: let the worlde see whether
- Deut. 13.
2. Par. 32.
- Psal. 63.
- Psal. 25.

whether I will sticke to thee in aduersitie or no. This saide that holy Prophet, well knowing that, which in another place the holy Ghost vitereth, that *As the fornace trieth the posters vessels, so tribulation trieth men.* For as the sounde vessels onely doo holde when they come to the fornace, and those which are crased doo breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeite bewray themselves: according to the saying of Christ; *In tempore tentationis recedunt:* They departe from mee in time of temptation.

Eccle. 9.

Luke 8.

14 The seuenth reason, why God laieth tribulation vpon the vertuous, is thereby to make them runne vnto him for ayde and helpe: euen as the mother to make her childe more to loue her, and to run vnto her, procureth the same to be made afrayde and terrified by others. This God expresseth plainly by the Prophet Ose, saying of those that hee loued; *I will draw them vnto me, in the ropes of Adam, in the chains of loue, and I will seeme vnto them, as though I raised a yoke vpon their iawne bones.* By the ropes of Adam, he meaneth affliction, whereby

7  
To make  
men run to  
God.

Ose. 11.

## Of tribulation.

## The second part.

Psal. 31.

Esa. 26.

Psal. 15.

Ose. 6.

Psal. 81.

Ierem. 2.

whereby he drew Adam to knowe himselfe, as also appeareth by that hee addeth of the heauie yoke of tribulation, which he wil lay vpon the heads and faces of his seruants, as chaines of loue, thereby to draw them vnto him. This chaine had drawne Dauid vnto him, when he said: *O Lord thou art my refuge, from the tribulation of sinners.* As also those whereof Esai saith; *They sought thee out O Lorde in their affliction.* Also those of whome Dauid said; *Infirmities were multiplied vpon them, and after that they made haste to come.* And God saith generally of all good men; *They will rise betimes in the morning, and come to me in their tribulation.* Wherefore holy king Dauid, desiring to do certaine meet good, and to winne them to God, saith in one of his Psalmes; *Fill their face (O Lord) with shame and confusion, and then will they seeke vnto thy name.* And this is true (as I saide) in the elect and chosen seruants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doth this chaine of loue winne them vnto God. Whereof God himselfe complaineth, saying; *In vaine haue I striken your children, for they haue not receiued my discipline.*

pline. And againe the prophet Ieremie sayth of them to God; *Thou hast crushed them, and they have refused to receiue thy discipline: they haue hardened their faces euen as a rocke, and will not returne to thee. Behold, they haue rent their yoke, and broken the chaines.*

15 Of this now insueth an eight reason, why God bringeth his seruants into affliction: to wit, thereby to shew his power and loue in deliuering them. For as in this worlde a princely minde desireth nothing more, than to haue occasion whereby to shew his abilitie and good will vnto his deare friend: so God which hath all occasions in his owne hand, and passeth all his creatures together in greatnes of loue and nobilitie of minde, worketh purposely diuers occasions and oportunities, whereby to shew and exercise the same. So hee brought the three children into the burning fornace, thereby to shew his power & loue in deliuering them. So he brought Daniel into the Lions den, Susanna vnto the point of death, Iob into extreme miserie, Ioseph into prison, Tobie vnto blindness; thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the ship to bee al-

8

Too manifest  
Gods power  
and loue in  
deliuering.

Dan 3 6. 13.

Iob. 1. 2.

Gen. 31.

Tob. 2. 12.

O

most

*Of tribulation.**The second part.*

Matth. 8.

Matth. 14.

most drowned, before he would awake: and Saint Peter to be almost vnder water, before hee would take him by the hand.

9

*Th: ioy of  
deliuerance.*

19 And of this one reason, many other reasons and most comfortable causes do appeare of Gods dealing herein. As first, that we being deliuered frō our afflictions, might take more ioy and delight therof, than if we had neuer suffered y<sup>e</sup> same. For as water is more gratefull to the wayfaring man, after a long drithe; and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuerie more sweet after persecution or tribulation: according as the Scripture saith; *Speciosa misericordia Dei in tempore tribulationis*: The mercie of God is beautifull and pleasant in time of tribulation. This signified also Christ when he sayd; *Your sorrow shall be turnd into ioy*: that is, you shall reioyce that euer you were sorrowfull. This had Dauid proued, whē he said; *Thy rod (O Lord) and thy staffe haue comforted me*: that is, take great comfort that euer I was chastised with them. And againe, *According to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euery sorrow that I receiued in time

Eccl. 35.

Ioh. 16.

Psal. 22.

Psal. 93.

of affliction, I receiue now a consolation after my deliuerance. And againe in another place, *I will exult and reioyce in thy mercie, O Lord.* And wherfore (good king) wilt thou so reioyce? It followeth immediately; *For that thou hast respected mine abasement, and hast deliuered my soule from the necessitie wherein she was, and hast not left me in the hands of mine enemye.* This then is one most gracious meaning of our louing and mercifull father, in afflicting vs for a time, to the ende our ioy may be the greater after our deliuerance: as no doubt but it was in al those whom I haue named before, deliuered by Gods mercie: I meane Abraham, Ioseph, Daniel, Sidrach, Misach, and Abed-nago, Susanna, Iob, Tobias, Peter, and the rest, who tooke more ioy after their deliuerance, than if they had neuer bin in affliction at all. When Iudith had deliuered Bethulia, and returned thither with Holofernes head: there was more hartie ioy in that citie, than euer there would haue been if it had not been in distresse. When Saint Peter was deliuered out of prison by the Angell, there was more ioy for his deliuerance in the Church, than could haue been, if he had neuer been in prison at all.

Psal. 30.

Iudith 6.

14. 15.

Acts. 12.

*Of tribulation.**The second part.**Thanksgi-  
ving for our  
deliuerance.**Pfal.58.**Exod.15.  
1.Reg.2.  
Indith.5.  
Iudith.12.**Pfal.46.**11  
Embolde-  
ning vs in  
Gods ser-  
uice.*

17 Out of this great ioy resulteth another effect of our tribulation, much pleasant to G O D, and comfortable to our selues: and that is a most hartie and earnest thanksgiuing to G O D for our deliuerance: such as the prophet vsed, when he said, after his deliuerance; *I for my part will sing of thy strength, and will exalt thy mercie betimes in the morning, for that thou hast been my aider and refuge in the day of my tribulation.* Such heartie thanks and praise did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which be-  
*ginneth; Cantemus Domino.* And is regi-  
 stred by Moses in Exodus. From like  
 hartie affect came also those songs of  
 Anna, Debora, and Iudith, moued there-  
 unto by the remembrance of their af-  
 fliction past. And finally, this is one of  
 the chiefeest things that God esteemeth  
 and desireth at our hands: as hee testi-  
 fieth by the Prophet, saying: *Call vpon me  
 in the day of tribulation: I will deliuer thee,  
 and thou shalt honour me.*

18 Besides all these, God hath yet  
 further reasons of laying persecution  
 vpon vs: as for example, for that by suf-  
 fering, and perceiuing indeed Gods as-  
 sistance

istance and consolation therein, wee come to be so hardie, bold, and constant in his seruice, as nothing afterward can dismay vs: euen as Moses, though hee were first afeard of the Serpent made of his rod, and fled away from it: yet after by Gods commandement he had once take it by the taile, he feared it no more. *Exod. 4.*  
 This the prophet Dauid expresseth notably, when he sayth; *God hath beene our refuge, and strength, and helper in our great tribulations: and therefore we will not feare if the whole earth should bee troubled, and the mountains cast into the midst of the sea.*  
*Psal. 45.*  
 What greater confidence can be imagined than this?

19 Againe, by persecution and affliction, God bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, & beleeuing most assuredly the promises he hath made for our deliuerance. *Faith.*  
 Hope is exercised in conceiuing and assuring her selfe of the reward promised to them that suffer patience. *Hope.*  
 Charitie is exercised in considering the loue of *Charitie.*  
 O 3 Christ

Of tribulation.

The second part.

Christ suffering for vs, and thereby pro-  
uoketh the afflicted to suffer againe  
with him. Obedience is exercised in co-  
forming our wils to the will of Christ.  
Patience. Patience in bearing quietly. Humilitie  
Humilitie. in abasing our selues in the sight of  
God. And so likewise all other vertues,  
belonging to a good Christian, are stir-  
red vp, and established in man by tribu-  
lation, according to the saying of Saint  
Peter; *God shall make perfect, confirme,  
and establish those which have suffered a  
litle for his name.*

1. Pet. 5.

23  
To make vs  
like vnto  
Christ.

Esaie 53.

Crucified  
Christians.

20 Finally, Gods meaning is, by lay-  
ing persecution and affliction vpon vs,  
to make vs perfect Christians: that is,  
like vnto Christ our captaine, whom the  
Prophet calleth, *Virum dolorum, & scien-  
tem infirmitatem*: A man of sorrowes  
and one that had tasted of all maner o  
infirmities: thereby to receiue the more  
glorie at his returne to heauen, and to  
make more glorious all those that will  
take his part therein. To speake in one  
worde, God would make vs by tribula-  
tion crucified Christians, which is the  
most honorable title that can bee giuen  
vnto a creature: crucified (I say) and  
mortified to the vanities of this worlde  
to the flesh, and to our owne concupi-  
cenc

cence and carnall desires: but quick and full of all liuely spirite, to vertue, godlines, and deuotion. This is the heauenly meaning of our Soueraigne Lorde and God, in sending vs persecution, tribulation, and affliction, in respect whereof holie Iob doubteth not to say; *Blessed is Iob. 5. the man that is afflicted by God.* And Christ himselfe yet more expresselie; *Happie are they which suffer persecution.* If Matth. 5. they are happie and blessed thereby: then are the worldlie greatly awrie, which so much abhorre the sufferance thereof: then is God but vnthankfullie dealt withall by many of his children, who repine at this happines bestowed vpon them: whereas indeed they should accept it with ioy and thanksgiuing. For prooffe and better declaration whereof, I will enter now into the third poynt of this Chapter, to examine what reasons and causes there be, to induce vs to this ioyfulnes and contentation of tribulation.

21 And first the reasons layd downe already of Gods mercifull and fatherly meaning in sending vs affliction, might bee sufficient for this matter: that is, to comfort and content any christian man or woman, who taketh delight in Gods  
*The third part of this chap. v. why tribulation should be received w<sup>th</sup> joy.*  
 holie

holie prouidence towards them. For if God doe send affliction vnto vs, for the increase of our glory in the life to come; for drawing vs from the infection of the world: for opening our eyes, and curing our diseases: and for preserving our soules from sinne hereafter (as hath bin shewed) who can bee iustly displeased therewith, but such as are enemies vnto their owne good? Wee see that for the obtaining of bodily health wee are content, not only to admit many bitter and vnpleasant medicines: but also (if neede require) to yeeld willingly some part of our blood to be taken from vs. And how much more should wee doe this, to the ende that wee hazard not the eternall health and saluation of our soule? But now further, if this medicine haue so many mo commodities besides, as haue been declared: if it serue here for the punishment of our sinne, due otherwise at another place in farre greater quantitie and rigor of iustice: if it make a triall of our estate, and do draw vs to God: if wee procure Gods loue towards vs: yeeld matter of ioy by our deliuerance: prouoke vs to thankfulness: embolden and strengthen vs: and finally, if it furnish vs with all vertues, and doe make vs  
like

like to Christ himselfe: then is there singular great cause, why wee should take comfort and consolation therein: for that to come neere and to bee like vnto Christ, is the greatest dignitie and preeminence in the worlde. Lastly, if Gods eternal wisdom hath so ordained and appointed that this shall bee the badge and luerie of his sonne, the high way to heauen, vnder the standarde of his crosse: then ought we not to refuse this luerie, nor to flie this way, but rather with good Peter and Iohn to esteeme it Acts 5. a great dignitie to bee made worthie of the most blessed participation thereof. Wee see that to weare the colours of the Prince, is thought a prerogatiue among Courtiers in this worlde: but to weare the robe or crowne it selfe, were too great a dignitie for any inferior subiect to receiue. Yet Christ our Lorde and king is content to impart both of his with vs. And how then ought we (I pray you) to accept thereof?

22 And now (as I haue sayd) these reasons might bee sufficient, to comfort and make ioyfull all those that are called to suffer affliction and tribulation. But yet there want not some more par-

## Of tribulation.

## The second part.

Speciall con-  
siderations  
of comfort  
in affliction.

Math. 10.

Ioh 16.

Math 10.

particular considerations besides. Whereof the first and most principall is, that this matter of persecution commeth not by chance or casualtie, or by any generall direction from higher powers: but by the speciall providence and peculiar disposition of God: as Christ sheweth at large in Saint Matthewes Gospell: that is, this heavenly medicine or potion is made vnto vs, by Gods owne hande in particular. Which Christ signifieth, when he saith, *Shall I not drinke of the cup, which my father hath giuen me?* That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who would say, it were too much ingratitude. Secondly is to be noted, that the very same hand of God which tempered the cup for Christ his owne sonne, hath done the same also for vs, according to Christ his saying; *You shall drinke of my cuppe.* That is, of the same cup which my father hath tempered for me. Hereof it followeth: that with what hart and loue God tempered this cup vnto his owne sonne: with the same hee hath tempered it also to vs: that is, altogether for our good, and his glorie. Thirdly is to be noted, that this cup is tempered with such speciall care (as Christ sayth) that  
what

what trouble or danger soeuer it seeme  
 to worke : yet shall not one haire of Luk. 21.  
 our head perish by the same. Nay fur- Matth. 10.  
 ther is to be noted, that which the pro-  
 phet sayth; *O Lorde, thou shalt giue vs* Psal. 79.  
*to drinke in teares, in measure.* That is,  
 the cup of teares and tribulation shall  
 be so tempered in measure by our hea-  
 uenlie phisitian, as no man shall haue a-  
 boue his strength. The dose of Aloes,  
 and other bitter ingredients shall bee  
 qualified with Manna, and sufficient  
 sweetnes of heauenly consolation. *God*  
*is faithfull* (sayth Saint Paul) *and will* 1. Cor. 10.  
*not suffer you to be tempted aboue your abi-*  
*litie.* This is a singular point of comfort,  
 and ought alwaies to be in our remem-  
 brance.

23 Besides this, we must consider that  
 the appoynting and tempering of this  
 cup, being now in the hands of Christ Matth. 18.  
 our Sauour, by the full commission  
 granted him from his father: and he  
 hauing learned by his owne sufferings,  
 (as the Apostle notifieth) what it is to Heb 5.  
 suffer in flesh and blood: we may be sure  
 that he will not lay vpon vs more than  
 wee can beare. For, as if a man had a fa-  
 ther or brother, a most skilfull phisitian,  
 and

*Of tribulation.**The second part.*

Hebr. 12.

Apoc. 3.  
Heb. 12.*Gods mea-  
sure of tri-  
bulation go-  
eth accor-  
ding to the  
measure of  
his loue.*

and shoulde receiue a purgation from them, tempered with their owne hands, he might bee sure it would neuer hurt him: what rumbling soeuer it made in his bellie for the time: so, and much more may we be assured of the portion of tribulation ministred vs, by the hand of Christ: though (as the Apostle sayth) it seeme vnto vs vnpleasant for a time, but aboue all other comfortable cogitations, this is the greatest, and most comfortable, to consider, that hee diuideth this cup onely of loue, as himselfe protesteth, and the Apostle prooueth: that is, hee giueth out portions of his crosse (the richest iewel that he maketh account of) as worldly princes do their treasure, vnto none but vnto chosen and picked friends: and among them also, not equallie to each man, but to euerie one a measure, according to the measure of good will, wherewith he loueth him. This is euident by the examples before set downe of his dearest friends, most of all afflicted in this life: that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may be scene manifestly in the example of

of Saint Paul: of whom after Christ had said to Ananias; *Vas electionis est mihi*: Acts 9. He is a chosen vessell vnto me. Hee giueth immediatlie the reason thereof; *For I will shew vnto him what great things he must suffer for my name.* Loe here: for that hee was a chosen vessell, therefore he must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely Saint Peter knew well 1. Pet. 2. how the matter went, and therefore he writeth thus; *If you lining well, doe suffer with patience, this is a grace (or priuiledge) before God.* And againe a little after; *If 1. Pet. 4. you suffer reproch in the name of Christ, you are happie: for that the honour and glorie, and power of God, and of his holy spirit shall rest vpon you.*

24 Can there be any greater reward promised, or any more excellent dignitie, than to be made partaker of the honour, glorie, and power of Christ? Is it marueile now if Christ sayd; *Happie are Math. 5. you when men reuile and persecute you?* Is it marueile though he sayd; *Gaudete in illa die, & exultate: Reioyce and triumph yee at that day?* Is it marueile though S. Paule sayd; *I take great pleasure,* 2. Cor. 12.

## Of tribulation.

## The second part.

*sure, and do glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?*

A&amp;S.

Is it marueile if Peter and Iohn, being reproched and beaten at the iudgement seate of the Iewes, went away reioycing that they were esteemed worthie to suffer contumely for the name of Iesus? Is it marueile though Saint Paul accounted this such a high priuiledge giuen to the Philippians, when hee sayd; *It is giuen to you not onely to beleue in Christ, but also to suffer for him, and to haue the same combat which you haue seen in me, and now heare of mee?* All this is no marueile (I say) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of heauen, as it should be in an earthly court, for the prince to take off his owne garment, and to lay it on the backe of one of his seruants.

Phil 1.

Tribulation  
a signe of  
predestina-  
tion.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especiallie when grace is also giuen, to beare it patientlie) is a great coniecture of predestination to eternall life (for, so much doe all those argu-  
ments

ments before touched insinuate:) as also in the contrarie part to liue in continuall prosperitie, is a dreadfull signe of euerlasting reprobation. This poynt is marueilously proued by the Apostle vnto the Hebrews, and greatly vrged. And Heb. 12. Christ giueth a plaine signification in S. Luke, when he saith; *Happie are you* Luk. 6. *that weepe now, for you shall laugh.* And Luk. 16. on the other side; *Woe vnto you that laugh now, for you shall weepe: woe vnto you rich men, which haue your consolation heere in this life.* And yet more vehemently then all this doth the saying of Abraham to the rich man in hell (or rather Christes wordes parabolically attributed vnto Abraham) confirme this matter: for he saith to *ŷ* rich man complaining of his torment: *Remember child, that thou receiuedst good in thy life time.* He doth not say (as S. Bernard well noteth) *Rapnisti*, thou tookest them by violence, but *Recepisti*, thou receiuedst the. And yet nowe this is obiected against him as we see. David handleth the matter in diuers places, but purposely in two of his Psalmes, and that at large, and after long search and much admiration, his conclusion of wicked men prospered aboue other in the worlde is this,

Psal. 27.  
and 37.  
Psal. 73.  
vers. 18.

## Of tribulation.

## The second part.

B this, *Veruntamen \* propter dolos posuisti eis, deiecisti eos dum allenarentur*: Thou hast giuen them prosperitie (O Lorde) to deceiue them withall: and thou hast indeed throwne them downe, by exalting them: that is, thou hast throwne them downe to the sentence of damnation, in thy secret and inscrutable determination. Heere the comparison of Saint Gregorie taketh place: <sup>a</sup> that as the oxen appoynted to the slaughter, are let runne a fattening at their pleasure, and the other kept vnder dailie labour of the yoke: so fareth it with euill and good men. In like maner, the tree that beareth no fruite, is neuer beaten (as wee see) but onely the fruitefull: and yet the other (as Christ saith) <sup>b</sup> is referred for the fire. The sicke man that is past all hope of life, is suffered by the Physition to haue whatsoeuer hee lusteth after: but hee whose health is not despayred, cannot haue that libertie graunted. To conclude, the stones *Mala*, and so maketh the sense obscure. But so much as therein it swerueth from the puritie of the text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberlie vnderstoode is agreeable to the iustice of God, and standeth by warrant of other places. *In Appendice. Tom 8. Hierom. in eodem Psal. a Com. in Ioe. b Matth. 3. 7. Ep. Iude.*

that

that must serue for the glorious temple of 3 King. 6.  
 Salomon were hewed, beaten, and polished without the Church, at the quarrie side: for that no stroke of hammer might bee heard within the temple. Saint Peter saith, that the vertuous are chosen 1. Pet. 2.  
 stones, to bee placed in the spirituall building of God in heauen, where there is no beating, no sorrow, no tribulation. Here  
 then must wee bee polished, hewed, and made fit for that glorious temple: here (I say in the quarrie of this worlde: here must wee bee fined, here must wee feelee the blowe of the hammer, and bee most glad when wee heare or feelee the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion. Apoc. 21.

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godlie afflicted, founded on these wordes of God; *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the companie of God himselfe in affliction and persecution. This is a singular motiue (saith Saint Bernard) to stirre men vp withall to embrace tribulation, seeing in this worlde for good companie men aduenture  
 to  
*Tribulation bringeth the companie of God himselfe. Psalm. 60.*

*Of tribulation.**The second part.*

Gen. 37.

Sap. 10.

Dan. 3.

Ioh. 9.

*Note this  
example.*

to do any thing. Ioseph was carried captiue into Egypt, and God went downe with him (as the Scripture sayth) yea more than that, hee went into the dungeon, and was in chaines with him. Sadrach, Misach, and Abednago were cast into a burning fornace, and presently there was a fourth came to beare them companie, of whom Nabuchodonosor sayth thus; Did wee not put three men only bound in the fire? And his seruants answered; Yea verily: But behold (saith he) I see foure men vnbound walking in the midst of the fire: and the shape of the fourth is like the Sonne of God. Christ restored, as hee passed by, a certaine begger vnto his sight, which had been blinde from his natiuitie. For which thing the man being called in question, and speaking somewhat in the praise of Christ, for the benefite receiued, hee was cast out of the Synagogue by the Pharisees. Whereof Christ hearing, sought him out presently, and comforting his heart, bestowed vpon him the light of minde, much more of importance than that of the bodie giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake,

sake, but straightway Christ is at hand to beare him companie: and if his eyes might bee opened as the eyes of Eli- zeus his disciple was, to see his compa- nions, the troupes of Angels (I meane) which attende vpon their Lorde in this his visitation: no doubt but his hart would greatly be comforted there- with.

2. Reg. 26.

27 But that which the eye cannot see, the soule feeleth: that is, shee feeleth the assistance of Gods grace amidst the depth of all tribulations. This he hath promised againe and againe: this hee hath sworne, and this hee performeth most faithfully to all those that suffer meekelie for his name. This Saint Paul most certainlie assured himselfe of, when hee sayd, that hee did glorie in all his infirmities and tribulations, to the ende that Christ his vertue might dwell in him: that is, to the ende that Christ shoulde assist him more abundantlie with his grace; *Cum enim infirmior, tunc potens sum*: For when I am in most infirmitie, then am I most strong, sayth hee: that is, the more tribulations and afflictions are layd vpon me, the stronger is the ayde of Christs grace vnto me. And therefore the same Apostle writeth

*The assistance  
of Gods  
grace in tri-  
bulation.*

Of tribulation.

The second part.

2. Cor. 4.

writeth thus of all the Apostles together; *Wee suffer tribulation in all things, but yet we are not distressed: we are brought into perplexities, but yet wee are not forsaken: we suffer persecution, but yet wee are not abandoned: wee are flung downe to the ground, and yet wee perish not.* This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that whatsoeuer befall vnto them, yet the grace of God wil neuer faile to hold them vp, and beare them out therein: for in this case most true and certaine is that saying of Saint Austen, so often repeated by him in his workes; that God neuer forsaketh any man, except he bee reiected and first forsaken by man.

Serm. 88.  
de temp. &  
de nat. &  
gra. cap. 26.

2. Cor. 4.

28 For the last reason of comfort in affliction; I will ioyne two things together of great force and efficacie to this matter. The first whereof, is the expectation of reward, the other is the shortnes of time, wherein we haue to suffer: both are touched by S. Paule in one sentence, when hee saith; *That a little and momentanie tribulation in this world, worketh an eternall weight of glorie in the height of heauen.* By momentanie he sheweth the little time wee haue to suffer; and by eternall weight of glorie, he expresseth

preſſeth the greatnes of the reward prepared in heauen for recompence of that ſuffering. Chriſt alſo ioyneth both theſe comforts together, when he ſayth; *Behold I come quicklie, and my reward is with me.* In that he promiſeth to come quickly, he ſignifieth, that our tribulation ſhal not endure long: by that hee bringeth his reward with him, he aſſureth vs that hee will not come emptie handed, but readie furniſhed, to recompence our labour throughlie. And what greater meanes of encouragement could he uſe than this? If a man did beare a very heauie burden: yet if hee were ſure to bee well payd for his labour, and that hee had but a little way to beare the ſame, he would ſtraine himſelfe greatly, to go thorough to his waies ende, rather than for ſparing ſo ſhort a labour, to leeſe ſo large, and ſo preſent a rewarde. This is our Lordes moſt mercifull dealing, to comfort vs in our affliction, and to animate vs to holde out manfullie for a time, though the poize ſeeme heauie on our ſhoulders: the comming of our Lord is euen at hande, and the iudge is before the gates, who ſhall reſreſh vs, and wipe away all our teares, and place vs in his kingdome to reape ioy without fainting.

Apoc. 22.

James 5.  
Matth. 11.  
Apoc. 7. 21.  
Gal. 6.

Of tribulation.

The second part.

Rom. 8.

fainting. And then shall we prooue the saying of holie S. Paule to bee true, that *The sufferings of this world are not worthe of that glorie which shall be reuealed in vs.* And this may bee sufficient for the reasons left vs of comfort in tribulation and affliction.

4  
The fourth  
part of this  
Chapter.

29 And thus hauing declared the first three points promised in this Chapter: there remaineth onely to say a word or two of the fourth: that is, what we haue to doe for our parts in time of persecution and affliction. And this might bee dispatched in saying only that we haue to conforme our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease and better remembrance of the same, I will briefly runne ouer the principall points thereof. First then we haue to aspire to that (if we can) which Christ counselleth; *Gaudete & exultate*: Reioyce and triumph. Or if we cannot arriue to this perfection: yet to do as the Apostle willeth; *Omne gaudium existimate cum in variis tentationes incideritis*: Esteeme it a matter woorthie of all ioy, when yee fall into diuers temptations. That is, if wee cannot reioyce at it indeed: yet to thinke it a matter in it selfe  
worthie

1  
To reioyce  
in tribulatio  
or at least.  
vniue to  
haue patience  
Luk. 6.  
Iames 1.

worthie of reioycement : reprehending our selues, for that we cannot reach vnto it. And if we cannot come thus high neither (as indeed we ought to doe) yet in any case to remember, what in another place he saith ; *Patiētia vobis necessaria est, ut reportetis promissionē*: You must of necessitie haue patience, if you will receiue Gods promise of euermlasting life.

Heb. 10.

30 Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but asleepe) that is, we must goe and awake him : we must crie vnto him with the Prophet ; *Exurge quare obdormis Domine* : O Lorde arise, why dost thou sleepe in our miseries? This wakening of Christ dooth please him wonderfully, if it bee done with that assured confidence, and of true affectioned children, wherewith S. Marke describeth the Apostles to haue awakened Christ. For their wordes were these, *Master, doth it not appertaine vnto you, that wee perish here* ? As who would say, Are not we your disciples and seruants? Are not you our Lorde and master? Is not the cause yours? Is not all our trust and hope in you? How chanceth it then that you sleepe, and suffer vs to be thus tossed

3  
To come to  
God by firm  
ment prayer.  
Matth. 8.

Psalm. 43.

Mark. 4.

2. Saie 63.

Luk 11.

that you sleepe, and suffer vs to be thus tossed and tumbled, as if wee appertained nothing vnto you? With this affection prayed Esaie, when hee sayd; *Attend (Lord) from heauen, looke hisher from the holie habitation of thy glorie, where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they shut themselves vp now towards me? Thou art our Father: Abraham hath not knowne vs, and Isræll hath been ignorant of vs: thou art our Father (O Lorde) turne thy selfe about for thy seruants sake, for lone of the tribe of thine inheritance.* Thus I say) we must call vpon God: thus we must awake him, when he seemeth to sleepe in our miseries, with earnest, with deuout, with continuall prayer: alwaies hauing in our minde that most comfortable parable of Christ, wherein he sayth, that if we should come to our neighbours doore, and knocke at midnight to borrow some bread, when hee were in bed with his children, and most loth to rise: yet if wee perseuere in asking, and beating at the doore still, though hee were not our friende, yet would he rise at length, and giue vs our demaund, thereby at least to bee rid of our crying. And how much more will  
God

God do this (sayth Christ) who both loueth vs, and tendereth our case most mercifully.

31 But yet here is one thing to be noted in this matter: and that is, that Christ suffered the ship almost to be couered with waues (as the Euangelist sayth) before he would awake, thereby to signifie that the measure of temptations is to be left onely vnto himselfe: it is sufficient for vs to rest vpon the Apostles wordes; *He is faithfull, and therefore he will not suffer vs to be tempted aboue our strength.* We may not examine or mistrust his doings: wee may not inquire why doth hee this? or why suffereth he that? or how long will hee permit these evils to raigne? God is a great God in all his doings: and when hee sendeth tribulation, he sendeth a great deale together, to the end he may shew his great power in deliuering vs, and recompenceth it after with a great measure of comfort. His temptations oftentimes doe go very deepe, thereby to trie the very hearts and reines of men. Hee went farre with Elias, when hee caused him to flie into a mountaine, and there most desirous of death, to say; *They haue killed all thy Prophets (O Lorde) and I am*

*An important note.*  
Matth. 8.

1. Cor. 10.

3. Reg. 19.

Of tribulation.

The second part.

left alone, and now they seeke to kill me also.

He went far with Dauid when he made him crie out; *Why doest thou turne thy face away from me, O Lord? Why doest thou forget my povertie and tribulation?* And in

Psal 30.

another place againe: *I said with my selfe in the excessse of my mind: I am cast out from the face of thine eyes, O Lord.* God went

2. Cor. 1.

far with the Apostles when he inforced one of them to write: *Wee will not haue you ignorant (breshren) of our tribulation in Asia, wherein we were oppressed aboue all measure, and aboue all strength: insomuch as it lothed vs to liue any longer.* But yet a-boue all others, hee went furthest with his own deare sonne, when he constrained him to vtter these pitifull, and most lamentable words vpon the crosse; *My*

Math 22.

*God, my God, why hast thou forsaken mee?*

Psal. 21.

Who can now complaine of any prooffe or temptation whatsoeuer layd vpon him, seeing God would goe so farre with his owne deare and onely sonne?

Magnanimi-  
tie with a  
strong faith.

32 Heereof then insueth the third thing necessarie vnto vs in tribulation: which is magnanimitie, grounded vpon a strong and inuincible faith of Gods assistance, and of our finall deliuerance, how long soeuer hee delay the matter, and how terrible soener the storme doe seeme

seeme for the time. This God requireth  
 at our hands, as may be seene by the ex-  
 ample of the disciples, who cried not;  
*We perish*, before the waues had coue-  
 red the ship, as Saint Matthew writeth:  
 and yet Christ sayd vnto them, *Vbi est*  
*fides vestra?* Where is your faith? Saint  
 Peter also was not afraid, vntill hee was  
 almost vnder water, as the same Euan-  
 gelist recordeth: and yet Christ repre-  
 hended him, saying; *Thou man of little*  
*faith, why dost thou doubt?* What then  
 must we doe in this case deare brother?  
 Surely wee must put on that mightie  
 faith of valiant king Dauid, who vpon  
 the most assured trust hee had of Gods  
 assistance, sayd; *In Deo meo transgrediar*  
*murum.* In the helpe of God I will goe  
 thorough the wall. Of which invincible  
 faith Saint Paul was also, when he sayd;  
*Omnia possum in eo qui me confortat:* I can  
 doe all things in him that comforteth  
 and strengtheneth me. Nothing is im-  
 possible, nothing is too hard for mee by  
 his assistance. We must be as the Scrip-  
 ture saith; *Quasi leo confidens, absq; ter-*  
*rore:* Like a bolde and confident Lion,  
 which is without terror: that is, we must  
 not bee astonied at anie tempest, anie

Matth. 3.  
 Luke 8.

Matth 14.

Psalm. 17.

Phil. 4.

Prou. 8.

Of tribulation.

The second part.

- tribulation, any aduersitie. We must say with the Prophet Dauid experienced in these matters; I will not feare many thousands of people that should inuiron or besiege me together. If I should walke amidst the shadow of death, I will not feare: If whole armies should stand against me, yet my hart should not tremble. My hope is in God, and therefore I will not feare what man can doe unto mee. God is my aidler, and I will not feare what flesh can doe unto me: God is my helper and protector, and therefore I will despise and contewne mine enemies. And another Prophet in like sense; Behold, God is my Sauour, and therefore wil I deale confidently, and will not feare. These were the speeches of holy Prophets, of men that knew well what they said, and had often tasted of affliction themselues: and therefore could say of their owne experience how infallible Gods assistance is therein.

Christian  
fortitude.

Eccle. 10.

Eccl. 4.

33 To this supreme courage, magnanimitic, and Christian fortitude, the Scripture exhorteth vs, when it saith; If the spirit of one that is in authoritie, doe rise against thee: see thou yeeld not from thy place unto him. And againe, another Scripture saith; Strive for iustice, euen to the

the losse of thy life: and stand for equitie vnto death it selfe: and God shall overthrow thine enemies for thee. And Christ himselfe yet more effectually recommendeth this matter in these wordes; I say vnto you my friends, bee not afraid of them Luk. 12. which kill the bodie, and afterward haue nothing else to doe against you. And Saint Peter addeth further, *Neque conturbemini*: that is, Do not onely not feare them, but (which is lesse) doe not so much as be troubled for all that flesh and blood can doe against you. 1. Pet. 3.

34 Christ goeth further in the Apocalyps, and vltim marueilous speeches to intife vs to this fortitude: for these are his wordes; *Hee that hath an eare to heare, let him heare what the spirit sayth vnto the Churches*: To him that shall conquer, I will giue to eate of the tree of life, which is in the paradise of my God. This saith the first and the last: he that was dead, and now is alife: I know thy tribulation, and thy pouertie: but thou art rich indeede, and art blasphemed by these that say they are true Israelites, and are not: but are rather the synagogue of Satan. Feare nothing of that which you are to suffer: Behold, the diuill will cause some of you to be thrust into prison, to the end you may be tempted: and Apoc. 2.

Of tribulation.

The second part.

\*Those ten daies some thinke to haue been the te: generall persecutions within the first 300. yeares after Christ.

B.

\*But others rather thinke that tenne doth here signifie many (as in some other places of scripture) and daies, as they are broken off by 7 nights that come betwixt, so to signifie such times of triall as shuld now

and then haue times of breathing likewise: that so the faithfull may bee refreshed, and gather their strength against a fresh assault ensuing. <sup>a</sup> Chap. 3.

you shall haue tribulation for \* ten dayes. But be faithfull vnto death, and I will giue thee a crowne of life. He that hath an eare to heare, let him heare what the spirit saith vnto the Churches: He that shal ouercome, shal not be hurt by the second death. <sup>a</sup> And he that shall ouercome, and keepe my workes vnto the end: I will giue vnto him authoritie ouer nations, euen as I haue receiued it from my father: and I will giue him besides, the morning starre: He that shall ouercome, shall be apparelled in white garments: and I will not blot his name out of the booke of life, but will confesse his name before my father, and before his Angels. Behold, I come quickly: hold fast that thou hast, least another man receiue thy crowne. He that shall conquer, I will make him a pillar in the temple of my God, & he shal neuer go forth more: and I will write vpon him the name of my God, & the name of the citie of my God, which is new Ierusalem. He that shall conquer, I will giue vnto him to sit with me in my throne: euen as I haue conquered, and doe sit with my father in his throne.

35 Hitherto are the words of Christ to S. Iohn. And in the ende of the same

booke,

booke, after he had described the ioyes and glorie of heauen at large, hee concludeth thus; *And hee that sate on the throne sayd to me : Write these wordes, for that they are most faithfull and true. Qui vicerit possidebit hac, & ero illi Deus, & ille erit mihi filius : timidis autem, & incredulis, &c. pars illorum erit in stagno ar- denti, igne, & sulphure, quod est mors se- cunda :* He that shall conquer, shall pos- sess all the ioyes that I haue heere spo- ken of: and I will bee his God, and hee shall be my sonne. But they which shall bee fearefull to fight, or incredulous of these things that I haue sayd: their por- tion shall bee in the lake burning with fire and brimstone, which is the second death.

§ 6 Here now we see both allurements and threats, good and euill, life and death, the ioyes of heauen, and the bur- ning lake, proposed vnto vs. Wee may stretch out our hands vnto which wee will. If we fight and conquer (as by Gods grace we may) then are we to enioy the promises layd downe before. If we shew our selues either vnbeleeuing in these promises, or fearefull to take the fight in hand, being offered vnto vs: then fall wee into the danger of the contrarie threats:

Ioh. 12.

threats: euen as Saint Iohn affirmeth in another place, that certaine noble men did among the Iewes, who beleeued in Christ, but yet durst not confesse him for feare of persecution.

A firme resolution.

37 Heere then must ensue another vertue in vs most necessarie to all those that are to suffer tribulation and affliction: and that is a strong and firme resolution, to stand and goe through, what opposition or contradiction soeuer wee find in the world, either of fawning flatterie, or persecuting crueltie. This the

Eccle. 9.

Scripture teacheth crying vnto vs, *Esto firmus in Via Domini*: Be firme, and immouecable in the way of the Lorde. And

1. Cor. 16.

again, *Stete in fide, viriliter agite*: Stand to your faith, and play you the men. And

Eccle 12.

yet further; *Confide in Deo, & mane in loco tuo*: Trust in God, and abide firme in thy place. And finally, *Confortamini &*

2. Par. 15.

*non dissoluantur manus vestrae*: Take courage vnto you, and let not your hands bee dissolued from the worke you haue begun.

38 This resolution had the three children, Sidrach, Misach, and Abednago, whē hauing heard the flattering speech and infinit threats of cruell Nabuchodonozor, they answered with a quiet spirit,

Spirit, O king, wee may not be carefull to answer you to this long speech of yours. For behold, our God is able (if he will) to deliver us from this furnace of fire, which you threaten, and from ail that you can doe otherwise against us. But yet if it should not please him so to doe: yet you must know (sir king) that we doe not worship your gods, nor yet adore your golden Idoll, which you have set up.

39 This resolution had Peter & Iohn, who being so often brought before the councell, and both commanded, threatened and beaten, to talke no more of Christ: answered still; *Obedire oportet* Acts 4.3. *Deo magis quam hominibus*: We must obey God rather than men. The same had S. Paul also, when being requested with teares of the Christians in Cæsarea, that he would forbear to go to Ierusalem, for that the holy Ghost had revealed to many the troubles which expected him there: hee answered; *What* Act 21. *meane you to weepe thus, and to afflict my heart? I am not onely readie to be in bands for Christ's name in Ierusalem: but also to suffer death for the same.* And in his epistle to the Romanes hee yet further expreseth this resolution of his, when he saith; *What then shall we say to these things? If* Rom. 8.

Of tribulation.

The second part.

God be with us who will be against us? Who shall separate us from the love of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sword? I am certaine, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else, shall be able to separate us from the love of God which is in Iesus Christ our Lord.

B.  
\*Which book is not any part of canonically scripture: nevertheless this example may well be true, for that such constancie is often found in the childre of God.

B.  
\*It was a manifest breach of the law of God: and so no small matter to them that know it.

40 Finally, this was the resolution of all the holie martyrs and confessors, and other seruants of God: whereby they haue withstood the temptations of the Diuell, the allurements of flesh and blood, and all the persecutions of tyrants, exacting things vnlawfull at their hands. I will alleage one example out of the \*second book of Machabees, and that before the coming of Christ, but yet nigh vnto the same; & therefore no marueile (as the fathers doe note) though it tooke some heat of Christian feruor and constancie towards martyrdom. The example is wonderfull, for that in mans sight it was but for a \*small matter required at their hands, by the tyrants commandement: that is, only to eate a peece of swines flesh, which then

then was forbidden. For thus it is recorded in the booke afore sayd.

41 It came to passe that seuen brethren were apprehended together in those daies, & brought (with their mother) to the king Antiochus, and there compelled with torments of whipping, and other instruments, to the eating of Swines flesh against the Lawe. At what time one of them (which was the eldest) sayd; What doest thou seeke? or what wilt thou learne out of vs, O king? We are readie here rather to die, than to breake the ancient lawes of our God. Whereat the king being greatlie offended, commanded the frying pans and pots of brasle to bee made burning hot: which being readie, he caused the first mans tongue to be cut off, with the tops of his fingers and toes, as also with the skin of his head, the mother and other brothers looking on, and after that to be fried vntil he was dead. Which being dead, y second brother was brought to torment, and after his haire pluckt off frō his head, together with his skin, they asked him whether he would yet eate swines flesh or no, before he was put to the rest of his torments? Where to he answered; No, and thereupon was (after many

2. Mac. 7.

*A marvelous  
lous constan-  
cie of the se-  
uen Macha-  
bees & their  
mother.*

*A ueribie  
saying.*

many torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put forth his tongue, he held it forth quickly together with both his hands to bee cut off, saying confidently; *I receiued both tongue and hands from heauen, and now I despise them both for the law of God, for that I hope to receiue them all of him againe.* And after they had in this sort tormented and put to death sixe of the brethren, euerie one most constantly protesting his faith, and the ioy hee had to die for Gods cause: there remained only the yongest, whom Antiochus (being ashamed that hee could peruert neuer a one of the former) endeououred by al meanes possible to draw from his purpose, by promising and swearing, that he should bee a rich and happie man, and one of his chiefe friends, if he would yeeld. But when the youth was nothing mooued therewith, Antiochus called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeeld: which she faining to do, thereby to haue libertie to speake to her sonne, made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to die for his conscience: which speech being

being ended, the youth cried out with a lowd voyce, and vttered this noble sentence worthie to be remembred; *Quem sustinetis? Non obtempero praecepto regis, sed praecepto legis.* Whom do you stay for? I doe not obey the commandement of the king, but the commandement of the law of God. Whereupon both hee and his mother were presently (after manie and sundrie torments) put to death.

42 This then is the constant and im-moueable resolution, which a Christian man should haue in all aduersitie of this life. Whereof Saint Ambrose saith thus; *Gratia preparandus est animus, exercenda mens, & stabilienda ad constantiam: ut nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere.* Our mind is to be prepared with grace, to be exercised, and to bee so established in constancie, as it may not be troubled with any terrors, broken with any aduersities, yeeld to any punishments or torments whatsoeuer.

Lib. 8. of. 38.

43 If you aske here how a man may come to this resolution: I answer that S. Ambrose in the same place, putteth two wayes: the one is, to remember the endles and intollerable paines of hell, if we doe it not: and the other is, to think of

How a man may come to an invincible resolution.

of the vnspeakable glorie of heauen, if we do it. Whereto I will adde the third, which with a noble heart may preuaile as much as either of them both: & that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue & affection towards vs. We see that in this world, louing subiects do glorie of nothing more than of their dangers or hurts taken in battell for their prince, though hee neuer tooke blow for them againe. What then would they doe, if their prince had been afflicted voluntarily for them, as Christ hath bin for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee, made of flesh and blood as thou art; see what they haue suffered before they coulde enter into heauen: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also.

1. Cor. 4.  
*The sufferings of the Apostles.*

44 S. Paul writeth of all the Apostles together; Euen vnto this houre we suffer hunger and thirst, and lacke of appa-  
rell: we are beaten with mens fitts: wee are vagabonds, not hauing where to stay. we labour and worke with our own hands: we are cursed, and we doe blesse:

we

we are persecuted, and wee take it patiently: we are blasphemed, and we pray for them that blaspheme vs: wee are made as it were the very outcasts and purgings of this worlde, euen vnto this day: that is, though wee bee Apostles, though wee haue wrought so many miracles, & conuerted so many millions of people: yet euē vnto this day are we thus vsed. And a litle after, describing yet further their liues, he saith; Wee shew our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labours, in watches, in fastings, in chastitie, in longanimitie, in sweetnes of behauiour. And of himselfe in particular he saith; *In laboribus plurimis, &c.* I am the minister of God in many labours, in imprisonment more than the rest, in beatings aboue measure, and oftentimes in death: it selfe. Fiue times haue I been beaten of the Iewes, and at euery time had fortie lashes lacking one: three times haue I been whipt with rods: once I was stoned: three times haue I suffered shipwracke: a day and a night was I in the bottome of the sea: oftentimes in iournies, in dangers of floods: in dangers of theeues:

2. Cor. 6.

2. Cor. 11.

The particular  
sufferings  
of S. Paul.

theeues: in dangers of Iewes: in dangers of Gentiles: in dangers of the citie: in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labour and trauell: in much watching: in hunger and thirst: in much fasting: in cold and lacke of clothes: and besides all these externall things, the matters that daily doe depend vpon me, for my vniuersall care of Churches.

45 By this we may see now, whether the Apostles taught vs more by words, than they shewed by example about the necessities of suffering in this life. Christ might haue provided for them if hee would, at leastwise things necessarie to their bodies, and not haue suffered them to come into these extremities of lacking cloathes to their backes, meate to their mouthes, & the like. He that gaue them authoritie to doe so many other miracles, might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should bee the first miracle that worldly men would work, if they had such authoritie. Christ might haue sayd to Peter, when he sent him to take his tribute from out of the fishes mouth. Take so much more as will suffice your necessary expences,

Matth. 17.

as you trauell y<sup>e</sup> countrey: but he would not, nor yet diminish the great afflictions, which I haue shewed before, though he loued them as dearly, as euer he loued his owne soule. All which was done as S. Peter interpreteth, to giue vs example what to follow: what to looke for: what to desire: what to comfort our selues withall, in anidst the greatest of our tribulations. 1. Pet. 2.

46 The Apostle vseth this as a principal consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferings of other Saints before them: wherefore we also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs: and let vs run by patience vnto the battell offered vs, fixing our eyes vpon the Author of our faith, and fulfiller of the same, Iesus: who putting the ioyes of heauen before his eyes, sustained patiently the crosse; contemning the shame and confusion thereof: and therefore now sitteth at the right hand of the seat of God. Thinke vpon him (I say) which sustained such a contradiction against himselfe at the hands of sinners: and be not wearie, nor faint in courage. For you

Heb. 11.  
A notable  
exhortation  
of the A-  
postle.

Prou. 3.

Iob. 5.

Apoc. 3.

you haue not yet resisted against sinne vnto blood: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as vnto children; *My sonne, doe not contemne the discipline of the Lord, and bee not wearie when thou art chastened of him.* For whom God loueth hee chastneth, and hee whippeth euery sonne whom hee receiueth. Perseuere therefore in the correction layd vpon you. God offereth himselfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correction (whereof all his children are made partakers) then are you bastards and not children. All correction for the present time when it is suffered, seemeth vnpleasant and sorrowfull: but yet after it bringeth forth most quiet fruit of iustice vnto them that are exercised by it. Wherefore strengthen vp your wearie hands, and loosed knees: make way to your feete, &c. That is, take courage vnto you, and goe forward valiantly vnder the crosse layd vpon you. This was the exhortation of this holie captaine vnto his country-men souldiers of Iesus Christ, the Iewes.

47 S. Iames the brother of our Lord,  
vsceth

seth another exhortation to all true Catholiks, not much differing from this, in that his Epistle, which he writeth generally to all. Be you therefore patient James 5. my brethren (sayth he) vntill the coming of the Lord. Behold, the husbandman expecteth for a time the fruit of the earth, so precious vnto him, bearing patiently vntill he may receiue the same in his season: be therefore patient, and comfort your hearts, for that the coming of our Lorde will shortly drawe neere. Bee not sad, and complaine not one of another. Behold, the iudge is euen at the gate. Take the Prophets for an example of labour and patience, which spake vnto vs in y name of God. Behold we account them blessed which haue suffered. You haue heard of the sufferance of Iob, and you haue seene the end of the Lord with him: you haue seene (I say) that the Lord is mercifull and full of compassion.

48 I might here alleage many things more out of the Scripture to this purpose, for that the Scripture is most copious heerein: and in very deede, if it should all be melted and powred out, it would yeelde vs nothing else almost, but touching the crosse, and patient bearing

1. Mac. 2.

Gen 12.

Gen 41.

Num. 25.

Iosu. 1.

Iudg. 14.

2. King. 2.

4. Reg. 1.

bearing of tribulation in this life. But I must ende, for that this Chapter riseth to be long as the other before did: and therefore I will onely for my conclusion, set downe the confession, and most excellent exhortation of olde Mattathias vnto his children in the time of the cruell persecution of Antiochus against the Iewes: Now (saith hee) is the time that pride is in her strength: now is the time of chastisement towards vs, of euerfion and indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the testament of your fathers: remember the workes of your ancestors, what they haue done in their generations, and so shall you receiue great glorie, and eternall name. Was not Abraham found faithfull in time of temptation, and it was reputed vnto him for iustice? Ioseph in time of his distres, kept Gods commandments, and was made Lord ouer all Egypt. Phinees our father, for his zeale towards the law of God, receiued the testament of an euerlasting priesthoode. Iosue for that he fulfilled Gods word, was made a captaine ouer all Istraell. Caleb for that he testified in the Church, receiued an inheritance. Dauid for his mercie obtained the seate of an eternall kingdome. Elias for

for that he was zealous in the zeale of the lawe, was taken vp to heauen. Ananias, Dan. 3.  
 Afarias, and Misael, through their beleeffe,  
 were deliuered from the flame of fire. Daniell  
 for his simplicitie was deliuered from Dan 9.<sup>m</sup>  
 the mouth of lions. And so doo you run  
 ouer, by cogitation, all generations, and  
 you shall see that all those that hope in  
 God shall not be vanquished. And doo  
 you not feare the words of a sinfull man:  
 for his glorie is nothing else but dung and  
 woormes: to day he is great and exalted,  
 and to morrow he shall not be found: for  
 hee shall returne vnto his earth againe,  
 and all his fond cogitations shall perish.  
 Wherefore take courage vnto you (my  
 children) and plaie the men in the law of  
 God. For therein shall be your honor and  
 glorie. Hitherto are the words of Matta-  
 thias, which shall suffice, for the ende of  
 this chapter.

## CHAP. III.

*Of the third impediment that letteth men  
 from resolution: which is the loue of the  
 world.*

**A**S the two impediments remoued be-  
 fore, be indeede great staies to many  
 men from the resolution we talke of: so  
 this

## Of the world.

## The second part.

this y now I take in hand, is not only of it selfe a strong impediment, but also a great cause & common ground (as it were) to all the other impediments y be. For if a man could touch the very pulse of al those, who refuse, or neglect, or defer this resolution: he shall find the foundation therof to be the loue of this world, whatsoeuer other excuse they pretend besides. The noble men of Iewry pretended feare to be the cause why they could not resolue to confesse Christ openly: but S. Iohn that felt their pulse, uttereth the true cause to haue bin; *For that they loued the glorie of men, more than the glory of God.* Demas that forsooke S. Paul in his bands, euen a little before his death, pretended another cause of his departure to Thessalonica: but S. Paul saith it was; *Quia diligebat hoc seculum:* For that he loued this world. So that this is a generall & vniuersall impediment, and more indeed dispersed than ourwardly appeareth: for that it bringeth forth diuers other excuses, therby to couer her selfe in many men.

2 This may bee confirmed by that most excellent parable of Christ, recorded by y three Euangelists, of the three sortes of men which are to be damned, & the three causes of their damnation: whereof the third and last and most general

Ioh. 12.

2. Tim. 4.

Mat. 1.  
Mark. 4.  
Luke 8.

nerall ( including as it were both the  
 rest) is, the loue of this worlde. For the  
 first sort of men are compared to a high  
 way, where all seed of life that is sowne,  
 either withereth presently or else is ea-  
 ten vp by the birdes of the ayre : that is  
 (as Christ expoundeth it ) by the diuell  
 in careles men that contemne whatsoe-  
 uer is said vnto them: as infidels, and all  
 other obstinate & contéptuous people.  
 The second sort are compared to rockie  
 grounds in which for lack of deep root,  
 the seede continueth not : whereby are  
 signified, light and inconstant men that  
 now chop in, and now run out, now are  
 feruent, & by & by key cold againe, and  
 so in time of temptation they are gone.  
 The third sort are compared to a field,  
 where the seed groweth vp, but yet there  
 are so many thorns on the same (which  
 Christ expoundeth to be the cares, trou-  
 bles, & miseries, & deceivable vanities  
 of this life) as the good corne is choked  
 vp, & bringeth forth no fruit. By which  
 last words our Sauior signifieth, y where-  
 soeuer the doctrine of Christ groweth vp,  
 & yet bringeth not forth due fruit: that is,  
 where euer it is receiued & imbraced (as it  
 is among all Christians) and yet bringeth  
 not forth good life: there the cause is, for  
 that

*The exposi-  
 tion of the  
 parable of  
 the seede.*

that it is choked with the vanities of this world.

The importance of this parable.

Matth. 23.

3 This is a parable of marueilous great importance, as may appeare, both for that Christ, after the recital thereof, cried out with a lowd voyce, *Hee that hath eares to heare let him heare*: as also for that he expounded it himselfe in secret onely to his disciples: and principally, for that before the exposition therof he vseth such a solemne preface, saying; *To you it is given to know the mysteries of the kingdome of heauen, but to others not: for that they seeing do not see, and hearing doe not heare, nor vnderstande.* Whereby Christ signifieth, that the vnderstanding of this parable, among others, is of singular importance, for conceiuing the true mysteries of the kingdome of heauen: and that many are blinde, which seeme to see, and manie deafe, and ignorant, that seem to heare and know: for that they vnderstand not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable; *Happie are your eyes that see, and blessed are your eares that heare.* After which words he beginneth his exposition, with this admonition;

*Vos ergo audite parabolam:* Doe you therefore heare and vnderstand this parable.

4 And for that this parable dooth containe and touch so much indeede as may or needeth be said, for remooving of this great and dangerous impedimēt of worldly loue: I meane to stay my self onely vpon the explication thereof in this place, and wil declare the force and truth of certaine words here vttered by Christ of the world and worldly pleasures: and for some order and methods sake, I will draw all to these fixe poynts following. First, how, and in what sense all the world and commodities thereof are vanities, and of no value (as Christ here signifieth) and consequently, ought not to be an impediment, to let vs from so great a matter, as the kingdome of heaven, and the seruing of God is. Secondly, how they are not only vanities, and trifles in themselves, but also of deceptions, as Christ saith: that is, deceits, not performing to vs indeede, those little trifles which they doe promise. Thirdly, how they are, *Spinae*, that is, pricking thornes, as Christ saith, though they seeme to worldly men to bee most sweete and pleasant. Fourthly, how they are *Acruminae*, that is, miseries and

Q

afflictions,

I

Two parts  
of this chap-  
ter.

2

3

4

*Of the world.**The second part.*

- 5 afflictions, as also Christs wordes are.  
 5 Fittlie, *Quomodo suffocant*, how they  
 6 strangle or choke vs, as Christ affir-  
 meth. Sixtly, how we may vse them not  
 withstanding without these dangers and  
 euils, and to our great comfort, gaine  
 and preferment.

1  
*The first  
 part how al  
 the world  
 is vanitie.*

2 Part. 9.  
*The world-  
 lie prosperi-  
 tie of king  
 Salomon,*

5 And touching the first, I do not see  
 how it may bee better prooued, that all  
 the pleasures and goodly shewes of this  
 world are vanities, as Christ here sayth,  
 than to alleadge the testimonie of one  
 which hath prooued them all, that is, of  
 one that speaketh not of speculation,  
 but of his owne prooffe and practise: and  
 this is king Salomon, of whom the scrip-  
 ture reporteth woonderfull matters,  
 touching his peace, prosperitie, riches,  
 and glorie in this worlde: as that all the  
 kings of  $\bar{y}$  earth desired to see his face,  
 for his wisdom & renowned felicitie:  
 that all the princes liuing besides, were  
 not like him in wealth: that he had 666  
 talents of golde (which is an infinite  
 summe) brought him in yeerely, besides  
 all other that he had from the kings of  
 Arabia and other princes: that siluer  
 was as plentiful with him as heapes of  
 stones, and not esteemed, for the great  
 store and abundance hee had thereof  
 tha

that his plate and iewels had no ende,  
 that his seate of maiestie, with stooles,  
 Lions to beare it vp, and other furniture  
 was of golde, passing all other kinglie  
 seates in the worlde: that his precious  
 apparell, and armour was infinite: that  
 he had all the kings frō the riuer of the  
 Philistians vnto Egypt, to serue him:  
 that he had fortie thousande horses in  
 his stable to ride, and twelue thousand  
 chariots, with horses and other furni-  
 ture readie to them, for his vse: that he  
 had two hundred speares of gold, borne  
 before him, and sixe hundred crownes  
 of golde bestowed in euerie speare, as  
 also three hundred bucklers, and three  
 hundred crownes of golde, bestowed in  
 the gilding of euerie buckler: that hee  
 spent euery day in his house a thousand,  
 nine hundred, thirtie and seauen quar-  
 ters of meale and flower; thirtie oxen;

1. Reg. 4.  
 30 Cori-  
 sinita & 60.  
 Corisyrina:  
 and euerie  
 Corn is \* 21.  
 quarters  
 and od.  
 3. Reg. 11.  
 Eccle. 1.  
 B.

\* For 21. I  
 thinke hee  
 meant but  
 11. for a Co-

rus according to Iosephus, is reckoned to be 7;8. of our  
 gallons: which make of our measures 11. quarters, foure  
 bushels, one pecke. So 900. being taken out of the totall  
 summe, the residue that remaineth doth agree well to this  
 account: for it maketh 1017. quarters, sixe bushels, and  
 two peckes. But of this kinde of measure the iudgement  
 of the learned doth varie much, and it would aske a long  
 discourse to beate out the more likely opinion, by con-  
 ference of places and measures together. By the account  
 of S. Ierom it commeth farre short: that is, but to 232.  
 quarters, sixe bushels and an halfe.

with an hundred weathers ; besides all other flesh : that he had seuen hundred wiues, as Queenes ; and three hundred others, as concubines. All this, & much more doth the Scripture report of Salomons worldly wealth, wisdom, riches, and prosperitie : which hee hauing tasted, and vsed to his fill, pronounced yet at the last this sentence of it all ; *Vanitas vanitatum, & omnia vanitas* : Vanitie of vanities, and all is vanitie. By vanitie of vanities, meaning (as Saint Ierom interpreteth) the greatnes of this vanitie, aboue all other vanities that may be deuised.

Salomons  
saying of  
himselfe.

6 Neither only doth Salomon affirme this thing, but doth proue it also by examples of himseife. I haue been king of Israel in Ierusalem (saith he) and purposed with my selfe to seek out by wisdom all things : and I haue seene, that all vnder the Sunne are meere vanities, and affliction of spirit. I said in my hart, I will go and abound in delights, and in euery pleasure that may bee had : and I sawe that this was also vanitie. I tooke great workes in hande, builded houses to my selfe, planted vineyards, made orchards and gardens, and beset them with all kind of trees : I made me fish ponds to  
water

water my trees: I possessed seruants and handmaids, & had a great family, great herds of cattell, aboue any that euer were before me in Ierusalem: I gathered together golde and siluer, the riches of kings and provinces: I appointed to my selfe singers, both men and women, which are the delights of the children of men: fine cuppes also to drinke wine withal: and whatdoeuer my eyes did desire, I denied it not vnto them: neither did I let my hart fro vsing any pleasure, to delight it selfe in these things which I prepared. And when I turned my selfe to al that my hands had made, and to al the labours, wherein I had taken such paines and sweat. I saw in them all vanitie, and affliction of the minde.

7 This is the testimonie of Salemon vpon his owne proufe in these matters: and if hee had spoken it vpon his wisdom onely (being such as it was) wee ought to belecue him: but much more, seeing he affirmeth it of his owne experience. But yet if any man be not moued with this: let vs bring yet another witnes out of the new Testament, & such a one as was priue to the opinion of Christ herein: that is, S. Iohn the Euangelist, whose wordes are these; *Do not loue the* 1. Ioh 2.

*Of the world.*

*The second part.*

world, nor those things that are in the world: If any man loue the world, the loue of God the father is not in him. For that all which is in the world is either concupiscence of the flesh, or concupiscence of the eyes, or pride of life. In which wordes, S. Iohn beside his threat against such as loue and followe the world, reduceth al<sup>y</sup> vanities thereof, vnto three generall points or branches: that is, to concupiscence of the flesh (wherein hee comprehendeth all carnall pleasures;) to the concupiscence of the eyes (wherein hee containeth all matters of riches;) and to pride of life, whereby hee signifieth the humour and disease of worldly ambition. These then are the three generall and principal vanities of this life, wherein worldly men doe wearie out themselues: ambition, couetousnes, and carnal pleasure: wherunto all other vanities are addressed, as to their superiours. And therefore it shall not bee amiss to consider of these three in this place.

*Three generall points of worldly vanities.*

*Vain-glorie.*

8 And first to ambition or pride of life belongeth vain-glorie: that is, a certain disordinate desire to be well thought of, well spoken of, praised, and glorified of men: and this is as great a vanitie (though it be common to many) as if a

giant

man should runne vp and downe the  
 streetes after a feather, flying in the aire  
 tossed hither and thither, with the blasts  
 of infinite mens mouthes. For as this  
 man might wearie out himselfe before  
 he gat the thing which he followed, and  
 yet when he had it, he had gotten but a  
 feather: so a vain-glorious man may la-  
 bour a good while before hee attaine to  
 the praise which he desireth, and when  
 hee hath it, it is not woorth three chips,  
 being but the breath of a fewe mens  
 mouthes, that altereth vpon euery light  
 occasion, and now maketh him great,  
 now little, now nothing at all. Christ  
 himself may be an example of this: who  
 was tossed to and fro in the speech of  
 men: some said he was a Samaritan, and  
 had the diuell: other said he was a pro-  
 phet: other said he could not be a pro-  
 phet, or of God: for that he kept not the  
 Sabaoth day: others asked if hee were  
 not of God, how he coulde doe so manie  
 miracles. So that there was a schisme  
 or diuision among them, about this mat-  
 ter, as S. Iohn affirmeth. Finallie, they  
 receiued him into Ierusalem, with tri-  
 umph of *Hosanna*, casting their apparell  
 vnder his feete. But the Friday next in-  
 suing, they cried *Crucifige* against him,

Math. 28.  
Ioh. 8.

Ioh. 9.

Math. 21.  
Mark 11.

*Of the world.**The second part.*

Matth. 27. and preferred the life of Barrabas, a  
 Luk. 23. wicked murderer, before him.

9 Now my friend, if they dealt thus with Christ, which was a better man than euer thou wilt bee: and did more glorious miracles, than euer thou wilt doe, to purchase thee name and honour with the people: why doest thou so labor, and beat thy selfe about the vanitie of vain-glorie? Why doest thou cast thy trauels into the wind of mens mouthes? Why doest thou put thy riches in the lips of mutable men, where euery flatterer may rob thee of them? Hast thou no better a chest to lock them vp in? S. Paul was of another mind, whē he said; *I esteeme little to be iudged of you, or of the day of man:* and he had reason surely. For what careth hee that runneth at tilt, if the ignorant people giue sentence against him, so the iudges giue it with him? If the blinde man in the way to Iericho, had depended of the liking and approbation of the goers by, he had neuer receiued the benefit of his sight: for that they dissuaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to be a winde mill, which maketh no meale, but according as the blast endureth. If the  
 ga'e

1. Cor. 4.

Luk. 18.

gale be strong, he surgeth about lustily: but if the winde flake, he relenteth presently. So praise the vain-glorious man, and ye make him run: if he feele not the gale blow, he is out of hart: he is like the Babylonians, who, with a little sweete musicke, were made to adore any thing whatsoeuer. Dan. 3.

10 The scripture saith most truly; *As silver is tried in the fire by blowing to it: so is a man tried in the mouth of him that praiseth.* For as silver, if it be good, taketh no hurt thereby: but if it be euill, it goeth al into fume: so a vaine man by praise and commendation. How many haue wee seene puffed vp with mens praises, and almost put beside themselues, for ioy thereof: and yet afterwarde brought downe with a contrary winde, and driuen full neere to desperation by contempt? How many doe wee see daily (as the Prophet did in his daies) commended in their sinnes, and blessed in their wickednes? How many palpable and intollerable flatteries doe we heare both vsed, and accepted daily, and no man crieth with good king Dauid; *Away with this oyle, and ointment of sinners, let it not come vpon my head!* Is not al this vanitie? Is it not madnes, as the Scripture calleth. Prou. 27. Psalm. 9. Psalm. 149.

Q

leth.

- Pſal. 39. leth it? The glorious Angels in heaven ſeeke no honour vnto themſelues, but al vnto God: and thou poore worme of the earth deſireſt to be glorified? The foure and twentie elders in the Apocalyps tooke off their crownes, and caſt them at the feete of the Lambe: and thou wouldeſt plucke fortie from the Lambe to thy ſelf, if thou couldeſt. O fond creature! How truly ſaith the prophet; *Homo Vanitati ſimilis factus eſt*: A man is made like vnto vanitie. That is, like vnto his owne vanitie, as light as the very vanities themſelues which hee followeth. And yet the wiſe man more expreſſly; *in vanitate ſua appenditur peccator*: The ſinner is weied in his vanitie. That is, by the vanitie, which he followeth, is ſeene how light and vaine a ſinner is.

Worldly  
honour and  
promotion.

II The ſecond vanitie that belongeth to ambition, is deſire of worldly honor, dignitie, and promotion. And this is a great matter in the ſight of a worldlie man: this is a iewell of rare price, and worthie to be bought, euen with any labour, trauell, or perill whatſoeuer. The loue of this, letted the great men that were Chriſtians in Iewrie, from confeſſing of Chriſt openly. The loue of this letted Pilate from deliuering Ieſus, according

Ioh. 11.

Ioh. 19.

cording as in conscience he saw he was  
 bound. The loue of this letted Agrippa Acts. 26.  
 and Festus, from making themselues  
 Christians, albeit they esteemed Paules  
 doctrine to be true. The loue of this let-  
 teth infinite men daily from imbracing  
 the meanes of their saluation. But (alas)  
 these men do not see the vanitie hereof.  
 S. Paul saith not without iust cause; *Nō-  
 lise esse pueri sensibus*: Be you not children 2. Cor. 14.  
 in vnderstanding. It is the fashion of  
 children to esteeme more of a painted  
 bable, than of a rich iewell: and such is  
 the painted dignitie of this world: got-  
 ten with much labour: maintained with  
 great expences, and lost with intolle-  
 rable grieve and sorrow. For better con-  
 ceiuing wherof, ponder a little with thy  
 selfe (gentle Reader) any state of digni-  
 tie that thou wouldest desire: and think  
 how many haue had that before thee.  
 Remember how they mounted vp, and  
 how they descended downe againe:  
 and imagine with thy selfe, which was  
 greater, either the ioy in getting, or the  
 sorrowe in leeing it. Where are now  
 all these Emperours, these Kings, these  
 Princes and Prelates, which reioyced  
 so much once, at their owne aduance-  
 ment? where are they now I saye?  
 who

*Of the world.**The second part.*

who talketh or thinketh of them? Are they not forgotten, and cast into their graues long ago? And do not men boldly walk ouer their heads now, whose faces might not bee looked on without feare in this worlde? what then haue their dignities done them good?

*The vanitie  
of worldly  
honour.*

12. It is a wonderfull thing to consider the vanitie of this worldly honour. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: and when hee flieth from it, it followeth him againe: and the only way to catch it, is to fall down to the ground vpon it. So we see, that those men which desire honor in this world, are now forgotten: and those which most fled from it, and cast themselues lowest of al men, by humilitie; are now most of all honoured: honoured (I say) most, euen by the world it selfe, whose enemies they were while they liued. For who is honoured more now, who is more commended and remembred than Saint Paule, and his like, which so much despised worldly honour in this life, according to the saying of the Prophet; *Thy friends (O Lord) are too too much honoured?* Most vain then is the pursuite of this worldly honour and promotion: seeing it neither contenteth

*Psal. 138.*

renteth the minde, nor continueth with the possessor, nor is voide of great dangers, both in this life, and in the life to come, according to the saying of Scripture, *Most severe indgement shall bee used upon those that are over others: the meane man shall obtaine mercie: but the great and strong shall suffer torments for a long time.*

13 The third vanitie that belongeth to ambition, or pride of life, is nobilitie of flesh and blood: a great pearle in the eye of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holy Iob well vnderstood, when he wrote these words; *I sayd vnto rottennes, thou art my father, and vnto wormes, you are my mother and sisters.* VVorlly nobilitie. Iob 17.  
He that will beholde the gentrie of his ancestors; let him looke into their graues, and see whether Iob saith trulie or no. True nobilitie was neuer begun, but by vertue: and therefore as it is a testimonie of vertue to the predecessors: so is it another of vertue vnto the successors. And hee which holdeth the name thereof by descent, without vertue, is a meere monster, in respect of his ancestors, for that hee breaketh the limits of the nature of nobility. Of which  
fort.

*Of the world.**The second part.*

Ose 7.

sort of men, God saith by one prophet ;  
*They are made abhominable, euen as the  
 things which they loue : their glorie is from  
 their natiuitie, from the bellie, and from  
 their conception.*

14 It is a miserable vanitie to go beg  
 credit of dead men, when as we deserue  
 none our selues : to seeke vp olde titles  
 of honors from our ancestors, we being  
 vtterly vncapable thereof, by our owne  
 base maners & behauior. Christ cleere-  
 ly confounded this vanitie, when being  
 descended himselfe of the greatest no-  
 bilitie that euer was in the world : and  
 besides that, being also the sonne of  
 God: yet called he himselfe ordinari-  
 lie, the sonne of man : that is, the sonne of  
 the virgin Marie ( for otherwise he was  
 no sonne of man ) and further than this  
 also called himselfe a shepheard, which  
 in the worlde is a name of contempt.  
 He sought not vp this and that old title  
 of honour to furnish his stile withall, as  
 our men doe. Neither when hee had to  
 make : king first in Israel, did hee seeke  
 out the ancientest blood : but took Saul  
 of the basest tribe of all Israel : and after  
 him, Dauid the poorest shepheard of all  
 his brethren. And when hee came into  
 the world: he sought not out the noblest  
 men

Matt. 8. 20.

24. 26.

Ioh. 10.

1. Reg. 9.

1. Reg. 16.

men to make princes of the earth: that is, to make Apostles; but tooke of the poorest and simplest, thereby to confound (as one of them saith) the foolish vanitie of this world; in making so great account of the preheminencie of a little flesh and blood, in this life.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldlie wisdom, whereof the Apostle saith, *The wisdom of this world is folly with God.* If it be folie, then great vanitie (no doubt) to delight so in it, as men doe. It is a strange thing to see, how contrary the iudgements of God are to the iudgements of men. The people of Israel would needes haue a king (as I haue said) & they thought God would haue giuen them presently some great mightie prince to rule ouer thē: but he chose out a poore fellowe, that sought asses about the countrie. After that, when God would displace this man againe for his sin, he sent Samuel to annoint one of Isaie his sons: & being come to the house, Isaie brought forth his eldest sonne Eliab, a lustie tall fellow, thinking him indeede most fit to gouerne: but God answered, *Respect not his countenance, nor his tallnes of personage, for I haue reiected him: neither do I iudge according to the countenance of mā.*

After

Matth 4.

Psal. 44.

1. Cor. 1.

The vanitie

of worldly

wisdom.

1. Cor. 3.

1. Reg 9.

1. Reg. 16.

After that I say brought in his second sonne Abinadab, and after him Samma, and so the rest, vntill he had shewed him seuen of his sonnes. All which being refused by Samuell, they marueiled, and said, there was no moe left, but onely a little red headed boy, that kept the sheepe called Dauid: which Samuell caused to bee sent for: and as soone as he came in sight, God said to Samuell, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to bee a king, they imagined presently, according to their worldly wisdom, that he should bee some great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn being yet but carnall, seeing the Samaritanes contemptuously to refuse Christs disciples sent to them, and knowing what Christ was, thought straight way that he must in reuenge haue called downe fire from heauen to consume them: but Christ rebuked them, saying; *You knowe not of what spirit you are.* The Apostles preaching the crosse, and necessitie of suffering, to the wise Gentiles, and Philosophers, were thought presentlie fooles for their labors. Festus the Emperours lieutenant, hearing Paul speake so much of abandon-

ning

Luke 9.

1 Cor. 1.

Act. 26.

ning the worlde, and following Christ, said: he was mad. Finallie, this is the fashion of all worldlie wise men: to condemne the wisdom of Christ, and of his saints. For so the holy scripture reporteth of their owne confession, being now in place of torment: *No. insensati vitam illorum estimabamus insaniam.* We fond men esteemed the liues of saints as madnes Wherefore, this is also great vanitie (as I haue said) to make such account of worldlie wisdom: which is not onely follie, but also madnes, by the testimonie of the holy Ghost himselfe.

17 Who would net thinke, but that the wise men of this world were the fittest to be chosen to doo Christ seruice in his Church? Yet Saint Paul saith; *Non multi sapientes, secundum carnem.* 1. Cor. 1. God hath not chosen many wise men according to the flesh. Who would not thinke but that a worldly wise man might easilie also make a wise Christian? Yet Saint Paul 1. Cor. 3. saith no: except first he become a foole: *Stultus fiat, ut fiat sapiens:* If any man seeme wise among you: let him become a foole, to the ende he may be made wise. Vaine then, and of no account is the wisdom of this world, except it be subiect to the wisdom of God.

Of the world.

The second part.

The vanitie  
of beautie.

Prou.31.

Psalm.118.

Psalm.4.

18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith; *Vaine is beautie, and deceivable is the grace of countenance.* Whereof also king David vnderstoode properly, when he saide; *Turne away mine eyes (O Lorde) that they beholde not vanitie.* This is a singular great vanitie, dangerous and deceitfull: but yet greatly esteemed of the children of men: whose proprietie is, *To loue vanitie*, as the Prophet saith. Beautie is compared by holie men to a painted snake, which is faire without, and full of deadly poyson within. If a man did consider what infinite ruines and destruction haue come by ouer light giuing credite therunto, he would beware of it. And if he remembreth what foule drosse lieth vnder a faire skinne: he would little be in loue therewith saith one father. God hath imparted certaine sparkes of beautie vnto his creatures; therby to draw vs to the consideration and loue of his owne beautie, whereof the other is but a shadow: euen as a mā finding a little issue of water may seek out the fountaine therby, or hapning vpon a small veine of golde, may thereby come to the whole mine it selfe. But we like babes, delight our selues onely with the faire couer of the book, and neuer doe consider

consider what is written therein. In al faire creatures, that man doth behold, he ought to reade this, saith one father, that if God could make a peece of earth so faire and louely, with imparting vnto it some little sparke of his beautie: how infinite faire is he himselfe, and how worthie of all loue and admiration? And how happie shall we bee, when wee shall come to enioy his beautifull presence, whereof now all creatures doe take their beautie.

*A lesson to  
be read in  
the beautie  
of all crea-  
tures.*

19 If we would exercise our selues in these maner of cogitations, we might easilie keepe our hearts pure and vnspotted before God in beholding the beautie of his creatures. But for that wee vse not this passage from the creature to the Creator, but rest onely in the externall appearance of a deceitfull face, letting goe the bridle of foule cogitations, and setting wilfullie on fire our owne concupiscences: hence it is, that infinite men doe perish daily by occasion of this fond vanitie. I call it fond for that euerie childe may describe the deceit and vanitie thereof. For take the fairest face in the world, where with infinite foolish men fall in loue, vpon the sight: and rase it ouer but with a little scratch, and all the matter of loue is gone let there come but an ague, and all this goodlie beautie

*The vanitie  
of beautie.*

*Of the world.**The second part.*

beautie is destroyed : let the soule depart but one halfe hower from the bodie, and this louing face is vglie to looke on : let it lie but two dayes in the graue, and those which were so hot in loue with it before, will scarce abide to beholde it, or come neere it. And if none of those things happen vnto it : yet quickelie commeth an olde age, which riueth the skin, draweth in the eyes, setteth out the teeth, and so disfigureth the whole visage, as it becommeth more contemptible now, than it was beautifull and alluring before. And what then can be more vanitie than this? What more madnes, than either to take pride of it, if I see it in my selfe : or to indaunger my soule for it, if I see it in others?

*The vanitie  
of apparell.  
Eccle. 17.*

20 The sixt vanitie belonging to pride of life, is the glorie of fine apparell : against which the wise man saith ; *Inuestitura glorie, is unquam* : See thou neuer take glorie in apparell. Of all vanities this is the greatest, which wee see so common among men of this world. If Adam had neuer fallen, we had neuer vsed apparell : for that apparell was deuised to cover our shame of nakednes, and other infirmities contracted by that fall. Wherefore, wee that take pride and glory in apparell, doo

is much as if a begger should glorie and take pride of the olde cloutes that doo couer his sores. Saint Paule said vnto a Bishop; *If wee haue wherewithall to couer our selues, let vs be content.* And Christ touched deeply the danger of nice apparell, when he commended so much Saint Iohn Baptist for his austere attire, adding for the contradictorie; *Qui mollibus vestiuntur, in domibus regum sunt:* They which are apparellled in soft and delicate apparell are in kings courts. In kings courts of this world, but not in the kings court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ, *That he was apparellled in purple and sike.*

1. Tim. 6.

Matt. 3. 17.

Luke 7.

Luke 16.

21 It is a woonderfull thing to consider the different proceeding of God and the world herein. God was the first that euer made apparell in the worlde: and he made it for the most noble of all our ancestors, in paradise: and yet hee made it but of beastes skins. And Saint Paule testifieth of the noblest Saints of the olde Testament, that they were couered onely with goates skins, and with haire of Camels. What vanitie is it then for vs to be so curious in apparell, and take such pride therein, as we doo? We rob and spoyle all

Gen. 3.

Heb. 11.

*Of the world.**The second part.**The extreme  
vanitie and  
pouertie of  
man.*

all creatures almost in the world, to couer our backs, and to adorne our bodies withall. From one, wee take his wooll: from another his skin: from another his furre: and from some other, their very excrements, as the silke, which is nothing else but the excrements of wormes. Not content with this, we come to fishes, and doe begge of them certaine pearles to hang about vs. We goe downe into the ground for gold and siluer, and turne vp the sands of the sea for precious stones: and hauing borrowed all this of other creatures, wee iet vp and downe prouoking men to look vpon vs: as if all this now were our own. When the stone shineth vpon our finger, wee will seeme (forsooth) therby to shine. When the siluer and silkes doe glister on our backs, wee looke bigge, as if all that beautie came from vs. And so (as the Prophet saith) we passe ouer our daies in vanitie, and doe not perceiue our owne extreme follie.

*Psal. 77.**Concupis-  
cence of the  
eyes.*

22 The second generall branch which Saint Iohn appointeth vnto the vanitie of this life, is concupiscence of the eyes: wherunto the ancient fathers haue referred all vanities of riches & wealth of this world. Of this Saint Paule writeth to Timothie; *Giue commandements to the rich men of this*

*Tim. 6.*

this world, not to bee high minded, nor to put hope in the uncertaintie of their riches. The reason of which speech is vttered by the Scripture in another place, when it saith; *Riches shall not profit a man in the day of* Prou. 11.  
*reuenge.* That is, at the day of death and iudgement: which thing the rich men of

this world do confesse themselves, though too late, when they crie; *Diuitiarum instantia quid nobis consulit?* What hath the brauerie of our riches profited vs? All which euidently declareth the great vanitie of worldly riches, which can doe the possessor no good at all, when hee hath

most neede of their helpe; *Rich men haue slept their sleepe* (saith the Prophet) *and haue found nothing in their hands:* that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselves to haue golden mountaines, and treasures: and when they awake (at the day of their death) they finde themselves to haue nothing in their handes.

In respect whereof, the Prophet Baruch asketh this question; *Where are they now* Chap. 3.  
*which heaped together golde and silver, and which made no ende of their scraping together?* And he answereth himselfe immediatlie; *Exterminati sunt, & ad inferos descenderunt:* They are now rooted out, and

are

Sap. 5.

The vanitie  
and perill of  
worldly  
wealth.

Psal. 75.

*Of the world.**The second part.*

Iac. 5.

are gone downe vnto hell. To like effect  
saith Saint Iames; Now goe to you rich  
men: weepe and howle in your miseries, that  
come vpon you: your riches are rotten, and  
your golde and siluer is rustie: and the rust  
thereof shall be in testimonie against you:  
it shall seede on your flesh as fire: you haue  
hoorded vp wrath for your selues in the last  
day.

Phil. 3.

23 If wealth of this world be not one-  
lie so vaine, but also so perilous, as here is  
affirmed: what vanitie then is it for men  
to set their mindes vpon it as they doo?  
Saint Paul saith of himselfe, that *He esteem-  
ed it all but as dung.* And hee had great  
reason surelie to say so, seeing indeede they  
are but dung: that is, the very excrements

Iob. 28.

of the earth, and found onely in the most  
barren places thereof: as they can tell  
which haue seene their mines. What a  
base matter is this then for a man to tie his  
loue vnto? God commanded in the olde  
lawe, that whatsoeuer did goe with his  
breast vpon the ground, should be vnto vs  
in abomination: how much more then  
a reasonable man, that hath glewed his  
heart and soule vnto a peece of earth? *We*

Leuit. 11.

*came in naked into this world, and naked we  
must goe forth againe,* saith Iob. The mil-  
wheele stirreth much about, and beareth

Chap. 1.

it selfe from day to day : and yet at the yeares ende it is in the same place, as it was in the beginning: so rich men, let them toyle and labour what they can, yet at their death must they be as poore as at the first day wherein they were borne. *When the rich man dieth* (sayth Iob. 27. Iob) *hee shall take nothing with him, but shall close up his eyes and finde nothing. Povertie shall lay hands upon him, and a tempest shall oppresse him in the night: a burning wind shall take him away, & a whirlewinde shall snatch him from his place: it shall rush upon him, and shall not spare him: it shall binde his hands upon him, and shall hisse over him. For that it seeth his place whither he must goe.*

24 The prophet Dauid in likewise forewarneth vs of the same, in these words; Be not afraid when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth he shall take nothing with him, nor shall his glorie descend to the place whither he goeth: he shall passe into the progenies of his ancestors, (that is, he shall go to the place where they are, who hath liued as hee hath done) and world without ende hee shall see no more light.

25 All this and much more is spoken  
R by

by the holie Ghost, to signifie the dangerous vanitie of worldly wealth: and the follie of those men, who labour so much to procure the same, with eternall perill of their soules, as the Scripture as- sureth vs. If so many phisitions, as I haue here alleaged Scriptures, should agree together, that such or such meates were venomous and perillsome: I thinke few would giue the aduenture to eate them, though otherwise in taste they appeared sweet and pleasant. How then commeth it to passe, that so manie earnest admonitions of God himselfe, cannot slay vs from the loue of this dangerous vanitie? *Nolite cor apponere*, saith God by the prophet: that is, Lay not your hart vnto the loue of riches. *Qui diligit aurum non deum diligit*, saith the wise man: Hee that loveth golde shall neuer bee iustified. I haue written greatly vpon rich nations, saith God by Zacharie. Christ saith; *Amen dico vobis, quia diues difficile intrabis in regnum celorum*: Truly I say vnto you, that a rich man shall hardly get into the kingdome of heauen. And againe; *Wo be vnto you rich men, for that you haue receiued your consolation in this life*. Finally, Saint Paul saith generally of all, and to all; *They which will be rich, doe fall into temptation,*

Psalm 61.

Ecclesiastes 10.

Cap. 1.

Matth 19.

Luke 6.

1. Tim. 6.

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temptation, and into the snare of the diuell,  
and into many unprofitable and hurtfull  
desires, which doe drowne men in destruction  
and perdition.

26 Can any thing in the world bee  
spoken more effectually to dissuade fro  
the loue of riches, than this? Must not  
here now the couetous men either de-  
ny God; or condemne themselves in  
their owne consciences? Let them goe,  
and excuse themselves by the pretence  
of wife and children, as they are wont,  
saying; They meane nothing else, but to  
prouide for their sufficiencie. Dooth  
Christ or S. Paul admit this excusation?  
Ought we so much to loue wife, or chil-  
dren, or other kindred, as to indanger  
our soules for the same? What comfort  
may it bee to an afflicted father in hell,  
to remember, that by his meanes, his  
wife, and children do liue wealthilie in  
earth? All this is vanitie (deare brother)  
and meere deceit of our spirituall ene-  
mie. For within one moment after wee  
are dead, we shal care no more for wife,  
children, father, mother, or brother in  
this matter, than wee shall for a meere  
stranger: and one penie giuen in almes  
while we liued (for Gods sake) shal com-  
fort vs more at that day, than thousand

*The pretence  
of wife and  
children re-  
sused.*

of pounds bestowed vpon our kinne, for the natural loue we bare vnto our owne flesh and blood: the which, I would to Christ worldly men did consider. And then (no doubt) they would neuer take such care for kindred, as they do: especially vpon their death beds: whence presentlie they are to depart to that place, where flesh and blood holdeth no more priuiledge, nor riches haue anie power to deliuer: but only such, as were well bestowed in the seruice of God, or giuen to the poore for his names sake. And this shal be sufficient for this point of riches.

3  
*Of the vani-  
 ties of the world  
 by pleasure.*

27 The third branch of worldly vanitie is called by Saint Iohn, concupiscence of the flesh: which containeth all pleasures and carnall recreations: as banketting, laughing, playing, and the like, wherewith our flesh is much delighted in this worlde. And albeit in this kinde, there is a certaine measure to be allowed vnto the godlie, for the conuenient maintenance of their health (as also in riches it is not to bee reprehended) yet, that all these worldlie solaces are not onelie vaine, but also dangerous, in that excesse and abundance, as worldly men seek and vse them, appeareth

reth plainly by these wordes of Christ;  
*Woe be unto you which now doe laugh, for Ioh. 16.*  
*you shall weepe: Woe be unto you that now*  
*live in fill & facietie: for the time shal come*  
*when you shall suffer hunger. And againe,*  
 in Saint Iohns Gospell speaking to his  
 Apostles, and by them to all other, he  
 saith; *You shall weepe and pule: but the Ioh. 16.*  
*world shall reioyce.* Making it a signe di-  
 stinctiue betweene the good and the  
 bad: that the one shall mourne in this  
 life, and the other reioyce, and make  
 themselues merie.

28 The very same doth Iob confirme,  
 both of the one, and the other sort: for  
 of worldlings he sayth; *That they solace Iob. 21.*  
*themselves with all kinde of musicke, and do*  
*paste over their daies in pleasure, and in a*  
*very moment doe goe downe into hell.* But  
 of the godly he sayth in his own person;  
*That they sigh before they eate their bread. Iob. 3.*  
 And in another place; *That they feare Iob. 9.*  
*all their workes, knowing that God spareth*  
*not him which offendeth.* The reason  
 whereof the wise man yet further ex-  
 presseth, saying; *That the workes of good Eccl. 9.*  
*men are in the hands of God: and no man*  
*knoweth (by outward things) whether love*  
*or hatred be Gods hands: but all is kept un-*  
*certaine for the time to come.* And old To-

Of the world.

The second part.

Tob. 5.

bias insinuateth yet another cause, when he saith; *What joy can I haue or receiue, seeing I sit heere in darkenes?* Speaking litterally of his corporall blindnes, but yet leauing it also to bee vnderstood of spirituall and internall darknesse.

*Why good men are sad in this life.*

1. Cor. 2

2. Cor. 7.

Phil. 2.

Job. 3.

I. h. 16.

B.

\* Calling & iustifying are very plaine and infallible tokens thereof.

Rom. 8. 30.

And so far

is it not

vncertaine

vnto the

faithfull.

a. Ro. 8.

Ephes. 4.

Mat. 24.

2. Cor. 5.

and 7.

b. cl. 7

Pro. 26.

29 These are then the causes (besides externall affliction, which God often sendeth) why the godlie doe liue more sadde and fearefull in this life, than wicked men doe, according to the counsell of Saint Paul; and why also they sigh often and weepe, as Iob and Christ doe affirme; for that they remember often the iustice of God: their owne frailtie in sinning: the secret iudgement of Gods predestination \*vncertayne to vs: the vale of miserie and desolation, wherein they liue heere: which made euen the Apostles to grone, as Saint Paul saith, though they had lesse cause thereof than we. In respect whereof wee are willed to passe ouer this life in carefulnesse, watchfulnesse, teare and trembling, and in respect whereof also, the wise man saith; *It is better to goe to the house of sorrow, then to the house of feasting.* Again; *Where sadness is, there is the heart of wise men: but where mirth is, there is the heart of fooler.* Finally, in respect of this, the Scripture saith; *Beatus homo qui*

*semper*

*semper est pauidus.* Happie is the man which alwayes is fearefull. Which is nothing else, but that which the holy Ghost commaundeth euery man by Micheas the Prophet; *Sollicitum ambulare cum Deo.* Mich. 6. To walke carefull and diligent with God: thinking vpon his commandements, how we keepe and obserue the same: how wee resist and mortifie our members vpon earth, and the like. Which cogitations, if they might haue place with vs, woulde cutte off a great deale of those worldlie pastimes wherewith the carelessse sorte of sinners are ouerwhelmed: I meane of those good fellowes of eatings, drinkings, laughinges, singinges, disputinges, and other such vanities that distract vs most.

30 Hereof Christ gaue vs a most notable aduertisement, in that hee wept often, as at his natiuitie; at the resuscitation of Lazarus; vpon Ierusalem; and vpon the crosse. But hee is neuer read to haue laught in all his life. Hereof also is our owne natiuitie and death a signification: which being both in Gods handes, are appointed vnto vs, with sorrowe and grieve, as wee see. But the middle parte thereof, that is, our life beeing left in our owne handes ( by Gods appointment )

we passe it ouer with vaine delights, neuer thinking whence we came, nor whither we goe.

*A similitude*

21 A wise trauellet passing by his Inne, though he see pleasant meates offered him: yet he forbeareth vpon consideration of the price, and the iourney he hath to make: and taketh in nothing, but so much as he knoweth well how to discharge the next morning at his departure: but a foole laieth hands on euerie delicate baite that is presented to his sight, and plaieth the prince for a night or two. But when it cometh to the reckoning, he wisheth that hee had liued only with bread and drinke, rather than to bee so troubled as he is for the paiment. The custome of many Churches yet is to fast y<sup>e</sup> euen of euery feast, and then to make merie the next day, that is, vpon the festiuall day it selfe: which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the world is contrarie, that is, to eate and drink merilie first at the tauerne, and after, to let the host bring in his reckoning. They eate, drinke, and laugh: and the host sco-  
reth vp al in the mean space. And when the  
the

the time commeth that they must pay,  
many an heart is sad, that was pleasant  
before.

32 This the Scripture affirmeth also  
of the pleasures of this worlde; *Risus do- Prou. 14.*  
*lore miscebitur, & extrema gaudij luctus*  
*occupat*: Laugh<sup>r</sup> or shall be mingled with  
sorrow, and mourning shall insue at the  
hinder end of mirth. The diuel that plai-  
eth the host in this world, and will serue  
you with that delight or pleasure you  
desire, writeth vp all in his booke: and at  
the day of your departure (that is, at  
your death) will he bring the whole rec-  
koning, and charge you with it all: and  
then shall follow that which God pro-  
misseth to worldlings by the prophet A-  
mos; *Your mirth shall be turned into moun- Amos 2.*  
*ning and lamentation.* Yea, and more than Tob. 2.  
this, if you bee not able to discharge the  
reckoning, you may chance to heare  
that other dreadfull sentence of Christ  
in the Apocalyps: *Quantum in delicijs Apoc. 18.*  
*fuit, tantum dato illi tormentum*: Looke  
how much he hath been in his delights,  
so much torment doe you lay on him.

33 Wherfore to conclude this point  
and therewithall this first part, touching  
vanities: truly may we say with the pro-  
phet Dauid, of a worldly minded man; Psal. 38.

Of the world.

The second part.

*Vniuersa vanitas omnis homo viuens:* The life of such men containeth all kinde of vanitie. That is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in al things which they most esteem. And therefore I may well ende with the words of God, by the prophet Eliaie; *Va*

*Eliaie 59. vobis, qui trahitis iniquitatem in funiculis*  
*The ropes of vanitatis:* Woe bee vnto you which doe  
*vaine glorie.* draw wickednes in the ropes of vanitie.

These ropes are those vanities of vaine glorie, promotion, dignitie, nobilitie, beautie, riches, delights, and other before touched: which alwaies draw with them some iniquitie and sin. For which

*Psalm. 3. test (O Lord) observers of superfluous vanities.* And lastly for this cause the holie Ghost pronounceth generally of al me;

*Psalm. 39. Beatus vir qui non respexit in vanitates, & insanias falsas:* Blessed is that man, which hath not respected vanities, and the false madnes of this world.

2

*How worldly vanities are also deceits.*

*Matth 13.*

34 Now come I then to the seconde part proposed in this chapter: to shew how this worlde, with the commodities thereof, are not onely vanities, but also deceits (as Christ termeth them) for that indeede, they performe not vnto their followers, those idle vanities which

which they doe promise. Wherein the world may bee compared to that wretched and vngratefull deceiuer Laban: who made poore Iacob to serue him seauen yeares for faire Rachel, and in the end deceiued him with foule Lea. What false promises dooth the world make daily? To one it promiseth long life and health: and cutteth him off in the midst of his daies. To another it promiseth great wealth and promotion: and after long seruice, performeth no part thereof. To another it promiseth great honor by large expences: but vnder hand it casteth him into contempt by beggery. To another it assureth great aduancement by mariage: but yet neuer giueth him ability to come to his desire. Goe you oter the whole world: behold countries; view prouinces; looke into cities; harken at the doores & windows of priuate houses, of princes pallaces, of secret chambers: and you shall see, and heare nothing but lamentable complaints: one, for that he hath lost: another for that he hath not won: a third, for that he is not satisfied: ten thousand, for that they are deceiued.

15 Can there be a greater deceit (for examples sake) than to promise re-  
 nowme,

Gen. 29.

False promises of the world.

The false promise of renowme.

*of the world.**The second part.*

nowme, and memorie, as the world doth to her followers: and yet to forget them as soone as they are dead? Who doth remember now one of fortie thousande iollie fellowes in this world, Captaines, Souldiers, Counsellors, Dukes, Earles, Princes, Prelates, and Emperors: Kings, and Queenes: Lords, and Ladies? who remembreth them I say? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the prophet saith? Did not Iob promise truly, that *Their remembrance should be as ashes troden under foote?* And Dauid, that *They should be as dust blowne with the winde?* Diuers men there haue been ere this, that haue been very mean in common account: and yet because they haue laboured to be vnknewen to the world, therfore the rather the world both remembreth and honoureth now the memorie of them. But many a King and Emperour haue strived and laboured all their life, to bee knowen in the worlde, and yet are now forgotten. So that the worlde is like in this point (as one saith) vnto a couetous and forgetful host, who if he see his old ghest come by in beggerlie estate, all his monie being spent: he maketh semblance not to know

Psal. 9.

Iob. 3.

Psal. 2.

A comperi-  
son.

knowe him. And if the ghest maruell thereat, and say, that he hath come often that way, and spent much money in the house: the other answereth, It may be so, for there passe this way so manie, at we vse not to keepe account thereof. But what is the way to make this host to remember you (sayth this author?) The way is to vse him ill as you passe by: beate him well, or doe some other notable iniurie vnto him, and hee will remember you as long as hee liueth, and many times will talke of you when you are farre off from him.

36 Infinite are the deceits and dissimulations of the worlde. It seemeth goodly, faire, and gorgious in outward shew: but when it commeth to handling, it is nothing but a feather; when it commeth to fight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoke; when it commeth to opening, it is nothing but an image of plaister-worke, full of old rags and patches within. To know the miseries of the world, you must goe a little out from it. For, as they which walke in a mist, doe not see it so well, as they which stande vpon an hill from it: so fareth it in discerning the world; whose propertie is,

*What the  
deceits of the  
world are.*

*A similitude*

*fals the world.*

*The second part.*

to blind them that come to it, to the end they may not see their owne estate: euen as a rauē, first of all striketh out the poore sheepes eye; and so bringeth to passe, that she may not see the way to escape from his tyrannie.

*Matth. 4.*

*3. Reg. 22.*

37 After the world hath once bereft the worldling of his spirituall sight, that he can iudge no longer betwene good and euill; vanitie, and veritie: then it rocketh him a sleepe, at ease and pleasure: it bindeth him sweetly; it deceiueth him pleasantly; it tormenteth him in great peace and rest: it hath a proud spirit straightwaies, to place him in the pinnacle of greedie ambition, and therefore to shew him all the dignities and preferments of the world: it hath twentie false merchants, to shew him in the darke, the first and former ends of faire and precious clothes. (But hee may not looke into the whole peeces, nor carrie them to the light.) It hath foure hundred false prophets to flatter him, as Achab had, which must keepe him from the hearing of Micheas his counsel: that is, from the remorse of his owne conscience, which telleth him truth: it hath a thousand cunning fishers, to lay before him pleasant baits, but all furnished with

with dangerous hookes within: it hath infinite strumpets of Babylon, to offer Apoc. 17. him drinke in golden cuppes, but all mingled with most deadly poyson: it hath in euery doore an alluring label, Iudith. 4. to intice him into the milk of pleasures

and delights, but all haue their hammers and nailes in their hands, to murder him in the braine when he falleth asleepe. It hath in euerie corner, a flattering loab, to imbrace with one arme, 2. Reg. 20.  
Luk. 22. and kill with the other. A false Iudas to giue a kisse, and therewith to betray. Finally, it hath all the deceits, all the dissimulations, al the flatteries, al the treasons, that possibly may be deuised. It hateth them that loue it; deceiueth them

that trust it; afflicteth them that serue it; reprocheth them that honour it; damnneth them that follow it: and most of all forgetteth them that labour and trauell most of all for it. And to be brieue in this matter, do you what you can for this worlde, and loue it, and adore it, as much as you will: yet in the ende you shall finde it a right Nabal: who after many benefits receiued from Dauid, yet when Dauid came to haue need of him, he answered; *Who is Dauid? Or who is the sonne of Isaac that I should know him?*

2. Reg. 25.

Vpon

*Of the world.**The second part.*

Psalm. 4.

Vpon great caule then sayd the prophet Dauid; *O you children of men, how long wil you be so dull harted? Why do you loue vanitie, and seeke after a lie?* He calleth the world not a lier, but a lie it selfe: for the exceeding great fraud and deceit which it vseth.

3  
How pleasures of the world are thornes.  
Hom. 15. in Euang.

38 The third name or propertie that Christ ascribeth vnto the pleasures and riches of the worlde, is, that they are thornes: of which S. Gregorie writeth thus; Who euer would haue beleueed mee, if I had called riches thornes, as Christ heere dooth, seeing thornes doe pricke, and riches are so pleasant? And yet surely they are thornes, for that with the pricks of their carefull cogitations, they teare and make bloodie the minds of worldly men. By which words this holie father signifieth, that euen as a mans \* naked bodie tolled and tumbled among many thornes, cannot bee but much rent and torne, and made bloodie with the prickles thereof: so a worldlie mans soule beaten with the cares and cogitations of this life, cannot but bee vexed with restlesse pricking of

B.  
\*But the words of Christ declare that it is another thing that hee did especially respect therein: that is, the destroying of such come as was sown among them, & the utter extinguishing or great hindering of all good motions of the spirit of God, in all those that are worldly minded.

the

the same, and wounded also with manie temptations of sin, which do occur. This doth Salomon (in the places before alledged) signifie, when he doth not onely call the riches and pleasures of this worlde; *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *Affliction of spirit*: giuing vs to vnderstand, that where these vanities are, and the loue of them once entered; there is no more the peace of GOD, which passeth all vnderstanding: there is no longer rest, or quiet of minde: but warre of desires, vexation of thoughts, tribulation of feares, pricking of cares, vnquietnes of soule: which is indeed a most miserable and pitifull affliction of spirit. Ecc 1. 2. 3. 4. Phil. 4.

39 And the reason hereof is, that as a clocke can neuer stand still from running, so long as the peazes doe hang thereat: so a worldly man, hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clock, can neuer haue rest, or repose day or night, but is inforced to beate his braines, when other men sleepe, for the compasing of those trifles, wherewith hee is incumbred. Oh how many rich men in the world doe feele to bee true, that A comparison.

Of the world.

The second part.

that I now say? How many ambitious men doe proue it daily, and yet will not deliuer themselves out of the same?

Exod. 8.

40 Of all the plagues sent vnto Egypt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations, that God layeth vpon worldlings, this is not the least, to bee tormented with the cares of that, which they esteeme their greatest felicitie, and cannot beate them off, by any meanes they can deuise. They rush vpon them in the morning, as soone as they awake; they accompanie them in the day; they forsake them not at night; they follow them to bed; they let them from their sleepe; they afflict them in their dreames: and finally, they are like to those importune and vnmercifull tyrants, which God threatneth to wicked men by Ieremie the prophet; *Qui nocte ac die non habunt requiem*: Which shall giue them no rest, either by daye or night. And the cause heereof, which GOD alleadgeth in the same Chapter, is; *Quia abstuli pacem meam à populo isto (dicit Dominus) misericordiam,*

Jerem. 16.

& miserationes: For that I haue taken away my peace from this kinde of people (saith God) I haue taken away my mercie and commiserations: a very heauie sentence to all them that lie vnder the yoke and bondage of these miserable vanities.

41 But yet the prophet Esaie hath a much more terrible description of these mens estate; *They put their trust in things* Esay 59.

*of nothing, and doo talke vanities: they conceine labour, and bring forth iniquitie: they breake the egges of Serpents, and weaue the webs of spiders: he that shall eat their egges shall die: and that which is hatched thence, shall bee a cocatrice: their webs shall not make cloth to couer them: for that, their workes are vnprofitable: and the worke of intquitie is in their hands.* These are the

words of Esay, declaring vnto vs by most significant similitudes, how dangerous The explication of the words of Esaie.

thornes the riches and pleasures of the world are. And first he saith; *They put their hope in things of nothing, and do talke vanitie:* to signifie that he meaneth of the vanities, and vaine men in this world: who commonlie doo talke of the things which they loue best, and wherein they place their greatest assistance. Secondlie, hee sayth; *They*  
con-

*conceiue labour and bring forth iniquitie.* Alluding heerein to the childbirth of women, who first doe conceiue in their wombe: and after a great deale of trauell, doe bring forth their infant: so worldly men, after a great time of trauell and labour in vanities, doe bring forth no other fruit, than sinne and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crying out to such kind of men; *Woe be vnto you which doe draw iniquitie in the ropes of vanitie.*

42 But yet to expresse this matter more forcible, he vseth two other similitudes, saying; *They breake the eggs of serpents, and doe weaue the webs of spiders.* Signifying by the one y<sup>e</sup> vanitie of these worldly cares: and by the other the danger thereof. The spider wee see, taketh great paines, and labour many daies together, to weaue himselfe a web: and in the ende, when all is done, commeth a puffle of winde, or some other little matter, and breaketh all in peeces. Euen as he in the Gospel, which had taken great trauell and care, in heaping riches together, in plucking down his old barnes, building vp of new: and when hee was come to say to his soule; *Now be merrie:* that

that night his soule was takē from him, and ail his labour lost. Therefore Esaie saith in this place; that *The webs of these weauers shall not make them cloth to couer them withal: for that their workes are vnprofitable.*

43 The other comparison containeth matter of great danger and feare. For as the bird that sitteth vpon the eggs of serpents, by breaking and hatching them, bringeth forth a perilous broode, to her owne destruction: so those that sit abroode vpon these vanities of the worlde (sayth Esaie) doe hatch at last their owne destructiō. The reason whereof is (as hee saith) *For that the worke of iniquitie is in their hande.* Still harping vpon this string, that a man cannot loue and followe these vanities, or intangle himselfe with their ropes (as his phrase is) but that hee must indeede drawe on much iniquitie therewith: that is, hee must mingle much sinne and offence of God with the same: which effect of sin, because it killeth the soule, that consenteth vnto it, therefore Esay compareth it vnto the broode of serpents, that killeth the bird which bringeth them forth to the worlde. And finally, Moses vsēth the like similitudes, when hee sayth of vaine

Of the world.

The second part.

Deut. 32. vaine and wicked men, Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, their clusters of grapes are most bitter: their wine is the gall of dragons, and the poison of cocatrices incurable. By which dreadfull and lothsome comparisons, he would giue vs to vnderstand, that the sweete pleasures of this world are indeed deceits, and will proue themselves one day most bitter & dangerous.

<sup>4</sup>  
The fourth  
part, how  
the world is  
miserable.

43 The fourth poynt that we haue to consider is, how this worde, *Aerumna*, that is, miserie and calamitie, may be verified of the worlde, and the felicitie thereof. Which thing though it may appeare sufficiently by that which hath been said before: yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among many miseries which I might heere recount; the first, and one of the greatest is, the breuitie and vncertaintie of all worldlie prosperitie. Oh, how great a miserie is this vnto a worldlie man, that woulde haue his pleasures constant and perpetuall? O death, how bitter is thy remembrance (saith the wise man) vnto a man that hath peace in his riches? Wee haue seene many men aduanced, and not indured two moneths

Breuitie.

Eccl. 14.

in their prosperitie : wee haue heard of diuers married in great ioy, and haue not liued fixe dayes in their felicitie : wee haue read of strange matters in this kinde; and wee see with our eyes no fewe examples dailie. What a grieſe was it (thinke you) to Alexander the great, that hauing subdued in twelue yeeres the most part of all the worlde, should bee then inforced to die when he was most desirous to liue : and when he was to take most ioye, and comfort of his victories ? What a sorrow was it to the rich man in the Gospell, to heare vpon the sudden ; *Hac nocte* : E- Luke 12.  
uen this night thou must die ? What a miserie will this be to many worldlings, when it commeth, who now builde pal-laces, purchase landes, heape vp riches, procure dignities, make marriages, ioyne  
kin- as though there were neuer an end of these matters ? What a dolefull day will this be to them (I say) when they must forgoe all these things which they doo so much loue ? When they must be turned off, as princes mules are wont to be, at the iournies end : that is, their treasure taken from them, and their gaulde backes onely left vnto them- selues ? For as wee see these mules  
of

*Of the world.**The second part.*

of princes goe, all the day long, loaden with treasure, and couered with faire clothes, but at night shaken off into a forrie stable, much brused and gauled, with the carriage of those treasures: so rich men that passe through this world, loaden with gold and siluer, & do gaul greatly their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsome stable of hell and damnation.

*Discontentment.*

45 Another miserie ioyned to the prosperitie of this world, is the grieuous counterpeaze of discontentments, that euerie worldly pleasure hath with it. Run ouer euerie pleasure in this life, and see what sawce it hath adioyned? Aske them that haue had most prooffe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so many feares, and cares, as hath been shewed: the aduancement of honors is subiect to all miserable seruitude that may be deuised: \* the pleasure of the flesh, though it be lawful and honest, yet is it called by Saint Paul

B.  
\*It selfe's not so called: but it is sayd, that those that marrie shuld haue tribulation

in the flesh: which is in respect of the cares and molestations that commonly hang, or specially at that time as the case stood with them, on the married estate.

*Tribu-*

*Tribulation of the flesh*: but if it bee with sinne, ten thousand times more it is enuironed with all kinds of miseries.

B

46 Who can reckon vp the calamities of our bodie? So many diseases, so many infirmities, so many mischances, so many dangers? Who can tell the passions of our minde that doe afflict vs now with anger, now with sorrowe, now with enuie, now with furie? Who can recount the aduersities, and miseries, that come by our goods? Who can number the hurts and discontentations, that daily insue vpo vs, from our neighbors? One calleth vs in law for our goods: another pursueth vs for our life: a third by slander impugneth our good name: one afflicteth vs by hatred, another by enuie, another by flatterie, another by deceit, another by reuenge, another by false tongues, another by open armes.

\*Whereas chance and fortune are vsed of vs in such like sense, though the sense and meaning of those that are instructed in the faith bee good, referring all to the providence of God: yet seeing that Saint Augustine long since was sorie, that hee had so much vsed such words, as appeareth, Re-tract. l. ca. 1. it were

There are not so many daies, nor hours in our liues, as there are miseries and contrarieties in the same. And further than this the euill hath this prerogative about the good, in our life; that one defect onely ouerwhelmeth and drow-

good that we also should more warily decline such words, as others haue so prophanely abused. And better were it a great deale to say, that such things are of the hand of God.

S

neth

● *of the world.*

*The second part.*

**Heb. 5.**

neth a great number of good things together: as if a man had all the felicities heaped together, which this worlde could yeeld, and yet had but one tooth out of tune: all the other pleasures would not make him merrie. Heereof you haue a cleere example in Aman chiefe counsellor of king Assuerus: who for that Mardocheus the Iew did not rise to him, when he went by, nor did honour him, as other men did: hee sayd to his wife and friends, that all his other felicities were nothing, in respect of this one affliction.

*The miserie  
of blindnes.*

**Exod. 10.**

**Matth. 13.**

**Luk. 15.**

47 Adde now to this miserie of darknes and blindnes, wherein worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darknes of Egypt, wherein no man could see his neighbour, no man could see his worke, no man could see his way. This is the darknes wherein worldlie men walke, *They haue eyes but they see not*, saith Christ: that is, though they haue eyes to see the matters of this world: yet they are blinde, for that they see not the things they should see indeed. *The children of this world are wiser in their generation, than the children of light.* But that is onely in matters of this world, in mat-

ters

ters of darknes, not in matters of light, whereof they are no children; For that *1, Cor. 2.*  
*the carnall man understandeth not the things which are of God.* Walke ouer the world, and you shall finde men as sharpe eyed as Eagles in things of the earth: but the same men as blinde as beetles in matters of heauen. Thereof ensue those lamentable effects, that wee see daily of mans lawes so carefully respected, and Gods commandements so contemptuously reiecte: of earthlie goods sought for, and heauenly goods not thought vpon: of so much trauell taken for the bodie, and so litle care vfed for the soule. Finallie, if you will see in what great blindnes the world doth liue, remember that Saint Paule coming from a worldling to bee a good *Ag.*  
 Christian, had scales taken from his eies by Ananias, which couered his sight before when he was in his pride, and ruffe of the world.

48 Besides all these miseries, there is yet another miserie, greater in some respect than the former: and that is, the infinite number of temptations, of snares, of intisements in the worlde, whereby men are drawne to perdition daily. Athanasius writeth of Saint An-

*Of the world.*

*The second part.*

*Arhan. in  
vita An-  
thonij.*

**Psal. 10.**

Arhanie the Hermite, that God reuealed vnto him one day, the state of the world, and hee saw it all hanged full of nets in euery corner, and diuels sitting by to watch the same. The Prophet Dauid to signifie the very same thing : that is, the infinite multitude of snares in this world, saith ; *God shall raine snares vpon sinners.* That is, God shall permit wicked men to fall into snares : which are as plentiful in the world, as are the drops of raine, which fall downe from heauen. Euerie thing almost is a deadlie snare vnto a carnall and loose-hearted man. Euery sight that he seeth ; euery word that hee heareth ; euery thought that he conceiueth ; his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his pouertie, his companie keeping, his prosperitie, his aduersitie, his meate that he eateth, his apparell that he weareth : all are snares to draw him to destruction, that is not watchfull.

*Facilitie of  
sinning.*

**Pro. 14.**

49 Of this then, and of the blindnes declared before, doth follow the last, and greatest miserie of all, which can be in this life : & that is, the facilitie whereby worldly men doe runne into sinne.

For truly saith the Scripture ; *Miseros fa-*

*est populus peccatum*: Sin is the thing that maketh people miserable. And yet, how easily men of the worlde doe commit sinne, and how little scruple they make of the matter, Iob signifieth, when talking of such a man, he saith; *Bibit quasi aquam iniquitatem*: He supbeth vp sinne as it were water. That is, with a great facilitie, custome, and ease, passeth hee downe any kind of sinne that is offered him, as a man drinketh water when hee is a thirst. He that will not belecue the saying of Iob, let him proue a little by his owne experience, whether the matter be so or no: let him walke out into the streetes, behold the doings of men, view their behaviour, consider what is done in shops, in hals, in Consistories, in iudgement seats, in pallaces, and in common meeting places abroad; what lying, what flandering, what deceiuing there is. He shall finde, that of al things, wherof men take any account, nothing is so little accounted of as to sin, he shall see iustice solde, veritie wrestled, thame lost, and equitie despised. He shall see the innocent condemned, the guiltie delivered, the wicked aduanced, the vertuous oppressed. He shall see many theeuës flourish, many vsurers beare great sway,

*The first full  
state of the  
world.*

*Of the world.**The second part.*

many murtherers and extortioners reuerenced and honoured, many fooles put in authority, and diuers, which haue nothing in them but the forme of men, by reason of mony to be placed in great dignities, for the gouernment of others. Hee shall heare at euerie mans mouth almost, vanitie, pride, detraction, enuie, deceit, dissimulation, wantonnes, dissolution, lying, swearing, periurie, and blaspheming. Finally, hee shall see the most part of men, to gouerne themselves absolutely, euen as beasts doe, by the motion of their passions, not by law of iustice, reason, religion, or vertue.

<sup>5</sup>  
The fift part  
of this Chap-  
ter.

Rom. 8.

50 Of this doth insue the fift poynt that Christ toucheth in his parable, and which I promised heere to handle: to wit, that the loue of this world choketh vp, and strangleth euery man<sup>51</sup> — it possesteth, from all celestially and spirituall life: for that it filleth him with a plaine contrarie spirit, to the spirit of God. The Apostle saith; *Si quis spiritum Christi non habet, hic non est eius*: If anie man hath not the spirit of Christ, this fellow belongeth not vnto him. Now, how contrarie the spirit of Christ, and the spirit of the world is, may appeare by

by the fruits of Christs spirit reckoned  
vp by Saint Paule vnto the Galathians.

Gal. 5.

The effects  
of the spirit  
of Christ.

To wit, *Charitie*, which is the roote and  
mother of all good workes: *Ioy*, in ser-  
uing God: *Peace*, or tranquillitie of mind  
in the stormes of this world: *Patience*, in  
aduersitie: *Longanimitie*, in expecting  
our rewarde: *Bonitie*, in hurting no man:  
*Benignitie*, in sweete behauiour: *Gentle-  
nes*, in occasion giuen of anger: *Faith-  
fulnes*, in performing our promises: *Mo-  
destie*, without arrogancie: *Continencie*,  
from all kinde of wickednes: *Chastitie*, in  
conseruing a pure minde in a cleane  
and vnspotted bodie. Against these men

Gal. 5.

The effects of  
the spirit of  
this world.

(saith S. Paul) *there is no law*. And in the  
very same chapter he expresseth the spi-  
rit of the world by the contrarie effects,  
saying; *The workes of the flesh are mani-  
fest, which are fornication, uncleannes, wan-  
tonnes, cheric, idolatrie, poysonings, enimi-  
ties, contentions, emulations, wrath, strife,  
dissention, sects, enuie, murder, drunkennes,  
gluttonie, and the like: of which I foretell  
you, as I haue told you before, that those men  
which doe such things shall neuer obtaine  
the kingdome of heauen.*

51 Heere now may every man iudge  
of the spirit of the world, and the spirit  
of Christ: and (applying it to himselfe)

Two rules  
of S. Paul  
to know  
our spirit.

Of the world.

The second part.

Gal. 5.

may coniecture whether he holdeth of the one, or of the other. S. Paul giueth two pretie short rules in the very same place to trie the same. The first is, *They which are of Christ haue crucified their flesh with the vices, and concupiscences thereof.* That is, they haue so mortified their owne bodies, as they strue against all the vices and sins repeated before, and yeeld not to serue the concupiscences or temptations thereof. The seconde rule is; *If we liue in spirit, then let vs walk in spirit.* That is, our walking and behaviour is a signe whether we bee aliue or dead. For if our walking bee spirituall, such as I haue declared before by those fruits thereof; then doe we liue & haue life in spirit: but if our works be carnall, such as Saint Paul now hath described, then are wee carnall and dead in spirit, neither haue we any thing to a-  
Christ, or portion in the kingdome of heauen. And for that all the worlde is full of those carnall workes, and bringeth forth no fruits indeede of Christs spirit, nor permitteth them to grow vp or prosper within her, thence it is, that the Scripture alwaies putteth Christ, and the world for opposite and open enemies.

Christ and  
the world  
enemies.

52 Christ

32 Christ himfelfe faith, that *The world* Ioh. 14.  
*cannot receiue the fpirits of truth.* And a-  
 gain, in the fame Euangelift hee faith,  
 that *Neither hee, nor any of his are of the* Ioh. 15. 17.  
*world, though they liue in the worlde.* And  
 yet further, in his moft vehement praier  
 vnto his father; *Pater iufte, mundus te* Ioh. 17.  
*non cognouit:* Iuft father, the worlde hath  
 not knowen thee. For which caufe Saint  
 Iohn writeth; *If any man loue the worlde,* Ioh. 2.  
*the loue of the father is not in him.* And yet  
 further S. Iames, that *Whofoeuer but defi-* Iac. 4.  
*reth to be friend of this worlde, is thereby*  
*made an enimie to God.* What will worldlie  
 men faie to this? Saint Paule affirmeth I. Cor. 11.  
 plainlie, that this worlde is to bee dam-  
 ned. And Chrift infinuateth the fame in  
 Saint Iohns Gofpell: but moft of all, in  
 that woonderfull fact of his, when pray-  
 ing to his father for other matters, hee Ioh. 12.  
~~affirmeth~~ *with the world by name; Non pro*  
*mun do rogo,* faith he: I do not aske mercy, Ioh. 17.  
 and pardon for the world, but for thofe  
 which thou haft giuen mee out of the  
 world. Oh what a dreadfull exception is Ioh. 1.  
 this, made by the Sauior of the world, by Luk. 23.  
 the lamb, that taketh away all fins, by  
 him that asked pardon, euen for his tor-  
 mentors, and crucifiers, to except now  
 the worlde by name from his mercie!

Of the world.

The second part.

Oh that worldly men would consider but this one point onely: they would not (I thinke) liue so voyd of feare as they doe!

Rom. 12.

Titus 2.

1. Ioh. 2.

53 Can anie man maruell now why Saint Paul cryeth so carefully to vs? *Nolite conformari huic seculo*: Conforme not your selues to this world? And againe, *That wee should renounce utterly al worldlie desires*? Can any man maruell why Saint Iohn, which was most priuie aboue all others, to Christs holie meaning herein, sayth to vs in such earnest sort; *Nolite diligere mundum, neque ea que in mundo sunt*: Doe not loue the world, nor any thing that is in the world. If we may neither loue it, nor so much as conforme our selues vnto it, vnder so great paines (as are before rehearsed) of the enimitie of GOD and eternall damnation: what shall become of men that do not onely conforme themselves vnto it, and the vanities thereof, but also do follow it; seeke after it; rest in it; and doe bestow all their labours, and trauels vpon it.

Why Christ  
hateth the  
world.  
1. Ioh. 3.

54 If you ask me the cause why Christ so hateth and abhorreth this worlde: Saint Iohn telleth you; *Quia mundus totus in maligno positus est*: For that all the

the whole worlde is set on naughtines: for that it hath a spirit contrarie to the spirit of Christ, as hath been shewed: for that it teacheth pride, vain-glorie, ambition, enuie, reuenge, malice, with pleasures of the flesh, and all kinde of vanities: and Christ on the contrarie side, humilitie, meekenes, pardoning of enemies, abstinence, chastitie, suffe-  
 rance, mortification, bearing the crosse, with contempt of all earthly pleasures, for that it persecuteth the good, and aduanceth the euill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shurteth the doores against Christ when hee knocketh, and Apoc. 3. strangleth the heart that once it pos-  
 sesseth.

55 Wherefore to conclude this part, seeing this worlde is such a thing as it *A descrip-  
 tion of the  
 world.* is a ~~place~~aine, so deceitfull, so trouble-  
 some, so dangerous: seeing it is a pro-  
 fessed enemy to Christ, excommunicated and damned to the pit of hell: seeing it is (as one father sayth) an Arke of trauell, a schoole of vanities, a seate of deceits, a labyrinth of error: seeing it is nothing else but a barren wilder-  
 nes, a stonie field, a dirtie stie, a tempe-  
 stuous sea: seeing it is a groue full of  
 thornes,

thornes, a meadow full of scorpions, a flourishing garden without fruit, a caue full of poisoned and deadly basilisks: seeing it is finally (as I haue shewed) a fountaine of miseries, a riuer of teares, a feined fable, a delectable frensie: seeing

*Aug. ep. 36.* (as Saint Austen saith) the ioy of this worlde hath nothing else but false delight, true asperitie, certaine sorrow, vncertaine pleasures, trauellsome labour, fearefull rest, grievous miserie, vaine hope of felicitie: seeing it hath nothing in it (as Saint Chrysostome saith) but teares, shame, repentance, reproch, sadnesse, negligences, labours, terrours, sicknes, sinne, and death it selfe, seeing the worlds repose is full of anguish, his securitie without foundation, his feare without cause; his trauels without fruit, his sorrow without profit, his desires without successe, his hope without ward, his mirth without continuance, his miseries without remedies: seeing these and a thousand euils more are in it, and no one good thing can bee had from it: who will be deceived with this visard, or allured with this vanitie hereafter? Who will be staied from the noble seruice of God by the loue of so fond a trifle, as is the worlde? And this

to

no a reasonable man may bee sufficient  
to declare the insufficiencie of this third  
impediment.

56 But yet for the satisfying of my  
promise in the beginning of this chap-  
ter, I haue to adde a worde or two in  
this place, how wee may auoid the dan-  
ger of this worlde, and also vse it vnto  
our gaine and commoditie. And for  
the first to auoide the dangers, seeing  
there are so many snares, and traps, as  
hath beene declared: there is no other  
way but onely to vse the refuge of birds,  
in auoiding the dangerous snares of  
fowlers: that is, to mount vp into the  
aire, and so to flie ouer them all; *Frui- Pro. 1.*

*stra iacitur rete ante oculos pennarum,*  
sayth the wise man: that is, The net is  
layd in vaine before the eies of such as  
haue winges, and can flie. The spies

~~of the~~ No, though many snares were  
layd for them by their enemies: yet they  
escaped all, for that they walked by hils,  
sayth the scripture: whereunto Origen

alluding sayth: that there is no way to  
auoide the dangers of this world \* but  
to walke vppon hils, and to imitate Da-  
uid, that said; *Leuaui oculos meos ad mon-  
tes, unde veniet auxilium mihi*: I lifted vp  
mine eies vnto the hils, whence al mine  
aide

*The last part  
of this chap-  
ter, how  
we may  
auoide the  
euill of the  
world.*

*How. 1  
10. vs.*

*B  
\* Though  
the matter  
be good:  
yet hardly  
doth it stand  
by these  
places.*

*Psalm. 121.*

Of the world.

The second part.

- aide and assistance came, for auoiding the snares of this world. And then shall we say with the same Dauid; *Anima nostra sicut passer erepta est de laqueo venantium?* Our soule is deliuered as a sparrow from the snare of the fowlers.
- Psal. 123.** Wee must saie with Saint Paule; *Our conuersation is in heauen,* And then shall we little feare all these deceits, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except hee can allure her to pitch and come downe by some meanes: so hath the Diuell no way to intangle vs, but to saie as hee did to Christ; *Mitte te deorsum:* Throw thy selfe downe: that is, pitch downe vpon the baits, which I haue laid: cate and deuour them: enamor thy selfe with them: tie thine appetite vnto them, and the like.
- Phil. 2.2.**
- Matth. 4.**

57 Which grosse and open temptation, he that will auoide, by contemning the allurements of these baits; by flieng ouer them; by placing his loue and cogitations in the mountaines of heauenly ioyes and eternitie: hee shall easily escape all dangers and perils. King Dauid was past them all when hee said to God; *What is there for me in heauen, or what doe I desire besides thee vpon earth?*

**Psal. 71.**

*carib*

earth? My flesh and my hart hath fainted  
for desire of thee? Thou art the God of my  
hart, and my portion (O Lord) for ever.

58 S. Paul also was past over these  
dangers, when he said; that Now he was Gal. 6.  
crucified to the world, and the world unto Phil. 3.  
him: and that He esteemed all the wealth 2. Cor. 10.  
of this world as meere dung: and that al-  
beit he liued in flesh, yet liued he not ac-  
cording to the flesh. Which glorious  
example if we would follow, in contem-  
ning and despising the vanities of this  
world, and fixing our minds in the noble  
riches of Gods kingdome to come: the  
snares of the Diuell would preuaile no-  
thing at al against vs in this life.

59 Touching the second point, how How to vse  
to vse the riches and commodities of worldly  
this world to our aduantage: Christ wealth to  
hath laid downe plainly the meanes; our aduan-  
tage.

*Facite uobis amicos de Mammona iniquita-* Luk. 16.

*tu:* Make vnto you friends of the riches  
of iniquitie. The rich glutton might  
haue escaped his torments, and haue  
made himselfe an happie man by helpe  
of worldlie wealth, if he would: and so  
might manie a thousand which now  
liue, and will goe to hell for the same. Luk. 16.  
Oh that men would take warning, & be  
wise, whiles they haue time. S. Paul saith;

*Decine*

Of the world.

The second part.

Gal 4.

2. Cor. 9.

Deceiue not your selues: looke what a man soweth, and that shall he reape. What a plentifull haruest then might rich men prouide themselves, if they wou'd, which haue such store of seede, and so much ground offered them daylie to sowe it in? Why doe they not remember that sweete haruest song? *Come yee blessed of my father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirstie and you gaue me to drinke: I was naked, and you apparelled mee.* Or if they doo not care for this: why doo they not feare at least the blacke *Sanctus* that must bee chaunted to them for the contrarie; *Agite mune diuites, plorate, volentes in miseriis vestris quæ aduenient vobis.* Goe to now you rich men, weepe and howle in your miseries, that shall come vpon you?

Matt. 25.

Iacob. 5.

Damasin  
hist. Barla-  
am, & Iosa-  
phat. cap. 1.  
A parable.

60 The holy father Iohn Damascene reporteth a parable of Barlaam the Hermit, to our purpose: There was (saith he) a certaine citie, or common-wealth which vsed to choose themselves a king from among the poorest sort of the people, and to aduaunce him to great honor, wealth, and pleasures for a time: but after a while, when they were wearie of him, their fashion was to rise against him, and to despoile him

him of all his felicitie, yea, the very clothes of his backe, and so to banish him naked into an Iland of a far countrey : where bringing nothing with him hee should liue in great miserie, and bee put to great slaueerie for euer. Which practise one king at a certaine time considering, by good aduise (for all the other though they knew that fashion, yet through negligence and pleasures of their present felicitie cared not for it) tooke resolute order with himselfe, how to preuent this miserie : which was by this meanes : He saued euery day great summes of money from his superfluities and idle expences, and so secretlie made ouer before hand a great treasure vnto that Iland, whereunto he was in danger dailie to be sent. And when the time came that indeede they deposed him from his kingdom, and turned him away naked, as ~~they~~ done the other before : he went to the Iland with ioy and confidence where his treasure lay, and was receiued there with exceeding great triumph, and placed presently in greater glorie than euer he was before.

61 This parable (drawing somewhat neere to that which Christ put of the euill steward) teacheth as much as at this present needes to bee laide in this poynt.

For

*The application of this parable.*

*Of the world.**The second part.*

Luk. 12.

Apoc. 14.  
Mat. 25.

Mat. 25.

For the citie or common wealth is this present world, which aduanceth to authoritie, poore men : that is , such as come naked into this life, and vpon the sudden when they looke least for it, doth it pull them downe againe , and turneth them naked into their graues, and so sendeth them into another world where bringing no treasure with them, they are like to finde little fauor and rather eternall miserie. The wise king that preuented this calamitie, is he, which in this life (according to the counsell of Christ) doth seeke to lay vp treasure in heauen, against the day of his death, when he must be banished hence naked, as all the princes of that citie were: at which time if their good deedes do follow them (as God promisseth) then shall they be happy men, and placed in much more glory than euer this world was able to giue them. But if they come without oile in their lampes : then is there nothing for them to expect; but *Nescio vos* : I know you not. And when they are knowen : *Ita maledicti in ignem eternum* : Go you accursed into fire euerlasting.

CHAP.

## CHAP. IIIL.

*Of the fourth impediment: which is too much presuming of the mercie of God.*

Here are a certaine kinde of people in the world, who will not take the paines to thinke of, or to alleage any of the laide impediments before: but haue a shorter way for all, and more plausible, as it seemeth to them, and that is, to lay the whole matter vpon the backe of Christ himselfe, and to answer whatsoeuer you can say against them, with this onely sentence; *God is mercifull*. Of these men may Christ complaine with the prophet, saying; *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem*: Sinners haue built vpon my backe, they haue prolonged their iniquitie. By which words we may account our selues charged, that prolonging of iniquities, in hope of Gods mercie, is to build our sinnes on his backe.

*Psal. 128.*

*Building on Gods backe.*

B.

\*Though it stand not on the natural sense of this place, yet is it that in effect which is rebuked *Rom. 6. 1.*

But what followeth? Will God beare it? No verily: for the next words insuing are; *\* Dominus iustus, concidet cervices peccatorum*: God is iust, he will cut in sunder the necks of sinners. Heere are two cooling cards, for the two warme imaginations before. Meane you (Sir) to prolong your iniquitie, for that God is mercifull?

Remember

## Of presumption.

## The second part.

Remember also that hee is iust, saith the prophet. Are yee gotten vp vpon the back of God to make your nest of sinne there? Take heede : for he will fetch you downe againe, and breake your necke downward, except yee repent: for that indeede there is no one thing which may be so iniurious to God, as to make him the foundation of our sinfu'l life, which lost his owne life, for the extinguishing of sinne.

How God  
is both mer-  
cifull and  
iust.

2 But you will say; And is not God then mercifull? Yes truly (deere brother) he is most mercifull, and there is neither ende, nor measure of his mercie. He is euen mercie it selfe: it is his nature and essence: and hee can no more leaue to bee mercifull, than hee can leaue to bee God. But yet (as the prophet heere saith) hee is iust also. Wee must not so remember his mercie, as we forget his iustice. *Dulcis & rectus Dominus*: Our Lord is sweet yet vp-right, and iust too, saith Dauid: and in the same place; *All the waies of the Lord are mercie and truth*. Which words holy Barnard expounding in a certaine Sermon of his, saith thus; There bee two feete of the Lord, whereby he walketh his waies: that is, mercie and truth: and God fastneth both these feete vpon the hearts of them which turne vnto him: and cue-

rie

Psal. 24.

Serm. 52.  
parrorum.

The two  
feete of God.

ie sinner that will truly conuert himselfe, must lay hands fast on both these feete. For if he should lay hands on mercie onely, letting passe truth, and iustice, hee would perish by presumption. And on the other side, if hee should apprehend iustice onely, without mercie: hee would perish by desperation. To the end therefore that he may be saued, he must humbly fall downe and kisse both these feete: that in respect of Gods iustice hee may retaine feare, and in respect of his mercie, hee may conceiue hope. And in another place; Happie is that soule vpon which our Lord Iesus Christ hath placed both his feete: I will not sing vnto thee iudgement alone, nor yet mercie alone (my God) but I will sing vnto thee, with the prophet Dauid mercie and iudgement ioyned together. And I will neuer forget these iustifications of thine.

3 Saint Austen handleth this poynt most excellently in diuers places of his workes; Let them marke (saith he) which loue so much mercie and gentlenes in our Lord: let them marke (I say) and feare also his truth. For (as the prophet saith) God is both sweete and iust. Dost thou loue that hee is sweete? Feare also that hee is iust. As a sweete Lord, he saide; *I haue hold*

Serm. 8. in  
Cant.

Psal. 102.  
Psal. 142.

Tract 33.  
in Iohann.

Psal. 24.

## Of presumption.

## The second part.

Two dan-  
gers of sin-  
ners.

*Held my peace at your sinnes* : but as a iust Lord, he addeth ; *And thinke you that I will hold my peace still* ? God is mercifull and full of mercies, say you : it is most certaine : yea, ad vnto it, that *He beareth long*. But yet feare that, which commeth in the verses end ; *Es verax* : that is, Hee is also true, and iust. There be two things, whereby sinners doo stand in danger : the one in hoping too much (which is presumption :) the other in hoping too little, which is desperation. Who is deceiued by hoping too much ? Hee which saith vnto himselfe, God is a good God, a mercifull God : and therefore I will doo what pleaseth me. And why so ? Because God is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by despair ? Those which seeing their sinnes grieuous, and thinking it now impossible to be pardoned, say within themselues ; Well, wee are once to be damned : why doo not we then whatsoeuer pleaseth vs best in this life ? These men are murdered by desperation ; the other by hope. What therefore doth God for gaining of both these men ? To him which is in danger by hope, hee saith ; *Doo not say with thy selfe ; The mercie of God is great, he will be mercifull to the multitude*

Eccle. 5.

multitude of my sins: for the face of his wrath  
is upon sinners. To him that is in danger by  
desperation he saith; *At what time soever a*  
*sinner shall turne himselfe to me, I will for-*  
*get his iniquities.* Thus far S. Austen, be-  
side much more which hee addeth in the  
same place, touching the great perill and  
folly of those which vpon vaine hope of  
Gods mercy do perseuere in their euill life.

Exec. 8.

4 It is a very euill consequent, and most  
vniust kinde of reasoning, to say, that for-  
asmuch as God is mercifull and long suf-  
fering, therefore wil I abuse his mercy, and  
continue in my wickednes. The scripture  
teacheth vs not to reason so, but rather  
quite contrarie; God is mercifull, and ex-  
pecteth my conuersion, and the longer he  
expecteth, the more grieuous will be his  
punishment when it commeth, if I neg-  
lect this patience: and therefore I ought  
to accept of his mercie. So reasoneth  
Saint Paule, which saith; *Doest thou*  
*contemne the riches of his long suffering and*  
*gentlenes? Doest thou not knowe that the*  
*patience of God towards thee is vsed to bring*  
*thee to repentance? But thou through the*  
*hardnes of thy heart and irrepentant minde*  
*doest boord vp to thy selfe wrath, in the day*  
*of vengeance, at the reuelation of Gods iust*  
*iudgements.* In which words Saint Paule  
signifieth,

Rom. 2.

*Of presumption.**The second part.**Tract. 33.  
in leam.*

signifieth, that the longer that God suffereth vs with patience in our wickednes, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same. Whereto Saint Austen addeth another consideration of great dread and feare: and that is, If he offer thee grace (saith he) to day: thou knowest not whether hee will doo it to morrow or no. If he giue thee life and memorie this weeke, thou knowest not whether thou shalt enioy it the next weeke or no.

*Gods goodness  
nothing  
helpeth those  
that perse-  
vere in sin.  
Psal. 72.*

5 The holy prophet beginning his seuentie and second Psalm of the dangerous prosperitie of worldly men, vseth these wordes of admiration; *How good a God is the God of Israell vnto them that be of a right heart?* And yet in all that Psalm hee doth nothing else but shew the heauie iustice of God toward the wicked, euen when he giueth them most prosperitie and worldlie wealth; and his conclusion is; *Beholde (O Lord) they shall perish which depart from thee: thou hast destroyed all those that haue broken their faith of wedlocke with thee.* By which is signified that how good soeuer God bee vnto the iust: yet that pertaineth nothing to the releefe of the wicked,

ked, who are to receiue iust vengeance at his hand, amidst the greatest mercies bestowed vpon the godlie. *The eyes of the Lord are vpon the iust* (saith the same prophet) *and his eares are bent to heare their prayers: but the face of the Lord is vpon them that doe euill, to destroy their memorie from out the earth.* Psal. 33.

6 It was an olde practise of deceiuing prophets resisted stronglie by the prophets of God to crie: peace, peace, Ierem. 6. 2 vnto wicked men: when indeede there was nothing towards them but danger, sword, and destruction, as the true prophets foretolde, and as the euent proved. Wherefore the prophet Dauid giueth vs a notable and sure rule, to gouerne our hope and confidence withall; *Sacrificate sacrificium iustitie, & sperate in Domino*: Doe you sacrifice vnto God, the sacrifice of righteousnesse, and then trust in him. Wherewith Saint Iohn agreeth when hee saith; *If our heart or conscience doe not reprehend vs for wicked life: then haue wee confidence with God*: as who would say, If our conscience be guiltie of lewd and wicked life, and wee resolved to dwell and continue therein: then in vaine haue wee confidence in the mercies of God, vnto whose

Ezec. 13.

1. Ioh. 3.

T

iust

*Of presumption.**The second part.*

iust iudgement we stand subiect for our wickednes.

*The severity  
of Gods  
punishment  
upon sinne.*

*The Angels.*

*Esay 14.*

*2. Pet. 4.  
Ep Iude.*

*Also and  
Ene.*

7 It is most woonderfull and dreadful to consider how God hath vsed himselfe towards his best beloued in this worlde, vpon offence giuen by occasion of sinne: how easily hee hath changed countenance, how soone hee hath broken off friendship, how straightly hee hath taken account, and how seuerelie hee hath punished. The Angels that he created with so great care and loue, and to whom he imparted so singular priuiledges of all kinde of perfections, as he made them almost very Gods (in a certaine maner) committed but onely one sinne of pride against his maiestie, and that onely in thought, as Diuines doe holde: and yet presentlie, al that goodwill & fauour was changed into iustice: and that also so seuerely, as they were throwne downe to eternall torments, without redemption, chained for euer, to abide the rigor of hell fire and intolerable darknes.

8 Afterward, God made himselfe another new friend of flesh & blood, which was our father Adam in paradise, where God conuersed with him so friendlie and familiarlie, as is most woonderfull to consider

consider: he called him, he talked with him, he made all creatures in the world subiect vnto him: hee brought them all before him, to the ende that he, and not God, should giue them their names: hee made a mate and companion for him: he blessed them both: and finallie shewed all possible tokens of loue, that might be. But what ensued? Adam committed but one sinne: and that at the instigation of an other: and that also a sinne not of so very great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broken betweene GOD and him: hee was thrust out of paradise, condemned to perpetual miserie, and all his posteritie to eternall damnation, together with himselfe, if hee had not repented. And how severely this grieuous sentence is executed, may sufficientlie appeare by this, that infinite millions of people, euen the whole race of mankinde is for ever cast downe vnto the vspeakable tormentments of hell: excepting thole few, that since are ransomed by the coming downe of Gods owne sonne, the second person in Trinitie, into his flesh: and by

*Of presumption.**The second part.*

his intolerable sufferings, and death in the same.

*Moses and  
Aaron,  
Num. 20.  
28. 33.  
Deut. 10.  
32. 34.*

9 The two miracles of the world Moses and Aaron were of singular authoritie and fauour with God: insomuch as they could obtaine great things at his handes for other men: and yet when they offended God once themselues, at the waters of contradiction in the desert of Sin, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonor his maiestie before the people, as he sayth: they were presentlie rebuked most sharply for the same: and though they repented hartily that offence, and so obtained remission of the fault or guilt: yet was there laide vpon them a grievous chastisement for the same: and that was, that they should not enter themselues into the lande of promise: but should die when they came within the sight thereof. And albeit they intreated God most earnestlie for the releafe of this penance: yet could they neuer obtaine the same at his hands: but alwaies he answered them; *Seeing you haue dishonoured mee before the people, you shall dye for it, and shall not enter into the land of promise.*

10 In what speciall great fauour was Saul with God, when hee chose him to be the first king of the people: caused Samuel the Prophet so much to honour him, and to annoynt him prince vpon Gods owne inheritance, as hee calleth it: When he commended him so much, and tooke such tender care ouer him? and yet afterwarde, for that hee brake Gods commandement, in reseruing certaine spoyles of warre, which he should haue destroyed: yea, though hee reserued them to honour God withall, as he pretended: yet was hee presently cast off by God; degraded of his dignitie; giuen ouer to the hands of an euill spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himsele: his sonnes were crucified or hanged on a crosse by his enemies: and all his familie and linage extinguished for euer.

Saul.

1. Reg. 10.  
and 11.  
A& 13.1. Reg. 15.  
15. 16.1. Reg. 16.  
1. Reg. 31.  
1. Par. 10.  
2. Sam. 21. 6

11 David was the chosen and decreed friend of God, and honoured with the title of *One that was according to Gods own hart*. But yet, as soone as he had sinned; the Prophet Nathan was sent to denounce Gods heauie displeasure & punishment vpon him. And so it ensued,

David.

2. Reg 12.  
Psal. 74. 68.  
108. 101.  
Psal. 29.

## Of presumption.

## The second part.

B.  
\* In this the  
sense is ra-  
ther to be  
regarded,  
than the  
words to  
be strictly  
vrged.

notwithstanding that he sorrowed and humbled himselfe so much, as he did for the sinne that he had done: as may appeare by his fasting, praier, weeping, wearing of sacke, \* eating of ashes, and the like. By which is euident, that how great Gods mercie is to them that feare him: so great is his iustice to them that offend him.

Gen. 4.

Gen. 8.

Gen. 19.

Num. 16.

Leuit. 10.

B.

\* Wherein  
aliowe may  
see what  
those may  
looke for  
that wor-  
sh p God  
with mens  
traditions,  
or other-  
wise than  
he hath ap-  
pointed.  
Acts 5.

12 The Scripture hath infinite ex-  
amples of this matter, as the reiection  
of Caine and his posteritie streight vp-  
on his murder: the pitifull drowning of  
the whole worlde in the time of Noe:  
the dreadfull consuming of Sodom and  
Gomortha, with the cities about by fire  
and brimstone: the sending downe  
quicke to hell of Chore, Dathan and A-  
byron: with the slaughter of two hun-  
dred and fiftie their adherents, and ma-  
nie thousands of the people besides, for  
rebellion against Moses and Aaron:  
the sudden killing of Nadab, and Abiu,  
sonnes of Aaron, and chosen priests,  
for once offering of \* other fire on the  
Altar, than was appoynted them: the  
most terrible striking dead of Ananias  
and Saphira, for retayning some part  
of their owne goods by deceit, from  
the Apostles: with manie moe such  
examples,

examples, which the Scripture doth recount.

13 And for the grieuousnes of Gods justice, and heauines of his hand, when it lighteth vpon vs, though it may appeare sufficiently by all these examples before alleaged, wherein the particular punishments (as you see) are most rigorous: yet will I repeate one act of God more, out of the Scripture, which expresseth the same in wonderfull manner. It is well knowne, that Benjamin among all the twelue sonnes of Iacob, was the deereſt vnto his father, as appeareth in the booke of Genesis: and therefore also greatly respected by God: and his tribe placed in the best part of al the land of promise vpon the diuision thereof, hauing Ierusalem, Iericho, and other the best cities within it. Yet notwithstanding, for one onely sinne committed by certaine priuate men in the citie of Gabaa, vpon the wife of a Leuite, God punished the whole tribe in this order, as the Scripture recounteth. He caused all the other eleuen tribes to rise against them: and first, to come to the house of God in Silo, to aske his aduise, and followe his direction in this war against their brethren: and thence

*The heauines of Gods hand.*

Gen. 42. 43

Iosu. 18.

Iudic. 19. 20

*Of presumption.**The second part.*

hauing by Gods appoyntment entered battell twise with the tribe of Benjamin, the third day GOD gaue them so great a victorie, as they slew all the liuing creatures within the compasse of that tribe, except onelie fixe hundred men that escaped away into the desert: the rest were slaine, both man, woman, children, and infants, together with all the beasts, and cattell; and all the cities, villages and houses burnt with fire. And all this for one sinne committed, onely at one time, with one woman.

Deut. 10.

Heb. 10.

Psal. 118.

Heb. 12.

14 And who will not then confesse with Moses, that *God is a iust God, a great God, and a terrible God*? Who will not confesse with Saint Paul, *It is horrible to fall into the hands of the liuing God*? Who will not say with holie Dauid; *A iudicij suis timui*: I haue feared at the remembrance of thy iudgements? If God would not spare the destroying of the whole tribe for one sinne onely: if he would not pardon Chore, Dathan, and Abiron for once; the sonnes of Aaron for once; Ananias, and Saphira for once; if hee would not forgiue Esau, though afterward hee sought the blessing with teares, as the Apostle sayth; if

if hee would not remit the punishment of one fault to Moses & Aaron, though they asked it with great instance; if he would not forgiue one proude cogitation vnto the Angels; nor once eating of the tree forbidden vnto Adam, without infinite punishment; nor would passe over the cuppe of affliction from his owne sonne, though hee asked it thrise vpon his knees, with the sweate of blood: what reason hast to thinke that hee will let passe so many sinnes of thine vnpunished? What cause hast thou to induce thine imagination, that hee will deale extraordinarilie with thee, and breake the course of his iustice for thy sake? Art thou better than those whom I haue named? Hast thou anie priuiledge from G O D aboue them?

Matth. 26.

15. If thou wouldest consider the *Great and strange effects of Gods iustice,* which wee see dailie executed in the *fects of Gods iustice.* world: thou shouldest haue little cause to perswade thy selfe so fauourable, or rather to flatter thy selfe so dangerouslie as thou doest. We see that, notwithstanding Gods mercie, yea, notwithstanding the death & passion of Christ our Sauour, for sauing of the whole

T s                      world.

*Of presumption.**The second part.*

Matt. 7. 20.

world: yet so many infinite millions to be damned daily, by the iustice of God: so many infidels, heathens, Iewes, & Turks, that remaine in the darknes of their own ignorance: and among Christians, so many that holde not their profession truelie, or otherwise are ill liuers therein, as that Christ truelie sayd, that fewe were they that should bee saued: albeit his death was payd for all, if they made not themselues vnworthie thereof. And before the comming of our Sauour much more wee see that all the worlde went awrie to damnation for manie thousand yeares together: excepting a few Iewes, which were the people of G O D. And yet among them also, the greater part (it seemeth) were not saued, as may be coniectured by the speeches of the Prophets from time to time: and specially by the sayings of Christ to the Pharisees, and other rulers thereof. Now then, if G O D for the satisfying of his iustice, could let so manie millions perish through their owne finnes, as hee doth also now daily permit, without any preiudice or impeachment to his mercie: why may not hee also damne thee for thy finnes, notwithstanding his mercy, seeing thou dost not  
onely

onely commit them without feare, but also doest confidentlie persist in the same?

16 But here some man may say, If this be so, that God is so seuer in punishment of euery sinne, and that hee damneth so many thousands for one that he saueth: how is it true, that *The mercies of God are* \* *aboue all his other works* (as the Scripture saith) *and that it passeth and exalteth it selfe* || *aboue his iudgements*? For if the number of the damned doo exceede so much the number of those which are saued: it seemeth that the worke of iustice doth passe the worke of mercie. To which I answer, that touching the small number of those which are saued, and infinit quantitie of such as are damned, wee may in no wise doubt: for that beside all other prophets Christ our Sauour hath made the matter certaine and out of question. We haue

*VVhether Gods mercie be greater than his iustice*  
Psal. 144.  
Iac 2.  
B.

\* Spread forth ouer all his works as both Augustine and Ierom doo read; *In omnia, or In uniuersa operibus.*  
Tom. 8. 11.  
|| On behalfe of his children.  
For euen

they also haue their works so imperfect and their faith so weake, that bat in the depth of the mercy of God, they cannot in any wise be saued: no, not the best that euer was. But concerning that he doth so resolutely set down so many thousands to be damned for one that is saued, it is somewhat more than the word it selfe doth warrant, or the portion of the mercy of God (compared with his iustice) may seeme to beare. And seeing that this whole treatise in these fower next sections, viz. 16. 19. is grounded vpon a wrong text, therefore it is to be read so much more warilie: and no further to be accounted of, than it may be found to haue the word of God, to warrant the same. Matt. 7. 20:

Of presumption.

The second part.

to see therefore, how, notwithstanding all this, the mercie of God doth exceede his other workes.

Ose. 13.

17 And first, his mercie may bee saide to exceede, for that all our saluation is of his mercie, and our damnation from our selues, as from the first and principall causes thereof, according to the saying of God by the Prophet; *Perditio tua Israel: tantummodo in me auxilium tuum.* Thy onely perdition is from thy selfe (O Israel) and thine assistance to doe good, is onely from me. So that, as wee must acknowledge Gods grace and mercie, for the author of euery good thought, and act that we doe, and consequently ascribe all our saluation vnto him: so none of our euill acts (for which we are damned) doe proceed from him, but only frō our selues, & so he is no cause at all of our damnation: & in this doth his mercy exceed his iustice.

1. Tim. 2.

Ezek. 18.

Jerem 3.

18 Secondly, his mercy doth exceed, in that he desireth all men to bee saued, as S. Paul teacheth, & himself protesteth, when he saith; *I will not the death of a sinner, but rather that he turne from his wickednes and line.* And againe, by the prophet Ieremie, hee complaineth grievously that men will not accept of his mercie offered; *Turne from your wicked wases (saith hee) why will*

*you die, you house of Israel:* By which appeareth, that hee offereth his mercie most willingly and freely to all, but useth his iustice onely vpon necessitie(as it were) constrained thereunto by our obdurate behaviour. This Christ signifieth more plainly when he saith to Ierusalem; *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: how often would I haue gathered thy children together, as the hen cloaketh her chickens vnderneath her winges, but thou wouldest not? Behold thy house (for this cause) shall be made desart, & left without children.* Heere you see the mercie of God often offered vnto the Lewes. but for that they refused it, hee was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them: which hee fulfilled within forty, or fifty yeers after, by the hands of Vespasian Emperor of Rome, and Titus his sonne: who viterly discomfited the city of Ierusalem, & the whole nation of Lewes, whom wee see disperfed ouer the worlde at this day, in bondage, both of bodie and soule. Which woorke of Gods iustice though it be most terrible: yet was his mercie greater to them, as appeareth by Christs wordes, if they had not reiected the sonne.

Mat. 23.

*Iosephus de bello Iud. lib. 6.  
I. 10. p. 1. 2.*

## Of presumption.

## The second part.

B.  
 \* As afore:  
 not as  
 though the  
 meaning  
 should be  
 that God  
 were more  
 mercifull  
 than iust,  
 holie, wi'e,  
 or such  
 like.

19 Thirdlie, his mercie exceedeth his  
 \* iustice, euen towards the damned them-  
 selues : in that hee vsed many meanes to  
 saue them in this life, by calling vpon them,  
 and assisting them with his grace to doo  
 good : by moouing them inwardly with  
 infinite good inspirations, by alluring  
 them outwardlie with exhortations, pro-  
 mises, examples of others : as also by  
 sickenes, aduersities, and other gentle cor-  
 rections : by giuing them space to repent  
 with occasions, opportunities, and exci-  
 tations vnto the same : by threatening  
 them eternall death, if they repent not :  
 all which things being effects of mercie,  
 and goodnes towards them : they must  
 needes confesse amidst their greatest furie  
 and torments, that his iudgements are  
 true and iustified in themselves and no  
 waies to bee compared with the greatnes  
 of his mercies.

Psal. 83.

Psal. 84.

Psal. 100.

20 By this then we see that to be true,  
 which the prophet saith; *Misericordiam  
 & veritatem diligit Dominus* : God lo-  
 ueth mercie and truth. And againe; *Mercie  
 and truesh haue met together : iustice and  
 peace haue kissed themselves.* We see the  
 reason why the same prophet protesteth  
 of himselfe; *I will sing vnto thee mercie  
 and iudgement (O Lord) not mercie alone,*

nor

nor iudgement alone: but mercie and iudgement together: that is, I will not so presume of thy mercie, as I will not feare thy iudgement: nor will I so feare thy iudgement, as I will euer despaire of thy mercie. The feare of Gods iudgement is alwaies to bee ioyned with our confidence in Gods mercie, yea in very saints themselves as Dauid saith. But what feare? That feare truelie, which the scripture describeth, when it saith; The feare of the Lord expelleth sinne, the feare of God hateth all euill: he that feareth God neglecteth nothing: hee that feareth God, will turne and looke into his owne heart: hee that feareth God, will doo good workes. They which feare God will not bee incredulous to that which hee saith: but will keepe his waies, and seeke out the things that are pleasant vnto him: they will prepare their hearts, and sanctifie their soules in his sight.

Psal 33.  
Eccle. 1.  
Pro 1.  
Eccle. 7.  
Eccle. 15.  
Eccle. 7.  
Eccle. 2.

21 This is the description of true feare of God, set downe by the scripture. This is the description of that feare, which is so much commended and commanded in every part and parcell of Gods word: of that feare (I say) which is called; *Fons vite, radix prudentie: corona & plenitudo sapientie: gloria & gloriatio, beatum donum:* that

The praise  
of true  
feare.

Pro. 14.

## Of presumption.

## The second part.

Eccl. 1. 2. 15. that is, The fountaine of life; the roote of prudence; the crowne and fulnes of wisdom; the glorie and gloriation of a Christian man; a happie gift. Of him that hath this feare the scripture saith; *Happie is the man which feareth the Lord, for he will place his minde vpon his commandments.* And againe; *The man that feareth God shall bee happie at the last ende, and shall be blessed at the day of his death.* Finally, of such as haue this feare, the scripture saith, that God is their foundation: God hath prepared great multitudes of sweetnes for them; God hath purchased them an inheritance: God is as mercifull vnto them, as the father is mercifull vnto his children. And (to conclude) *Voluntatem suam faciet*: God will doo the will of those that feare him with this feare.

Job. 9.

12 This holy feare had good Iob, when he said to God; *I feare all my workes.* And he yeeldeth the reason thereof; *For I know that thou sparest not him that offendeth thee.* This feare lacked the other of whom the prophet saith; The sinner hath exasperated God, by saying that God will not take account of his dooings in the multitude of wrath. Thy iudgements (O Lord) are remoued from his sight. And againe; wherefore hath the man stirred vp God a-

gainst

Psal. 9.

gainst himselfe by saying; God will not take account of my dooings? It is a great wickednes (no doubt) and a great exasperation of God against vs to take the one halfe of Gods nature from him, which is to make him merciful without iustice and to lue so, as though God would not take account of our li'e: whereas he hath protested most earnestly the contrarie saying: that hee is an hard and fore man, which will not be content to receiue his owne againe, but also will haue vsury: that he will haue a reckoning of all his goods lent vs: that hee will haue fruite for all his labors bestowed vpon vs: and finally that he will haue account for euery word that we haue spoken.

Matth. 25.  
Luk. 16.

23 Christ in the 68. Psalme, which in sundry places of the Gospel he interpreteth to bee written of himselfe, among other dreadfull curses, which hee setteth downe against the reprobate, he hath these; *Let their eyes be dazeled in such sort, as they may not see: poure out thy wrath (my father) vpon them: let the furie of thy vengeance take handfast on them: ad iniquitie vpon their iniquitie, and let them not enter into thy righteousness: let them be blotted out of the booke of life, & let them not bee inrolled together with the iust.* Here (loe) wee see,

Matth. 7.  
Luke 13.  
Matth 12.  
Matth. 27.  
Marke 15.  
Iohn 2.

that

*Of presumption.**The second part.*

*D. Thomas*  
*secunda se-*  
*cunda q<sup>a</sup>.*

*14. Ar 1. 2. 3*

*B.*

\*These fixe  
that Tho  
mas there  
name is,  
are despe-  
ration, im-  
penitencie,  
wilfulnesse  
impugning  
of the  
knowe  
truth, and  
enuieng of  
the grace  
that is g-  
uen to an-  
other.

All which  
may in-

be easily founde to go against the Spirit of God: but that they may be accounted to be that same, that in that scripture is called sin against the holie Ghost, and excludeth all hope of pardon, that is not so easilie to be granted: for that the properties thereunto assigned do not seeme to be so fully founde in any of these. A wilfull resisting of the knowne truth, not of infirmitie, for feare, or fauor, but of meere mallice for hatred & fit, euen onely for that it is the truth, may seeme to come much neerer vnto it, than (all things considered) those others do. Neither doth he set them absolutely to be fixe seuerall sortes of that sinne, but in that sense that himselfe doth there limit. *Why presumption is a sinne against the holy Ghost.*

24 Where-

24 Wherefore to conclude this matter of presumption, me thinke wee may vse the same kinde of argument touching the feare of Gods iustice, as the holie Apottle Saint Paule vscth to the Romanes of the feare of Gods minuters, which are temporall princes; Wouldest thou not feare the power of a temporall prince, saith hee? Do well then: and thou shalt not only not feare, but also receiue laude and praise therefore. But if thou doo euill, then feare. For he beateth not the sworde without a cause. In like sort may wee say to those good fellowes, which make God so merciful, as no man ought to feare his iustice. Would ye not feare (my brethren) the iustice of G O D in punishment? Liue vertuousslie then, and you shall be as voide of feare, as Lions are, saith the wile man; *For that perfect charitie expelleth feare.* But if you liue wickedly, then haue you cause to feare: For God called not himselfe a iust iudge for nothing.

Rom. 13.

Pro. 28.

2. Ioh 4.

2. Tim. 4.

26 If the matter had beene so secure, as many men by flatterie doe perswade themselves it is: Saint Peter woulde neuer haue saide vnto Christians nowe baptized: *Walke you in feare, during the time of this your earthly habitation.* Nor S. Paul

1. Pet. 2.

*Of presumption.**The second part.*

Phl. 2.  
An obiecti-  
on answered.

2. Tim. 1.

Seruite fear  
and the  
feare of  
children.

Paule to the same men; *Worke your  
owne saluation in feare and trembling.*  
But heere some men will aske, How  
then doth the same Apostle in another  
place saie; *That God hath not giuen vs  
the spirit of feare, but of vertue, and loue, so.  
brietie?* To which I answered: That  
our spirite is a spirite of seruile feare:  
that is, to liue in feare, onelie for dread  
of punishment, without loue: but a spi-  
rite of loue inoynd with feare of chil-  
dren, whereby they feare to offend their  
father; not onely in respect of his pu-  
nishment, but principally for his good-  
nesse towards them, and benefits be-  
stowed vpon them. This Saint Paule  
declareth plainely to the Romans, put-  
ting the difference betweene seruile  
feare, and the feare of children; *You  
haue not receined againe the spirite of serui-  
tude* (saith he, *in feare, but the spirite of a-  
doption of children, whereby we crie to God,  
Abba, father.* He saith heere to the Ro-  
mans: you haue not receiued againe  
the spirite of seruitude in feare, for that  
their former spirite (being Gentiles)  
was onely in seruile feare, for that they  
honored and adored their idols, not for  
anie loue they bare vnto them, being  
so infinit as they were, and such no-  
table

Rom. 8.

How the  
feare of  
Gentiles  
was ser-  
uile.

table lewdnesse reported of them (I meane of Iupiter, Mars, Venus, and the like) but onelie for feare of hurte from them, if they did not serue and adore the same.

26 Saint Peter also in one sentence expoundeth all this matter. For hauing said; *Timorem eorum ne timueritis*: Feare not their feare,\* meaning of the seruile feare of wicked men: hee addeth presently; *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam*: that is, Doe you sanctifie the Lorde Iesus Christ in your harts, hauing a good conscience, with modestie and feare. So that the spirite of seruile feare, which is grounded onely vpon respect of punishment, is forbidden vs: but the louing feare of children is commaunded. And yet also about this, are there two things to be noted.

27 The firste is, that albeit the spirite of seruile feare bee forbidden vs (especially when wee are now entred into the seruice of GOD) yet is it most profitable for sinners, and such as yet but begin to serue GOD: for that it mooueth them to repentance, and to looke about them: for which  
cause

1. Pet. 3.

\*Diuers so take it, but it seemeth rather (in my iudgement) that such as expound it as if the apostle forbade them to feare those aduersaries of theirs, do come some what nerer to the sense of the place.

Two things to be noted.

*Of presumption.**The second part.*

**I.**  
 \* Truth it  
 is, that such  
 feare ser-  
 ueth well  
 to such a  
 purpose.  
 But the  
 fear that in  
 this pla. e is  
 spoken of,  
 seemeth by  
 the circum-  
 stances of  
 the place,  
 not to be  
 the seruile,  
 but the  
 childlike  
 feare: As  
 also an-  
 other sense  
 of this place  
 may stand  
 likewise,  
 viz. that to  
 feare the

cause \* it is called by the wise man,  
 \* *The beginning of wisdom.* And therefore  
 both **Jonas** to the Niniuites, and Saint  
**John Baptist** to the Iewes, and all the  
 prophets to sinners, haue vsed to stirre vp  
 this feare, by threatening the daungers  
 and punishments, which were imminent  
 to them, if they repented not. But yet af-  
 terward when men are conuerted to God,  
 and doo goe forward in his seruice: they  
 change euery day this seruile feare into  
 loue, vntill they arriue at last vnto that  
 state, whereof Saint **alohn** saith, *That*  
*perfect loue, or charitie expelleth feare.*  
 Whereupon **S. Austen** saith, that Feare  
 is the seruant sent before to prepare place  
 in our harts, for his mistresse which is  
 charitie: who beeing once entred in,  
 and perfectly placed: feare goeth out  
 againe, and giueth place vnto the same.  
 But where this feare neuer entereth at  
 all, there is it impossible for charitie e-

Lord is the first, or principall part, or greatest point of all  
 wisdom. For that whosoever feareth the Lord, shall so  
 gouerne his waies, and haue all things fall out so well,  
 that all the wisdom in all the world besides. can neuer be  
 able so to forecast for all euents. For the Lorde himselfe  
 taketh vpon him the protection and government of those  
 that feare him: on whose behalfe he maketh those things  
 to fall out to the best. **Pro. 1.** **Ion 13.** **c Matt. 3.** **aloh. 4.**  
**c Tract. 9.** **in Epist. 1.** **Ioan.**

er to come and dwell, saith this holy  
ather.

28 The second thing to be noted is,  
that albeit this fear of punishment bee  
not in verie perfect men, or at least wise  
is lesse in them, than in others, as Saint  
Iohn teacheth: yet beeing ioyned with  
\*loue and reuerence (as it ought to be)  
it is most profitable and necessary for all  
common Christians, whose life is not so  
perfect, nor charitie so great, as that  
perfection wherof Saint Iohn speaketh.

This appeareth by that, that Christ per-  
swaded also this feare, euen vnto his A-  
postles, saying; *Feare you him, which af-  
ter he hath slaine the body, hath power also  
to send both body and soule vnto hell fire:*  
*this I say vnto you feare him.* The same

doth Saint Paule to the Corinthians,  
who were good Christians, laieng down  
first the iustice of God, and thereupon  
persuading them to feare. *All we* (saith

*he* *(must be presented before the tribunall  
seat of Christ, to receiue each man his proper  
deserts, according as he hath done good or  
euill in this life. And for that we know this,  
we doe perswade the feare of the Lord vnto  
men. Nay (that which is more) Saint  
Paul testifieth, that notwithstanding all  
his fauours receiued from God: he re-  
tained*

B  
\*Then is it  
not that  
seruile  
feare.

Luk. 12.

Matth. 10.

2. Cor. 5.

Of presumption.

The second part.

1. Cor. 9.

tained yet himselfe this feare of Gods iustice, as appeareth by those wordes of his; *I doe chastise my body, and doe bring it into seruitude, least it shoulde come to passe, that when I haue preached to others, I become a reprobate my selfe.*

The conclusion.

1. Cor. 4.

29 Now (my friende) if Saint Paule stood in awe of the iustice of God, notwithstanding his Apostleship: and that he was guiltie to himselfe of no one sin or offence, as (in one case) hee protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so manie misdeedes, and wickednesse? *This knowe you (saith S. Paule) that no fornicator, uncleane person, couetous man, or the like can haue inheritance of the kingdome of Christ.* And immediatly after, as though this had not been sufficient, hee addeth, for preuenting the follie of sinners, which flatter themselues; *Let no man deceiue you with vaine wordes: for the wrath of God commeth for these thinges, upon the children of unbeleeffe. Be not you therefore partakers of them.* As if hee should say: those that flatter you and say, Tush, God is mercifull, and will pardon easily all these and the like sinnes: these men deceiue you (saith Saint Paule) for that the wrath and vengeance of God ligh-

teth

Ephes. 5.

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for  
let  
wise

reth vpon the children of vnbeleefe, for these matters: that is, vpon those which will not beleeuē Gods iustice, nor his threats against sinne: but presuming of his mercie doe perseuere in the same, vntill vpon the sudden Gods wrath doe rush vpon them: and then it is too late to amend. Wherefore (sayth he) if you be wise, be not partakers of their follie: but amende your liues presentlie, while you haue time. And this admonition of Saint Paul shall be sufficient to end this chapter; against all those that refuse, or deferre their resolution or amendment, vpon vaine hope of Gods pardon or toleration.

## CHAP. V.

Of the first impediment, which is delay of resolution from time to time upon hope to doe it better, or with more ease afterward.

THE reasons hetherto alleadged, might seeme (I thinke) sufficient to a reasonable man, for prouing the necessitie of this resolution we talk of, and for remoouing the impediments that let the same. But yet, for that (as the wise man saith) he which is minded to Pro. 18.

V

break

*of delay.*

40

*The second part.*

break with his friend, seeketh occasions how to doe it with some colour & shew. There bee manie in the world, who ha- uing no other excuse of their breaking and holding off from God, doe seeke to couer it with this pretence, that they mean by his grace to amend al in time: and this time is driuen off from day to day, vntill God, in whose hands onelie the moments of time are, doe shut them out of all time, and doe send them to paines eternall without time, for that they abused the singular benefit of time in this world.

2 This is one of the greatest and most dangerous deceits, and yet the most ordinarie and vniuersall, that the ene- mie of mankind doth vse towards the children of Adam: and I dare say bold- ly, that moe doe perish by this deceit, than by all his other guiles and subtil- ties besides. He well knoweth the force of this snare aboue al others, and there- fore vrgeth it so much vnto euery man. He considereth better than we doe, the importance of delay, in a matter so weightie as is our conuersion and salua- tion: he is not ignorant how one sinne draweth on another; how hee that is not fit to day, will be lesse fit to morrow;  
how

*The cause  
why the di-  
uine persua-  
deth vs to  
delay.*

how custome groweth into nature; how old diseases are hardly cured; how God withdraweth his grace; how his iustice is readie to punish euery sinne; how by delay we exasperate the same, & heape vengeance on our owne heads, as Saint Paul saith. Hee is priuie to the vncertaintie and perils of our life; to the dangerous chaunces wee passe through, to the impediments that will come daylie more and more, to let our conuersion. All this he knoweth, and well considereth, and for that cause perswadeth so many to delay as he doth. For being not able any longer to blinde the vnderstanding of many Christians, but that they must needs see cleerly the necessitie, and vilitie of this resolution, & that all the impediments in the worlde are but trifles, and meere deceits, which keepe backe from the same: he runneth to this onely refuge, that is, to perswade men that they deferre a litle, and that in time to come they shall haue better occasion and opportunitie to do it, than presently they haue.

Rom. 7.

3 This Saint Austen proued in his conuersion, as himselfe writeth: For that after hee was perswaded, that no

Lib. 8. conf. cap. 7. 18.

saluation could bee vnto him, but by

*Of delay.*

*The second part.*

change and amendment of his life : yet the enemy helde him for a time in delay, saying vnto him; Yet a little stay, yet deferre for a time : thereby (as he saith) to binde him more fast in the custome of sin, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeavour, he brake violently from him, crying to God; Why shall I longer say to morrow, to morrow? Why shall I not doe it euen at this instant? And so he did euen in his very youth, liuing afterward a most holie and seuerer Christian life.

*The causes  
which make  
our conuer-  
sion harder  
by delay.*

I

4 But if we will discouer yet further the greatnes and perill of this deceit: let vs consider the causes that may let our resolution and conuersion at this present, and wee shall see them all increased, and strengthened by delay, and consequently the matter made more hard and difficult for the time to come, than now it is. For first (as I haue said) the continuance of sinne bringeth custome : which once hauing gotten prescription vpon vs, is so hard to remoue, as by experience wee proue daily in all habits that haue taken roote within vs. Who can remoue (for examples sake) without great difficultie, a long custome

some of drunkenesse? Of swearing?  
 Or of any other euill habit, once settled  
 vpon vs? Secondlie, the longer wee  
 persist in our sinfull life, the more God  
 plucketh his grace and assistance from  
 vs: which is the onely meane that ma-  
 keth the way of vertue easie to men.  
 Thirdly, the power and kingdome of  
 the diuell is more established and con-  
 firmed in vs by continuance: and so the  
 more harder to be removed. Fourthly,  
 the good inclination of our will is more  
 and more weakened, and daunted by  
 frequentation of sinne, though not ex-  
 tinguished. Fiftly, the faculties of our  
 minde are more corrupted; as the vn-  
 derstanding is more darkened; the will  
 more perverted; the appetite more  
 disordered. Sixtly and lastly, our infe-  
 rior parts and passions are more stir-  
 red vp, and strengthened against the  
 rule of reason, and harder to be repres-  
 sed by continuance of time, than they  
 were before.

¶ Well then, put al this together (my  
 friend) and consider indifferently with-  
 in thy selfe, whether it bee more likelie,  
 that thou shalt rather make this resolu-  
 tion hereafter than now. Hereafter (I  
 say) when by longer custome of sinne,

*Of delay.**The second part.*

the habit shal be more fastened in thee;  
 the diuel more in possession vpon thee;  
 Gods helpe further off from thee; thy  
 minde more infected; thy iudgement  
 more weakened; thy good desires ex-  
 tinguished; thy passions confirmed; thy  
 bodie corrupted; thy strength dimini-  
 shed; and al thy whole common-wealth  
 more peruered.

*The same  
 shewed by  
 comparison.*

6 Wee see by experience, that a ship  
 which leaketh, is more easily emptied at  
 the beginning, than afterward. We see,  
 that a ruinous pallace, the longer it is  
 let runne, the more charge and labour  
 will it require in the repairing. We see,  
 that if a mā drue in a naile with a ham-  
 mer, the more blowes he giueth to it, the  
 more hard it is to plucke it out againe.  
 How then thinkest thou to commit sin  
 vpon sin, and by perleuerance therein  
 to finde the redresse more easie hereaf-  
 ter than now? That were much like as  
 if a good fellowe, that hauing made to  
 himselfe a great burden to carry, should  
 allay it on his backe: and for that it sate  
 vneacie, and prestled him much, should  
 cast it downe againe, and put a great  
 deale more vnto it, & then begin to lift  
 it againe: but when he felt it more hea-  
 uie than before, hee should fall into a

*An example*

great

great rage, and adtwise as much more to it, therby to make it lighter. For so do the children of the world: who finding it somewhat vnpleasant to resist one or two vices in the beginning, doe deferre their conuersion, and doe adtwentie or fortie moe vnto them, thinking to finde the matter more easie afterward.

7 Saint Austen expounding the miracle of our Saujour, in raising Lazarus from death to life, which had been dead now foure daies, as the Euangelist saith: examineth the cause why Christ wept, and cried, and troubled himselfe in spirit before the doing of his act, whereas he raised others with great facilitie: and out of it giueth this lesſon to vs: that as Lazarus was dead foure daies, and also buried, so are there foure degrees of a sinner: the first, in voluntarie delectation of sinne: the second, in consent: the third, in fulfilling it by work: the fourth, in continuance or custome thereof: wherein, whosoever is once buried (saith this holie father) he is hardlie raised to life againe, without a great miracle of GOD, and manie teares of his owne part.

8 The reason hereof is that which the wise man saith; *Languor prolixior grauat* Eccle. 10:

Of delay.

The second part.

*medicum* : An olde sicknes doth trouble the Phisitian. *Euenem autem languorem praeidit medicus* : But the Phisitian cutteth off quickly a new or fresh disease, which hath indured but a little time.

Iob. 20.

*The very bones of an olde wicked man shall bee replenished with the vices of his youth (sayth Iob) and they shall sleepe with him in the dust, when he goeth to the grane.* We

Exod. 32.

reade that Moses in part of punishment to the people that had sinned in adoring the golden calfe, brake the same in peeces, and made them drinke it. So the vices, wherein we delighted during our youth, are so dispersed by custome in our bodies and bones : that when old-age doth come on, wee cannot rid them at our pleasure, without great difficultie and paine. What follie then is it to defer our amendement vnto our old-age, when we shall haue more impediments and difficulties, by a great deale, than we haue now ?

9 If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling, and withall (for thy better helpe) to fast, to pray, and to take vpon thee other exercises, which the worde of God prescribeth to sinners to their conuersion : how wilt thou doe it in

in thine old-age, when thy bodie shall haue more neede of cherishing, than of painfull exercise? If thou finde it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeares: what will it bee after twentie yeares more adioyned vnto them? How madde a man *A comparison.* wouldest thou esteeme him, that tra- uelling on the way, and hauing great choice of lustie strong horses, should let them all goe emptie, and lay all his carriage vpon some one poore & leane beast, that could scarce beare it selfe, or much lesse stand vnder so many bagges cast vpon it? And surely no lesse vnreasonable is that man, who passing ouer idly the lusty daies and times of his life, reserueth all the labour and trauell vnto feeble old-age.

10 But to let passe the follie of this deceit, tell mee (good Christian) what ingratitude and vnrighteousnes is this towards God, hauing receiued so many *Ingratitude* benefits from him alreadie, and expecting so great a pay, as the kingdome of heauen is, after: to appoynt out notwithstanding, the least, and last, and woorst part of thy life vnto his seruice: and that whereof thou art most vncertaine,

Malac. 1.

taine, whether it shall euer be, or neuer: or whether God will accept it when it commeth? Hee is accursed by the prophet, which hauing whole and sounde cattell, doth offer vnto God the lame, or halting parte thereof. How much more shalt thou bee accursed, that hauing so manie dayes of youth, strength, and vigour, doest appoynt vnto Gods seruice onelic thy limping olde age? In the Law it was forbidden, vnder a most seuerer threat, for any man to haue two measures in his house for his neighbor: one greater to his friend: and another lesler for other men. And yet thou art not ashamed to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God: whereby thou allostest to him, a little, short, maimed, and vncertaine time: and vnto his enemy the greatest, the fairest, the surest part thereof.

Deut. 25.

11 O deere brother, what reason is there why God should thus bee vsed at thy hands? What lawe, iustice, or equitie is there, that after thou hast serued the worlde, flesh, and diuell, all thy youth, & best daies, in the end to come and clap thy olde bones, defiled and worne out with sin, in the dish of God?

His

His enemies to haue the best, and hee the leauings? His enemies the wine, and he the lees and dregs? Doest thou not remember, that he will haue the fat Leuit. 3. and best part offered to him? Dost thou Num. 18. not thinke of the punishment of those, Malac. 1. which offered the worst part of their substance to God? Follow the counsell then of the holie Ghost, if thou be wise, which warneth thee in these words; Eccle. 12. *Be mindfull of thy creator in the dayes of thy youth, before the time of affliction come on, and before those yeares drawe neere of which thou shalt saie, they please mee not.*

12 How many hast thou scene cut off in the midst of their dayes, whiles they purposed in time to come, to chaunge their life? How many haue come to old age it selfe, and yet then haue felt lesse will of amendement than before? How many haue driuen off euen vnto the verie houre of death, and then least of all haue remembred their owne state: but haue dyed as dum and senslesse beasts, according to the saying of Saint Gregorie; The sinner hath also this affliction laid vpon him, that when hee cometh to dy, he forgetteth himself, which in his life time did forget God? O how many

*Serm. 1204  
de sanctis*

*Of delay.**The second part.*

many examples are there seene hereof dailie? How many worldly men that haue liued in sensualitie? How many great sinners, that haue passed their life in wickednes, doo end and die, as if they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their testaments for flesh and blood, & commodities of this world, as if they should liue still, or should haue their part of these vanities, when they are gone. In truth to speake as the matter is, they die as if there were no immortalitie of the soule: and that in very deede is their inward perswasion.

*The losse of time.*

13 But suppose now, that all this were not so, and y<sup>e</sup> a man might as easilie, commodiouselie, yea, and as surelie also conuert himselfe in olde age, as in youth, and that the matter were also acceptable enough to God: yet tell me, what great time is there lost in this delaie? What great treasure of godlines is there omitted, which might haue been gotten by labour in Gods seruice? If whiles the captaine and other souldiers did enter a rich citie, to take the spoyle, one souldier should say, I will stay and come in the next day after, when all the spoyle is gone: would not you thinke him both a coward, and also most vnwise?

*A recompensation.*

wife? So it is, that Christ our Sauour, and all his good souldiers, tooke the spoyle of this life, enriched themselues with their labours in time: carried the same with them as bills of exchange, to the banke of heauen, and there receiued pay of eternall glorie. And is it not great follie and perversenes in vs, to passe over this life in so fruitelesse affaires? Now is the time of fight for the obtaining of our crowne; now is the day of spoyle to seise on our bootie; now is the market, to buie the kingdome of heauen; now is the time of running, to get the game and price; now is the day of sowing, to prouide vs corne for the haruest that commeth on. If you omit this time, there is no more crowne, no more bootie, no more kingdome, no more price, no more haruest to bee looked for. For as the scripture assureth vs, *He that for sloth will not sow in the winter, Pro. 20. shall begin in the sommer, and no man shall giue vnto him.*

14 But if this consideration of gaine cannot moue thee (gentle Reader) as indeede it ought to doo, being of such importance as it is, and irreuocable when it is once past: yet weigh with thy selfe what obligation and charge thou drawest on thee, by euery day which thou deferrest thy

*The obligation  
on charge  
by delay.*

Rom. 8.

thy conuersion, and liuest in sinne. Thou makest each day knots, which thou must once vndoo againe: thou heapest that together, which thou must once disperse againe: thou eatest and drinkest that how-erly, which thou must once vomit vp againe: I meane, if the best fall out vnto thee: that is, if thou doo repent in time, and God doo accept thereof (for otherwise woe be vnto thee, for that thou hoordest (as Saint Paule saith) wrath and vengeance on thine own head) but supposing that thou receiue grace hereafter to repent, which refusest it now: yet (I say) thou hast to weepe, for that thou laughdest at now: thou hast to be heartily sory, for that wherein thou delightest now: thou hast to curse the day, wherein euer thou gauest consent to sinne, or else thy repentance will doo thee no good. This thou knowest now, and this thou beleuest now, or else thou art no Christian. How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knowest, that thou must once aske pardon with teares? If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord? If thou thinke hee will not pardon thee, what follie can be more, than to offend a prince without hope of pardon.

15 Make

15 Make thine account now as thou wilt: if thou neuer doo repent and change thy life, then euery sinne thou committest, and euery day that thou liuest therein, is increase of wrath and vengeance vpon thee in hell, as Saint Paule proueth. If thou doo, by Gods mercie, hereafter repent and turne (for this is not in thy hands) then must thou one day lament, and bewaile, and be heartilie sorie for this delay, which now thou makest. So that by how much the more thou prolongest, and increasest thy sinne: so much greater will be thy paine and sorrowe in thine amendment.

Rom. 2.

*Alto vulneri diligens & longa adhi-* Lib. de la. &  
*tend: est medicina,* saith Saint Cyprian: ) lib. 5. ep. 4  
ad Cor.

A diligent and long medicine is to be vsed to a deepe sore. Our body that hath liued in many delights must bee afflicted (saith Saint Ierom) our laughing must bee recompensed with long weeping. Finally, Saint Ambrose agreeing thereunto, saith; *Grandi plage alia & proluxa opus est medicina:* Vnto a great wound, a deepe and long medicine is needfull.

Ep. 27. ad  
Euseb.Ad virg. lep  
sani. C. 8.

16 Marke here (deere brother) that the labour of thine amendment must bee very great: and that it cannot bee auoided. What madnes is it then for thee, now to enlarge the wounde, knowing that the  
medicine:

medicine must afterwards bee so painefull? What crueltie can be more against thy selfe, than to driue in thornes into thine owne flesh, which thou must after pull out againe with so many teares? Wouldst thou drinke that cup of poysoned liquor, for a little pleasure in the taste, which would cast thee soone after into a burning feauer, torment thy bowels within thee; and either dispatch thy life, or put thee in great icoperdie?

Psalm. 26.

The example of the  
these saued  
on the crosse  
descended.

16 But here I know thy refuge will be, as it is to all them, whereof the prophet saith: *Mentita est iniquitas sibi*: Iniquitie hath flattered and lied vnto her selfe: thy refuge (I say) will be to allege the example of the good these, saued even at the last howre vpon the crosse, and caried to paradise that same day with Christ, without any further toyle of amendment. This example is greatly noted, and vrged by all those which defer their conuersion, as surely it is, and ought to be of great comfort to euery man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemy to despaire of Gods mercy, which in no case he ought to doo. For the same God which saued that great sinner at that last hower, can also (and will) saue all them that heartilie  
turne

turne vnto him, euen at the last hower.  
But (alas) many men doo flatter and de-  
ceiue themselves with misunderstanding,  
or rather misusing of this example.

17 For wee must vnderstand (as Saint  
Austin well noteth) that this was but one  
particular act of Christ, which maketh no  
generall rule: euen as wee see, that a tem-  
porall prince pardoneth sometime a ma-  
lefactor, when he is come to the very place  
of execution: yet were it not for euery  
malefactor to trust thereupon: for that  
this is but an extraordinarie act of the  
prince his fauour, and neither shewed nor  
promised to all men. Besides this act was  
a speciall miracle reserued for the manife-  
station of Christ his power and glorie, at  
that hower vpon the crosse. Againe, this  
act was vpon a most rare confession,  
made by the theefe in that instant, when  
all the world forsooke Christ, and the A-  
postles themselves either doubted or lost  
their faith of his Godhead. Beside all  
this, the confession of the theefe was at  
such a time, as he could neither be bapti-  
zed, nor haue further time of amend-  
ment. And we holde, that at a mans first  
conuerſion, there is required nothing else,  
but to beleue, and to be baptized. But it  
shall not be amisse to put to Saint Augu-

B.  
\* The bles-  
sed virgine  
likewile  
and other  
godly wo-  
men were  
by: but said  
nothing  
(that we  
read of) in  
his defence:  
a plaine  
breach of  
the first fift  
six hand  
ninth com-  
mande-  
ments.

stines

shines verie words vpon this matter. For thus he writeth.

Serm. 120.  
de temp.

18 It is a remediless perill, when a man giueth himselfe ouer so much to vices, as he forgetteth that he must giue account thereof to GOD: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memorie of the iudgement to come, &c. But (dearely beloued) least the new felicitie of the beleeuing theese on the crosse, doo make any of you too secure and careless: least peraduenture some of you say in his heart: My guiltie conscience shall not trouble nor torment mee: my naughtie life shall not make mee very sad: for that I lee euen in a moment all sinne forgiuen vnto the theese: wee must consider first in that theese, not onely the shortnes of his beleefe, and confession, but his deuotion, and the occasion of that time, euen when the perfection of the iust did \* stagger. Secondly, shewe mee the faith of that theese, in thy selfe, and then promise to thy selfe his felicitie. The diuell dorth put into thy head this securitie, to the end hee may bring thee to perdition. And it is impossible to number all them which haue perished by the shadow of this deceitfull

R.  
\*The blessed virgin, S. Iohn, and others: as afore: and this staggering must needs be sinne.

full hope. Hee deceiueth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercie at the last day shall help or relieue him. It is hatefull before God when a man vppon confidence of repentance in his olde age, doth sinne the more freely. The happie theefe whereof wee haue spoken, happie (I say) not for that hee laide snares in the way, but for that hee tooke hold of the way at selfe in Christ, laying handes on the praie of life: and after a strange maner, making a bootie of his owne death: hee (I say) neither did defer the time of his saluation wittingly, neither did hee deceitfully put the remedie of his state in the last moment of his life: neither did hee desperatly reserve the hope of his redemption vnto the hower of his death: neither had hee any knowledge either of religion, or of Christ before that time. For if hee had, it may bee, hee woulde not haue beene the last amongst the Apostles in number, which was made the former in kingdome.

19 By these wordes of Saint Augustine we are admonished (as you se) that this particular fact of Christ maketh  
no

The general  
waye.

2. Cor. 11.

Psal. 61.

Eccle. 31.

Gal. 6.

no generel rule of remission to all men: not for that Christ is not alwayes readie to receiue the penitent as hee promiseth : but for that euerie man hath not the time or grace to repent, as hee should at that howre, according as hath beene declared before. The generall way that God proposeth to all, is that which Saint Paule saith ; *Finis secundum opera ipsorum* : The ende of euill men is according to their workes. Looke how they liue, and so they die. To this effect saith the prophet ; *Once God spake, and I heard these two thinges from his mouth: power belongeth to God, and mercie vnto thee (O Lord) for that thou wilt render to euerie man according to his workes.* The wise man maketh this plaine, saying ; *The waie of sinners is paved with stones, and their end is hell, darthenes, and punishments.* Finally, Saint Paule maketh this general and peremptorie conclusion ; *Bee not deceined : God is not mocked, looke what a man soweth, and that shall hee reape. Hee that soweth in flesh shall reape corruption : he that soweth in spirit, shall reape life euertlasting.* In which wordes hee doth not onely lay downe vnto vs the generall rule whereto wee must trust : but also sayth further ; that to perswade our selues

selues the contrarie thereof, were to mocke and abuse God, which hath laid downe this law vnto vs.

20 Notwithstanding (as I haue said) *That the conuerſion made at the laſt day is very doubtfull.* this barreth not the mercy of God from vſing a priuiledge to ſome at the verie laſt caſt. But yet miſerable is that man which placeth the anker of his eternall wealth or wo, vpon ſo tickleſom a point as this is. I call it a tickleſome, for that all Diuines which haue writen of this matter, doe ſpeake verie doubtfully of the conuerſion of a man at the laſt end. And although they doe not abſolutely condemne it in all, but doe leaue it as vncertaine vnto Gods ſecret iudgment: yet do they incline to the negatiue parr, and do alledge ſower reaſons, for which that conuerſion is to be doubted inſufficient for a mans ſaluation.

21 The firſt reaſon is, for that the extreame feare, and paines of death, being *The firſt reaſon.* (as the philoſopher ſaith) the moſt terrible of all terrible things, doe not permit a man ſo to gather his ſpirits and ſenſes, at that time, as is required for the treating of ſo weightie a matter with God, as is your conuerſion, and ſaluation. And if we ſee often, that a very good man cannot fixe his minde earneſtly vpon

*Of delay.**The second  
reason.**The second part.*

vpon heauenly cogitations at such time as hee is troubled with the passions of collicke, or other sharpe diseases: how much lesse in the anguishes of death can a worldlie man doo the same, being vnacquainted with that exercise, and loden with the guilte of manie and greate sinnes; and cloied with the loue both of his bodie, and things belonging thereunto?

2. Reg. 16.

2. Reg. 19.

3. Reg. 2.

22 The second reason is, for that the conuersion which a man maketh at the last day, is not (for the most parte) voluntarie, but vpon necessitie, and for feare: such as was the repentance of Semei, who hauing greuouslie offended king Dauid, in time of his affliction: afterwarde when hee saw him in prosperitie againe, and himselfe in greate danger of punishment: hee came and fell downe before him and asked him forgiveness with teares, But yet Dauid well perceiued the matter how it stood: and therefore though hee spared him for that daie, wherein hee woulde not trouble the mirth with execution of iustice, yet after hee gaue order that he should be vsed according to his desertes.

23 The

23 The third reason is, for that the custome of sinne, which hath continued all the life long, is seldome removed vpon the instant, being grown into nature it selfe, as it were: For which cause God saith to euill men by the prophet Ieremie, *If an Ethiopian can change his blacke skinne, or a leopard his spottedes that are on his back: then can you also doo well, hauing learned all dayes of your life to doo euill.* Ier. 13.

24 The fourth cause, for that the acts of vertue themselves cannot be of so great value with God, in that instant, as if they had binne done in time of health before. For what great matter is it ( for examples sake ) to pardon thine enimies at that time, when thou canst hurte them no more? To giue thy goodes awaie, when thou canst vse them no more? To abandon thy concubine, when thou canst keepe hir no longer? To leaue off to sinne, when sinne must leaue thee? All these things are good and holy, and to be done by him, which is in that **h**ist state: but yet they are of no such value, as otherwise they would be, by reason of this circumstance of time which I haue shewed. B. \* A fift reason might be take of

of experience: for that we see oft times, that such as repent after that manner, if they recover againe, they are afterwarde as bad as they were before, and sometimes much worse: which (without question) was not true repentance in them.

25 These are reasons why there is such doubt made of this last conuersion: not for any want on Gods parte, but on theirs, which are to doe that great act. Marke well (saith one againe) what I saie: and (it may be) it shall bee needfull to expounde my meaning more plainly, lest any man mistake me. What say I then? That a man that repenteth not, but at the end shall be damned? I do not say so. What then? do I say hee shall be saued? No, what then do I say? I say I know not; I saie, I presume not: I promise not, I knowe not. Wilt thou deliuer thy selfe forth of this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repente while thou art in health, whensoever the last day shall come vpon thee, thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned.

But

But if thou wilt repent then when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee.

26 And here now would I haue the carefull Christian to consider (with me) but this one comparison that I will make. If those which doe shew a kinde of repentance at the last day, doe passe hence notwithstanding in such dangerous doubtfulness: what shall we thinke of all those which lacke either time or abilitie, or will, or grace to repent at all, at that houre? What shall wee say of all those which are cut off before? Which dye suddenly? Which are stricken senselesse, or franticke, as wee see many are? What shall wee say of those, which are abandoned by God, and left vnto vice, euen vnto the last breath in their bodie? I haue shewed before out of Saint Paule, that ordinarilie sinners dye according as they liue. So it is as it were a priuiledge for a wicked man, to haue his repentance to be begun when he is to dye. And then if his repentance (when it doth come) bee so doubtfull, what a pitifull case are all others in? I meane the more part, which repent not at all: but dye as they liued, and are forsaken of G O D in that extremitie,

X

according

Prou. 1.  
Ierem. 35.

according as hee promiſeth, when hee ſayth; For that I haue called you, and you haue refuſed to come: for that I helde out my hand, and none of you would vouchſafe to looke towards mee: I will laugh alſo at your deſtruction, when anguiſh and calamitie commeth on you. You ſhall call vpon me, and I will not heare: you ſhall riſe be- times in the morning to ſeek me, but you ſhall not finde me.

27 When a worldling doth ſee that the brightnes of his honour, vain-glorie and worldly pompe is conſumed: when the heat of concupiſcence, of carnall loue, of delicate pleaſures is quenched: when the beautifull ſummer day of this life is ended, and the boyleſterous winter night of death draweth on: then will he turne vnto God; then will hee repent; then will hee reſolue himſelfe, and make his conuerſion. When he can liue no longer, hee will promiſe any paines; what hearing or ſtudying of the word of GOD you will; what toyle or labour in his vocation you will; what prayer you will; what faſting you will; what almes deeds you can deſire; what aſteritie you can imagine: he will promiſe it (I ſay) vpon a condition, that hee might haue life againe: vpon condition

dition that the day might be prolonged vnto him, though if GOD should grant him his request (as many times hee doth) he would performe no one point thereof, but bee as carelesse as he was before. When such shall crie, with sighs and grones as pearcing as a sword, and yet shall not bee heard; what comfort then will they hope for to finde? For whither will they turne themselves in this distres? Vnto their worldly wealth, power or riches? Alas they are gone: and the Scripture sayth; *Riches shall not profite in the day of reuenge.* Will they turne vnto their carnall friends? But what comfort can they giue, besides onlie weeping and comfortlesse mournings? Will they aske help of the Saints to pray for them in this instant? Then must they remember what is written; *The Saints shall reioyce in glorie, and exultation shall bee in their mouthes, and two edged swordes in their hands to take reuenge vpon nations, and increpations vpon people, to binde Kings in fetters, and noble men in manacles of iron: to execute vpon them the prescript iudgement of God: and this is the glorie of all his Saints.* Their onely refuge then must bee vnto God, who indeede is the onelie refuge

Prou. 11

Psal. 149

Of delay.

The second part.

Prou. i.

of all: but yet in this case, the Prophet sayth here; that *He shall not heare them: but rather contemne and laugh at their miserie.* Not that hee is contrarie to his promise of receiuing a sinner; *At what time soeuer he repenteth, and turneth from his sinne:* But for that this turning at the last day is not commonly true repentance, and conuersion, for the causes before rehearsed.

Prou. i.

28 To conclude then this matter of delay, what wise men are there in the worlde, who reading this, will not feare the deferring of his conuersion, though it were but for one day? Who dooth know whether this shall be the last day, or no, that euer God will call him in? God sayth; *I called, and you refused to come: I helde out my hande, and you would not looke towards mee, and therefore will I forsake you in your extremitie.* He doth not say how manie times, or how long hee did call, and holde out his hande. God saith; *I stand at the doore and knocke:* but hee sayth not how often hee doth that, or how many knockes hee giueth. Againe, hee sayd of wicked lezabel, the feined prophetesse in the Apocalyps; *I haue giuen her time to repent, and shee would not, and therefore shall shee perish:*  
but

Apoc. 2.

but hee sayth not how long this time of  
 repentance indureth. Wee reade of  
 woonderfull examples herein. Herod  
 the father had a call giuen him, and  
 that a lowd one, when Iohn Baptist was  
 sent vnto him, and when his heart was  
 so farre touched, as hee willingly heard  
 him, and so followed his counsell in ma-  
 nie things, as one Euangelist noteth: Mark. 6.  
 but yet because hee deferred the mat-  
 ter, and tooke not time when it was of-  
 fered: hee was cast off againe, and his  
 last doings made worse than his for-  
 mer. Herod Tetrark the sonne, had a  
 call also when hee felt that desire to  
 see Christ, and some miracle done by  
 him: but, for that he answered not vn-  
 to the call, it did him no good, but ra-  
 ther much hurt. What a great knocke  
 had Pilate giuen him at his heart, if he  
 had been so gracious as to haue opened  
 the doore presently when he was made  
 to vnderstand the innocency of Christ:  
 as appeareth by washing his hands in  
 testimonie therof, and his wife also sent  
 him an admonition about the same? No  
 lesse knocke had king Agrippa at his  
 doore, when hee cryed out at the hea-  
 ring of S. Paul; O Paul, thou perswadest  
 me a little to bee a Christian. But because

Herod.

Herod the  
second,  
Luke 11.Pilate.  
Luke 23.  
Mark. 14.

Matth. 27.

Agrippa.

Acts 26.

*Of delay.**The second part.*

he deferred the matter, this motion passed away againe.

*Pharao.**Exod. 9.**Acts 24.  
Felix.*

29 Twise happie had Pharao been, if he had resolved himselfe presently, upon that motion that hee felt, when hee cried to Moses; *I haue sinned, and God is iust.* But by delay hee became worse than euer hee was before. Saint Luke reporteth how Felix the gouernour of Iewrie for the Romanes, conferred secretly oftentimes with Saint Paul, that was prisoner, and heard of him the faith in Christ: wherewith hee was greatly moued, especially at one time, when Paule disputed of Gods iustice, and the day of iudgement: whereat Felix trembled: but yet hee deferred this resolution, willing Paul to depart, and to come againe another time: and so the matter by delation came to no effect. How many men doe perish daily; some cut off by death; some left by God, and giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion, from day to day, but had made their resolution presently, when they felt GOD to call within their hearts.

30 God is most bountifull to knocke and call: but yet he bindeth himselfe to  
no

## The fifth Chapter.

Of delay.

The dangers  
of passing  
the day of  
our vocatō.

no time or space, but cometh and goeth at his pleasure: and they which take not their times, when they are offered, are excused before his iustice, and doe not knowe whether euer it shall bee offered them againe, or no. for that this thing is onelie in the will and knowledge of G O D alone, who taketh mercie where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past, woe bee vnto that partie; for a thousand worldes will not purchase it againe. Christ sheweth woondertullie the importance of this matter: when entering into Ierusalem amidst all his mirth, and glorie of receiuing, hee could not choole but weepe vpon that citie, crying out with teares; *O Ierusalem, if thou knewest also these things which appertaine to thy peace, euen in this thy day: but now these things*

*are hidden from thee.* As if hee had said; If thou knewest (Ierusalem) as well as I doe, what mercie is offered thee euen this day, thou wouldest not doe as thou doest, but wouldest presentlie accept thereof: but now this secret iudgement of my father is hidden from thee, and therefore thou makest litle account thereof, vntill thy destruction shall come

Exod. 33.

Rom. 9.

Luk. 21.

Of delay.

The second part.

suddenly vpon thee : as soone after it did.

Eccl. 5.

31 By this now may bee considered the great reason of the wise mans exhortation ; *For slow not to turne to God : nor doe not deferre it from day to day : for his wrath wil come vpon thee at the sudden: and in time of reuenge it will destroy thee.*

Heb 3.

It may bee seene also vpon what great cause the Apostle exhorteth the Hebrewes so vehemently ; *Dum cognominatur hodie*: To accept of grace euē whiles that very day endured, and not to let passe the occasion offered. Which euerie man applying to himself, should follow in obeying the motions of Gods spirit within him: and accepting of Gods vocation without delay : considering what a grieuous sinne it is to resist the holie Ghost. Euerie man ought (I say) when hee feeleth a good motion in his heart, to thinke with himselfe ; Now

A&amp;S 7.

Apoc. 3.

God knocketh at my doore, if I open presently, he will enter, and dwell within me. But if I deferre it vntill to morrow, I know not whether he will knocke againe or no. Euerie man ought to remember still that saying of the prophet, touching Gods spirit ; *Hodie si vocemini audieritis, nolite obdurare corda vestra*:

Plal. 94.

If

If you heare his voyce calling on you to day, doe not harden your hearts, but presently yeeld vnto him.

32 Alas (deere brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendment is made more grievous; thine enemy more strong; thy selfe more feeble; thy difficulties of conuersion multiplied: what hast thou then to withhold thee one day from resolution? The gaining of a little time in vanitie. But I haue proued to thee before, how this time is not gained but lost, being spent without fruit of godlines, which is indeede the onely true

*Godlines the only gaine of time.*

gaine of time. If it seeme pleasant to thee for the present; yet remember what the prophet sayth; *Iuxta est dies perditionis, & adesse festinant tempora:*

*Deut. 32.*

The day of perdition is at hand, and the times of destruction make haste to come on. Which day being once come, I maruell what hope thou wilt conceiue. Dost thou thinke to crie *Peccavi*? It shall bee well trulie if thou canst doe it: but yet thou knowest that Pharao did so, and gat nothing by it. Dost thou intend to make a good testament, and to be libe-

*Exod. 9.*

*Of delay.**The second part.*

Marth. 25.

Heb. 12.

2. Mac. 9.

Esa. 55.

2. Cor. 6.

rall in almes deedes at that time? This, as the case may bee, is verie commendable: but yet thou must remember also, that the virgins which filled their lamps, at the very instant were shut out, and vnterly reiectcd by Christ. Dost thou thinke to weepe and mourne, and to moue thy iudge with teares at that instant? First, this is not in thy hands to do at thy pleasure: and yet thou must consider also, that Esau failed, though he sought it with teares, as the Apostle well noteth. Dost thou meane to haue manie good purposes, to make great promises, and vowes in that distresse? Call to minde the case of Antiochus in his extremities: what promises of good deedes, what vowes of vertuous life made he to GOD, vpon condition he might escape, and yet preuayled hee nothing thereby? All this is spoken, not to put them in despayre, which are now in those last calamities, but to dissuade others from falling into the same: assuring thee (gentle Reader) that the Prophet sayd not without a cause; *Seeke vnto God while he may bee found: call vpon him while he is neere at hand. Now is the time acceptable, now is the day of saluation,* sayth Saint Paule.

Now

Now is God to be found, and neere at hand, to imbrace all them that truly turne vnto him, and make firme resolution of vertuous life heereafter. If wee deferre this time, we haue no warrant that hee will either call vs, or receiue vs heereafter: but rather many threatens to the contrarie, as hath beene shewed. Wherefore I will end with this one sentence of Saint Austen; that hee is both a carlesse, and a most gracelesse man, which knowing all this, will venture notwithstanding the eternitie of his saluation and damnation, vpon the doubtfull euent of his finall repentance.

*Tract. 33. in  
Ioan.*

# CHAP. VI.

*Of three other impediments that hinder men from resolution: which are sloth, negligence, and hardnes of hart.*

BESIDES all impediments which hitherto haue beene named, there are yet diuers others to bee found: if any man coulde examine the particular consciences of all such as do not resolve. But these three heere mentioned, and to be handled in this Chapter, are so publike & knowne: as I may not passe.

Of sloth.

The second part.

pasſe them ouer, without diſcouering the ſame: for that manie times men are euill affected, and knowe not their own diſeaſes: the onely declaration whereof (to ſuch as are deſirous of their owne health) is ſufficient to auoid the danger of the ſickenefſe.

Of ſloth.

1. Cor. 6.

2. Firſt then, the impediment of ſloth is a great and ordinarie let of reſolution to manie men: but eſpeciallie in idle and delicate people, whoſe life hath beene in all eaſe and reſt, and therefore doe perſwade themſelues that they can take no paines, nor abide anie hardnes, though neuer ſo ſaine they woulde. Of which Saint Paule ſaith; that *Nice people ſhall not inherit the kingdome of heauen*. Theſe men will confeſſe to be true, as much and more than is ſaide too before: and that they woulde alſo gladlie put the ſame in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their ſeueral callings: and in the generall they cannot faſt; they cannot watch; they cannot praie. They cannot leaue their diſportes, recreations, and merrie companions: they ſhould die preſentlie (as they ſay) with melancholic, if they did it: yet in their hearts they

they desire (forsooth) that they could doe the same: which seeing they cannot: no doubt (saie they) God will accept our good desires. But let them harken a little what the scripture saith beereof; *Desires doe kill the slothfull man* Pro. 21. (saith Salomon) *his hands will not fall to anie worke: all the daie long hee conueth and desirerh: but hee that is iust, will doo, and will not cease. Take the slothfull and vnprofitable seruant* (saith Christ) *and fling him into utter darkenes, where shall bee weeping and gnashing of teeth.* And Mat. 21. when hee passed by the way, and found a figge-tree with leaues without fruite, hee gaue it presentlie an euerlasting curse.

3 Of this fountaine of sloth do proceede manie effects that hinder the slothfull from resolution. And the first is, a certaine heavinesse and sleepe drowfinesse towarde all goodnesse, according as the scripture saith; *Pigredo mittit soporem*: Sloth doth bring drowfinesse. For which cause Saint Paule saith; *Surge qui dormis*: Arise thou that art a sleepe. And Christ crieth out so oft en; *Videte, vigilate*: Looke about you, & watch. You shal see many men in the world, with whom if you talke of a cow,

*Fouuer effects of sloth,*

*1 Drowfines;*

*Pro. 9.*

*Eph. 5.*

*Mark. 13.*

*Mat. 24.*

*and 25.*

Pro. 6.  
and 14.

or a fat ox, of a peece of ground, or the like: they can both heare and talke willingly and freshely: but if you reason with them of their saluation, and their inheritaunce in the kingdome of heauen, they answere not at all, but will heare, as if they were in a dreame. Of these men then saith the wise man; *Howe long wilt thou sleepe, O slothfull fellow? When wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a little wilt thou close thy handes together and take rest: and so povertie shall hasten vpon thee as a running post, and beggerie as an armed man shall take and possesse thee.*

<sup>2</sup>  
Feare.

Pro. 19.

Psal, 52.

4 The second effect of sloth is fond feare of paines, and labour, and casting of doubts where none be, according as the scripture saith: *Pigrum desicit timor*: Feare discourageth the slothfull man. And the prophet saith of the like; *They shake for feare, where there is no feare*. These men do frame vnto themselves strange imaginations of the seruice of God, and dangerous euents, if they should followe the same. One saith; If I shoulde giue much, it would without doubt make mee a begger. Another saith

saith; If I shoulde still imploie my selfe to painefull labour, it woulde kill me ere long. A third saith; If I shoulde humble my selfe as is required, euerie bodie would tread mee vnder their feete. And yet all this is nothing else but sloth<sup>e</sup> as the scripture testifieth in thele wordes; *Dicit piger, leo est foris* Pro. 22. *in medio platearum, occidendus sum.* The slothfull man iach sitting still in his house, There is a Lion without, If I shoulde goe out of doores to labour, I shoulde certainelie bee slaine in the midst of the streetes.

5 A third effect of sloth is pusillanimitie and faintnesse of harte, whereby the slothfull man is ouerthrowen, and discouraged by euerie little contrarie-

*Pusillanimitie.*  
Eccl. 1. 22

tie or difficultie, which hee findeth in vertue, or which he imagineth to finde therein. Which the wise man \*signifieth

when he saith; *In lapide luteo lapidatus est piger*: The slothfull man is stoned to death with a stone of dirt, that is, hee is ouerthrowen with a difficultie of no importance. Againe. *De stercore boum lapidatus est piger*: The slothfull man is stoned deade with the dounge of

B  
The vulgar translation forca-  
deth: but  
now it is  
found that  
therein it  
misleth the  
sense of the  
text in both

these places heere alledged. And yet the matter it selfe is true though it haue no warrant hence. *Loz. 1. 1. 1.*

oxen

oxen, which commonlie is of matter so soft, as it can hurte no man.

Pro. 26.

6 A fourth effect of sloth is idle lazines : which wee see in manie men that will talke and consulte of this and that, about their amendement, but will execute nothing. Which is most fitlie exprest by the holie Ghost in these wordes ; *Sicut ostium versatur in cardine suo, ita piger in lectulo suo* : As a doore is tossed in and out vpon his hinges, so

Pro. 13.

is a slothfull man lying lazalie vpon his bed. And againe ; *Vult, & non vult piger* : A slothfull man will and will not.

Pro. 29.

That is, hee turneth himselfe to and fro in his bed, and betweene willing and nilling hee doth nothing. And yet further in another place, the scripture describeth this lazinesse, saying ; *The slothfull man putteth his handes vnder his girdle, and will not vouchsafe to lifte them vp to his mouth, for that it is painefull.*

7 All these and manie more are the effects of sloth: but these fower especiallie haue I thought good to touch in this place : for that they let and hinder greatly this resolution which wee talke of, for hee that liueth in a slumber, and will not heare, or attende to anie thinge

thing that is saide of the life to come, and beside this imagineth fearefull matter in the same : and thirdly , is throwne downe by euery little blocke that hee findeth in the way : and lastly is so lazie, as hee can beare no labour at all : this man (I say) is past hope to bee gained, to any such purpose as we speake for.

8 To remooue therefore this impediment, this sort of men ought to lay before their eyes the labors of Christ, and of his saints, the exhortation they vsed to other men, to take like paines : the threats made in scripture against them which labour not : the condition of our present warfare, that requireth trauell : the crowne prepared for it : and the miserie insuing vpon idle and lazie people. And finally, if they cannot beare the labour of vertuous life, which indeede is accompanied with so many consolations, as it may not rightfully bee called a labor : how will they abide the labor and torments of the life to come, which must bee both intollerable and euerlasting ?

*Meanes to  
remoue  
sloth.*

9 Saint Paule saith of himselfe and others, to the Thessalonians ; *We did not eat our bread of free cost, when wee were with you, but did worke in labour, and wearines both day and night : thereby to giue you*

*2. Thes. 3.*

## Of sloth.

## The second part.

Matt. 20.

Iohn. 15.

Luke. 13.

Matt. 11.

Eccl. 9.

Pro. 10.

Pro. 20.

you an example of imitation: denouncing further vnto you; that *If anie man woulde not worke hee should not eat.* Christ in his parable still reprehended grievously those that stood idle, saieing; *Quid hic statis tota die otiosi?* Why do you stand heere all the day idle, and dooing nothing? *I am a vine* (saith Christ) *and my father is an husbandman: euerie branch that beareth not fruit in mee, my father will cut off, and cast into the fire.* And in another place; *Cut downe the unprofitable tree: why doth it stand here, and occupy up the ground for nothing?* And again; *The kingdome of heauen is subiect to force: and men do gaine it by violence and labor.* For which cause the wise man also saith; *Whatsoeuer thy hand can doe in this life, do it instantly; for after it, there is neither time, nor reason, nor wisdom, nor knowledge that we can imploye.* And againe the same wise man saith; *The lazie hand worketh beggerie to it selfe, but the laborious and wilant hand heapeth up great riches.* And yet further to the same effect; *The slothfull man will not sow in the winter, for that it is cold: and therefore hee shall beg in the sommer, and no man shall take pittie of him.*

10 All this pertaineth to shewe, how that this life is a time of labour, and not

not of idlenes, and appoynted vnto vs for the attaining of heauen: it is the market wherein wee must buie: the battaile wherein wee must fight, and obtaine our crowne: the winter wherein we must sow: the day of labour wherein we must sweate, and get our penie. And hee that passeth ouer lazilie this daye (as the most part of men doo) must suffer eternall povertie, and neede in the life to come: as in the first part of this booke more at large hath beene declared. Wherefore the wise man (or rather the holy Ghost by his mouth) giueth each one of vs, a most vehement admonition and exhortation in these words; *Run about: make hast: stir up thy friend: giue no sleepe vnto thine eyes: let not thine eyelids slumber: they skip out as a Doe from the hands of him that held her: and as a birde out of the hands of the fowler. Goe vnto the eximes (thou slothful man) and consider hir dooings, and learne to be wise: she hauing no guide, seacher, or captaine, prouideth meate for her herselfe in the sommer and gathereth together in the haruest, that which may serue her to feede vpon in the winter.* By which words wee are admonished in what order wee ought to behaue our selues in this life, and how diligent and careful we should be in doing of

Chap. 3.

Pro. 6.

*Of negligence.**The second part.*

Col. 1.

Rom. 12.

Gala. 6.

of all good workes (as Saint Paule also teacheth) considering that as the emmet laboreth most earnestlie in the haruest time to lay vp for the winter to come : so wee should for the next world : and that slothfulnes to this effect, is the greatest and most dangerous let that may be. For as the emmet should die in the winter most certainly for hunger, if shee should liue idly in the sommer: so without all doubt they are to suffer extreame neede and miserie in the world to come, who now for sloth doo omit to labour.

*Of negli-  
gence.*

11 The second impediment is called by mee in the title of this chapter, negligence. But I doo vnderstand thereby a further matter than commonly this worde importeth. For I doo comprehend vnder the name of negligence all carelesse and dissolute people, which take to heart nothing that pertaineth to God or godlines, but onely attend to worldly affaires, making their saluation, the least part of their cogitations. And vnder this kinde of negligence, is contained both Epicurisme (as Saint Paule noteth in some Christians of his dayes, who began onely to attend to eate and drinke, and to make their bellies their God, as many of our christians now doo) and also a secret kinde of Atheisme,

*Epicurisme  
or life of  
Epicures.*

Phil. 3.

Rom. 16.

Tit. 2.

Heirisme, or denying of God: that is, of denying him in life and behauour, as Saint Paul expoundeth it. For albeit these men in wordes doo confesse God, and professe themselues to bee as good Christians as the rest: yet secretly in deede they doo not belecue God, as their life and dooings doo declare. Which thing Ecclesiasticus discouereth plainly, when hee saith; *Va dissolutis corde, qui non credunt Deo*: Woe be vnto the dissolute, and carelesse in heart, which doo not belecue God. That is, though they profess that they belecue and trust in him: yet by their dissolute and careles dooings, they testifie that in their hearts they belecue him not: for that they haue neither care nor cogitation of matters pertaining to him.

12 This kinde of men are those which the Scripture noteth and detesteth for plowing with an oxe, and an asse together: for sowing their ground with mingled seede: for wearing apparell of linsie woollsie, that is made of flaxe and wooll together. These are they of whom Christ saith in the Reuelation. *I would thou were eisher colde or hot. But for that thou art like warme, and neisher colde nor hot: therefore will I begin to vomit thee out of my mouth.* These are they which can accomde  
all

Of carelesse

Albeit.

Leut. 22.

Apoc. 3.

all religions together and take vp all controuerſies by onely ſaying, that either they are differences of ſmall importance, or elſe that they appertaine onely to learned men to thinke vpon, and not vnto them. Theſe are they which can applie themſelues to any companie, to any time, to any princes pleasures, for matters of life to come. Theſe men forbid all talke of ſpirit, religion, or deuotion in their preſence: onely they will haue men eate, drinke, and bee merrie with them: tell newes of the court, and affayres abroad: ſing, daunce, laugh, and play at cardes: and ſo paſſe ouer this in leſſe conſideration of God, than the very heathens did. And hath not the Scripture reaſon then, in ſaying that theſe men in their hearts and workes are Atheiſts? Yes ſurely And it may be proued by many rules of Chriſt. As for example: this is one rule ſet downe by himſelfe; *By their fruit ye ſhall knowe them.* For ſuch as the tree is within, ſuch is the fruit which that tree ſendeth forth. Again, *The mouth ſpeaketh from the abundance of the heart:* and conſequently ſeeing their talke is nothing but of worldly vanities: it is a ſigne there is nothing in their heart but that. And then it followeth alſo by a third rule, *Where the treaſure is, there is the heart.* And ſo ſeeing their

Luke 6.

Matth. 12.

Matth. 6.

their harts are only set vpon the world: the world is their onely treasure, and not God. And consequently, they prefer that before God, as indeede Atheists doo.

13 This impediment reacheth far and wide at this day, and infinite are the men which are intangled therewith: and the cause thereof especially is inordinate loue of the worlde: which bringeth men to hate God, and to conceine enmitie against him, as the Apostle saith: and therefore no maruell, though indeede they neither beleeue nor delight in him. And of all other men, these are the hardest to be reclaimed, and brought to any resolution of amendment: for that they are insensible: and besides that doo also flie all meanes whereby they beecured. For, as there were small hope to be conceiued of that patient, which being grievously sicke, should neither feele his disease, nor beleeue that hee were distempered, nor abide to heare of physick, or physitions, nor accept of any counsell that should be offered, nor admit any talke or consultation about his curing: so these men are in more dangerous estate than any other, for that they knowe not their owne danger. but perswading themselves to be more wise than their neighbours, doo remoue from their cogitations  
all

*The chiefe  
cause of A-  
theisme at  
this day.*

1. Ioh. 2.

*A compa-  
rison.*

*Of negligence.**The second part.*

all things, whereby their health might be procured.

*The way to  
cure care-  
lesse men.*

*Deut. 5.  
Matth. 22.  
Luke, 10.*

*Deut. 6.  
and 11.  
John 1.*

14 The onely way to doo these men good (if there bee any way at all) is to make them know that they are sicke, and in great danger : which in our case may be done best (as it seemeth to mee) by giuing them to vnderstand, how farre they are off, from any one peece of true Christianitie, and consequently from all hope of saluation that may bee had thereby, God requireth at our hands; that *Wee should loue him, and serue him with all our heart, with all our soule, and with all our strength.* These are the prescript words of God, set downe both in the olde and new lawe. And how far (I pray thee) are these men off from this, which imploy not the halfe of their heart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice, nay nor the least part thereof God requireth at our hands that wee should make his lawes and precepts our studie, and cogitations : that wee should thinke on them continually, and meditate vpon them both day and night, at home and abroad, early and late, when wee goe to bed, and when we rise in the morning : this is his commaundement, and there is no dispensation therein. But how far are these

those men from this, which bestow not the third part of their thoughts vpon this matter, no not the hundred part, nor scarce once in a yeare do talk thereof? Can these men say they are Christians, or that they belceue in God?

15 Christ making the estimate of things in this life, pronounced this sentence; *Vnum est necessarium*: One onely thing is necessarie, or of necessitie in this world: meaning the diligent and carefull seruice of God. These men find many things necessarie beside this one thing, and this nothing necessarie at al. How farre do they differ then in iudgement from Christ? Christs Apostle saith, that a Christian *Must neither loue the world, nor any thing in the world.* These men loue nothing els, but that which is of the world. He saith, that *Whosoever is a friend to the world, is an enemy to Christ.* These men are enemies to whosoever is not a friend to the world. How then can these men holde of Christ? Christ saith, *We should pray stil.* These men pray neuer. Christs Apostle saith, that *Covetousnes, uncleannes, or securitie, should not be so much as once named among Christians.* These men haue no other talk but such. Finally, the whole course and canon of  
Y Scripture

1. Ioh. 2.

Luk. 8.

Eph. 5.

Luke 21.  
Matth. 24.  
Mich. 6.  
Rom. 11.  
Rom. 12.  
Matth. 10.

Scripture runneth that Christians should bee; *Attenti, vigilantes, solliciti, instantes, feruentes, perseverantes sine intermissione*: That is, attent, vigilant, carefull, instant, fervent, and perseverant without intermission in the service of God. But these men have no one of these poynts, nor any degree of any of these poynts; but every one the cleane contrarie. For they are neither attent to those things which appertaine vnto GOD, nor vigilant, nor solicitous, nor carefull, and much lesse instant and fervent, and least of all perseverant without intermission: for that they never begin. But on the contrary side, they are carelesse, negligent, lumpish, remisse, key-colde, peruerse, contemning, and despising, yea loathing, and abhorring all matters that appertaine to the mortifying of themselves, and true service of God. What part have these men then in the lot and portion of Christians, beside onely the bare name which profiteth nothing?

16 And this is sufficient to shew how great and dangerous an impediment this carelesse, senselesse, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection

section of this resolution, that whosoever once espieth out the treasure hidden in the field (that is, the kingdome of heauen, and the right way to come to it) hee should presently goe and sell all that he hath and buy the field: that is, hee should preferre the pursuite of this kingdome of heauen, before all the commodities of this life whatsoeuer, and rather venture them all, than to omit this treasure: If Christ (I say) require this as hee doth, when will these men euer bee brought to this point, which will not giue the least parte of their goods to purchase that field, nor goe forth of doore to treat the buying thereof; nor will so much as thinke, or talk of the same, nor allow of him which shall offer the meanes and wayes to compasse it?

Matth. 13.

17 Wherefore, whosoever findeth himselfe in this disease, I would counsell him to reade some Chapters of the first part of this booke: especiallie the third, and fourth, treating of the causes for which wee were sent into this worlde: as also the fift of the account which wee must yeeld to GOD, of our time heere spent: and hee shall thereby vnderstand (I doubt not) the error,

pag. 39.  
and 34.

Y a

and

and danger he standeth in, by this damnable negligence wherein he sleepeth, attending onely to those things which are meere vanities : and for which hee came not into this worlde : and passing ouer other matters, without care or cogitation, which only are of importance, and to haue been studied, and thought vpon by him.

*Of hardnes  
of hart.*

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition in some men, called by the Scriptures, hardnes of hart, or in other wordes, obstinacie of mind ; whereby a man is settled in resolution, neuer to yeeld from the state of sin wherein he liueth, whatsoever shall, or may bee said against the same. And I haue reserued this impediment for the last place in this booke, for that it is the last, and worst of all other impediments discovered before, containing all the euill in it selfe, that any of the other before rehearsed haue, and adding besides a most wilfull, and malicious resolution of sin, quite contrarie to that resolution, which we so much in-  
deuour to induce men vnto.

*Two degrees  
of hardnes  
of hart.*

19 This hardnes of hart hath diuers degrees in diuers men, & in some much  
more

more grieuous than in others. For some are arriued to that high and chiefe obduration, which I named before: in such fort, as albeit they well know that they are amisse: yet for some worldly respect or other, they wil not yeeld, nor change their course. Such was the obduration of \* Pilate, though hee knew that hee condemned Christ wrongfully: yet, not to leese the fauour of the Iewes, or incur displeasure with his prince, he proceeded and gaue sentence against him. This also was the obduration of Pharaoh: who, though he saw the miracles of Moses and Aaron, and felt the strong hand of God vpon his kingdom: yet not to seeme to bee ouercome by such simple people as they were: nor that men should thinke hee would be inforced by any meane to relent, he perseuered still in his wilfull wickednes, vntill his last and vtter destruction came vpon him.

This hardnes of heart was also in King \* Agrippa, and Felix gouernour of Iewrie: who, though in their owne conscience they thought that Saint Paul spake

ignorance, than obduration. But the example is notably found in the priests, Scribes, and Pharisees, who euer opposed themselves against the preaching of Christ, and at the length put him to death.

Matth. 27.

B.

\* It seemed to bee of weaknes, rather than of such obduration, as was in Pharaoh, or is spoken of heere.

Exod. 6. 7. 8

Acts 26. 27

B.

\* In these two also it seemeth rather to haue been

*Of hardnes of hart.*

*The second part.*

*Persecutors.*

truth vnto them: yet, not to hazard their credite in the world, they continued stil, and perished in their own vanities. And commonly this obduration is in all persecutors of vertue, and vertuous men, and especially of those that professe the truth: whom though they see euidently to be innocent, and to haue the word of God, and equitie on their side: yet to maintaine their estate, credite and fauour in the worlde, they persist without either mercie or release, vntill God cut them off in the midst of their malice, and furious cogitations.

*A second  
degree of ob-  
duration.*

20 Others there are who haue not this obduration in so high a degree as to persist in wickednes, directlie against their own knowledge: but yet they haue it in another sort: for that they are settled in firme purpose to follow the trade, which already they haue begun: and will not vnderstand the dangers thereof: but doe seeke rather meanes to perswade themselves, and quiet their consciences therein: and nothing is so offensive vnto them, as to heare any thing against the same. Of these men holy Iob saith; *Dixerunt Deo, Recede à nobis, & scientiam viarum tuarum nolumus*: They say to God, depart from vs, we will not haue

*Iob, 21.*

haue the knowledge of thy wayes. And the prophet Dauid yet more expressly; *Their furie is like the furie of serpents, like Psal. 57. vnto cocatrices that stop their eares, and wil not heare the voice of the inchanter.* By this inchanter hee meaneth the holie Ghost, which seeketh by al meanes possible to charme thee from the bewitching wherein they stand, called by the wise man, *Fascinatio nigacitatis*: The bewitching of vanitie. But as the prophet sayth; *They will not heare, they turne their backs, and stoppe their eares, to the ende they may not vnderstand: they put their hearts as an adamant stone, least they should heare Gods law and be conuerted.*

21 The nation of the Iewes is peculiarly noted to haue been alwaies giuen to this great sin, as Saint Stephen witnesseth, when hee sayd vnto their owne faces; *You stifnecked Iewes, you haue alwaies resisted the holie Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saints of God, in whom the holie Ghost spake vnto them from time to time, for amendement of their life: and for that thorow the light of knowledge which they had by hearing Gods lawe, they could not in truth or shew,

*The hard  
harted  
Iewes.  
Acts 7.*

*Matth. 5.  
Luk. 11. 13.*

Of hardnes of hart.

The second part.

condemne the things which were sayd, or auoid the iust reprehensions vsed toward them: and yet resolved with themselves, not to obey or change the custome of their proceedings: therefore fell they in fine to persecute sharplie their reprehenders; whereof the onelie cause was hardnes of hart; *Indurauerunt facies suas supra petram, & noluerunt reuerſi*, sayth God by the mouth of Ieremie. They haue hardened their faces aboute the hardnes of a rocke, and they will not turne to me. And in another place of the same Prophet he complaineth grieuouſly of this peruerſeneſſe;

Ierem. 5.

Ierem. 8.

*Quare ergo auerſus eſt populus iſte Ieruſalem, auerſione contentioſa?* And why then is this people in Ieruſalem reuolted from mee, by ſo contentious and peruerſe an alienation, as they will not heare me any more, &c. And yet againe, in another place; *Quare moriemini domus Iſrael*: Why will you dye you houſe of Iſrael? Why will you damne your ſelues? Why are you ſo obſtinate as not to heare: ſo peruerſe as not to learne: ſo cruell to your ſelues, as you will not know the dangers wherein you liue, nor vnderſtand the miſerie that hangeth o-  
uer you.

Ezec. 18.

22 Doeſt thou not imagine (deare brother) that God vſeth this kinde of ſpeech not onely to the lewes, but alſo to many thouſand Chriſtians, and perhaps alſo vnto thy ſelfe many times e- uery day: for that thou refuſelt his good motions and other meanes ſent from him, to draw thee to his ſeruiſe: thou being reſolued not to yeeld thereunto, but to follow thy purſuite, whatſoeuer perſwaſions ſhall come to the contrary? Alas, how many Chriſtians bee there, who ſay to God daily (as they did whom I named before;) *Depart from vs, we will* Iob. 21. *not haue the knowledge of thy waies?* How many be there which abhorre to heare good counſell? Feare and tremble to reade good bookes? Flie and deteſt the frequentation of godly companie, leaſt by ſuch occasions they might be touch- ed in conſcience, conuerted, and ſaued? How many bee there, which ſay with thoſe moſt miſerable hard hearted men whereof the Prophet ſpeaketh; *Percuſſi-* Eſai. 28. *mus ſœdus cum morte, & cum inferno feci- mus pactum?* Wee haue ſtriken a league with death, and haue made a bargaine with hell it ſelfe. Which is as much to ſay, as if they had ſayd; Trouble vs not, moleſt vs not with thy perſwaſions,

Y s                      ſpend

*Of hardnes of hart. The second part.*

spende not thy wordes and labour in vaine: talke vnto others who are not yet settled: let them take heaven that it will: we for our parts are resolu'd: we are at a point: wee haue made a bargaine that must bee perfourmed, yea though it bee with hell and death euerlasting.

*The description of an hard hart.  
Psal. 75.*

*Esaie 48.*

23. It is a wonderfull furie, the obduration of an hard hart: and not without cause compared by the Prophet (as I shewed before) to the wilfull furie and rage of serpents. And another place of Scripture describeth it thus; *Durus es, & neruus feruens ceruix tua, & frons tua area*: Thou art hard hearted, and thy necke is a sinewe of iron, and thy forehead is of brasse. What can be more vehemently spoken to expresse the hardnes of this mettall? But yet Saint Bernard expresseth it more at large in these words; *Quid ergo cor durum?* And what is then an hard hart? And he answereth immediatly; An hard heart is that which is neither cut by compunction, nor softened by godlines: nor moued with prayers: nor yeeldeth to threatening: nor is any thing holpen but rather hardned by chastening. An harde hart is that which is ingrateful to Gods benefit:

*Lib. 1. de  
conf. Lad  
Aug. cap. 1.*

benefits: disobedient to his counsels: made cruell by his iudgements; dissolute by allurements: vnshamefast to filthinesse: fearelesse to perils: vncourteous in humane affaires: reachlesse in matters pertaining to God: forgetfull of things past: negligent in things present: improuident for thinges to come.

14 By this description of Saint Barnaide it appeereth, that an harde hart, is all most a desperate and remediless disease, where it falleth. For what will you doo (saith this good father) to amende it? If you laie the greeuousnesse of sinne before him, hee is not touched with compunction. If thou alleage him al the reasons in the world, why we ought to serue God, and why wee ought not to offende and dishonour him: hee is not mollified by this consideration of pietie. If you would request him and beseech him with teares, euen on your knees, he is not moued. If you threaten Gods wrath against him: he yeeldeth nothing thereunto. If God scourge him indeed, he waxeth furious, and becommeth much more hard than before. If God bestow benefits on him: he is vngratefull. If he counsell him for  
his

*The explanation of S. Barnards words.*

*Of hardnes of hart.**The second part.*

his saluation: hee obcieth not. If you tell him of Gods secret, and seuerer iudgements: it driueth him to desperation, and to more crueltie. If you allure him with Gods mercie: it maketh him dissolute. If you tell him of his owne filthinesse: hee blusheth not. If you admonish him of his perils: hee feareth not. If hee deale in matters towarde mee: hee is proude and vn-curtious. If hee deale in matters towarde God: hee is rashe, light, and contemptuous. Finally, hee forgetteth whatsoeuer hath passed before him towarde other men, either in reward of godlinesse, or in punishment of sinners. For the time present hee neglecteth it, nor maketh any accout of vsing it to his benefite. And of thinges to come, either of blisse, or miserie, hee is vterly unprouident: nor will esteeme thereof, laie you them neuer so often, or vehemently before his face. And what way is there then to doo this man good.

*The danger  
of an hard  
hart.  
Ec. 13.*

25 Not without great cause surely, did the wise man praye so hartilie to God; *Anima irreuerenti, & infrenate ne tradas me: Deliuere mee not ouer (O Lord) vnto a shamelesse and vnruilie soule. That is, vnto a hard, and obsti-*  
rate

nate hart. Whereof he giueth the reason in another place of the same booke;

*Cor enim durum habebis male in nouissimo:*

For that an hard harte shall bee in an euill case at the last day. Oh that all

hardharted people woulde note this reason of scripture! but Saint Barnard

goeth on, and openeth the terror heer- of more fully, when hee saith; *Nemo*

*duri cordis salutem unquam adeptus est, nisi quem forse miserans Deus abstulit ab eo*

*(iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard

harted man saued, except God by his mercie did take away his stonie hart,

and giue him a hart of flesh, according to the prophet. By which wordes Saint

Barnard signifieth, and prooueth out of the prophet, that there are two kinds

of hartes in men, the one a fleshie hart which bleedeth if you but pricke it; that

is, it falleth to contrition, repentance, and teares, vpon neuer so smal a checke

for sinne. The other is a stonie harte, which if you beate and buffet neuer

so much with hammers, you may atsoon breake it in peeces, as either bend it, or

make it to bleed. And of these two harts in this life dependeth all our misery, or

felicity for the life to come. For as God when.

Eccle. 3.

Lib. 1. de  
confide. 1.  
Ezech. 36.

Two kinds  
of hartes in  
men vnder  
their pro-  
perties.

*Of hardnes of hart. The second part.*

when hee woulde take vengeance on Pharao, had no more greuous waye to doo it, than to laye; *Indurabo cor Pharaonis*: I will harden the harte of Pharao. This is (as Saint Austen expoundeth) I will take awaye my grace, and so permit him to harden his owne heart: so when hee would shew mercie to Israell, hee had no more forcible meanes to expresse the same, than to say; *I will take away the stony heart out of your flesh, and giue you a fleshy hart in steed thereof.* That is, I will take away your hard hart, and giue you a soft harte that will bee mouued, when it is spoken to. And of all other blessings and benefits; which God doth bestow vpon mortall men in this life, this softe and tender harte is one of the greatest: I meane such an hart as is soone mouued to repentance: soone checked and controlled: soone pearced: soone made to bleede: soone stirred to amendment. And on the contrary part, there can be no greater curse or malediction laid vpon a Christian, than to haue an harde and obstinate heart, which heapeth euerie day vengeance vpon it selfe, and his master also. S. Paul saith it is compared by the Apostle vnto the ground, which no store  
of

Exo. 4. 7. 14

Aug 1. 18.

Super Exo.

ser 88.

de temp.

Eze. 36.

of raine can make fruitefull, though it fall neuer so often vppon the same : and therefore hee pronounceth thereof ; *Reproba est, maledictio proxima, cuius consummatio in combustionem* : That is, it is reprobate and nexte doore to malediction, whole ende or consummation must be fire and burning.

26 Which thing being so, no maruel though the holy scripture doo exhorte vs so caretully from this obduration and hardnes of hart as from the most dangerous and desperate disease, that possibly may fall vpon the christian, being indeed (as the Apostle signifieth) the next doore to reprobation it selfe. Saint Paul therefore crieth ; *Nolite contristari, nolite extinguere spiritum Dei* : Doo you not make sad, doe you not extinguish y<sup>e</sup> spirit of God by obduration, by resisting and impugning the same. Againe ; *Non obduretur quis ex vobis fallacia peccati* : Let no man bee harde harted among you through the deceit of sinne. The prophet Dauid also crieth ; *Hodie si vocem eius audieritis, nolite obdurare corda vestra* Euen this daye if you heare the voice of God calling you to repentance, see you harden not your heartes against him. All which earnest speeches,

vscd

Heb. 6.

Ep<sup>h</sup>. 4.  
1. Thes 5.

Heb 3.

Psal. 94.

*Of hardnes of hart. The second part.*

3. Reg. 3.

Esai. 66.

vsed by Godes holy spirit, doo giue vs to vnderstand, howe carefully we haue to flie this most pestilent infection of an harde harte: which almightie God by his mercie giue vs grace to doo, and indue vs with a tender hearte towards the full obedience of his diuine maiestie: such a softe hart ( I say ) as the wise man desired, when hee said to God; *Da seruo tuo cor docile*: Giue vnto mee thy seruant (O Lorde) an harte that is docible, and tractable to bee instructed: such an harte as God himselfe describeth to bee in al them whom he loueth, saying; *Ad quem respiciam, nisi ad pauper-culum, & contritum corde, & timentum sermones meos?* To whom wil I haue regard or shew my fauour but vnto the poore & humble of hart vnto the contrite spirit & and to such as tremble at my speeches?

27 Behold ( deere brother ) what an harte God requireth at thy handes? A little poore and humble harte: ( for so much importeth the diminutiue *pauper-culus* ) also a contrite harte for thine offences past: and an hart that trembleth at euerie worde that commeth to thee from God by his ministers. How then wilt thou not feare at so many wordes & whole discourses as haue been vsed before

fore, or thine awakening: for opening thy  
 peril: for stirring thee to amendment? How  
 wilt thou not feare the threats and iudge-  
 ments of this great Lorde for thy sinne?  
 How wilt thou dare to proceede any fur-  
 ther in his displeasure? How wilt thou de-  
 fer this resolution any longer? Surely the  
 least part of that which hath beene saide,  
 might suffice to moue a tender heart, an  
 humble, and contrite spirit, to present reso-  
 lution and earnest amendment of life. But  
 if altogether cannot moue thee to doo the  
 same, I can say no more, but that thou hast  
 a very hard heart indeed: which I beseech  
 our heauenly father to soften for thy sal-  
 uation, with the pretious hot blood of his  
 onely sonne, our sauior, who was content  
 to shed it for that effect vpon the crosse.

*The conclu-  
 sion of this  
 whole booke.*

B.

\* As may  
 appeare in  
 my preface  
 to the rea-  
 der.

B.

\* Which  
 was, for that  
 either time  
 or health,  
 or I bertie  
 did not  
 permit.  
 Phil. 2.

28 And thus now hauing said so much  
 as time permitted me, concerning the first  
 generall part required at our hands for our  
 saluation: that is concerning resolution,  
 appoynted by my \* diuision in the begin-  
 ning, to be the subiect or matter of this first  
 booke, I will end here: deferring for a time  
 the performance of my purpose for the o-  
 ther two bookes \* vpon the causes, and rea-  
 sons set downe in an aduertisement to the  
 Reader, at the very first entrance into this  
 booke: nothing doubting, but if God shall  
 vouchsafe

*The conclusion.**The second part.*

vouchsafe to worke in any mans heart, by means of this booke, or otherwise this first poynt of resolution, the most hard of all other: then will hee also giue meanes to perfect the worke begun of himselfe, and will supply by other waies the two principall parts following: that is, both right beginning, & constant perseuerance, wherevnto my other two bookes promised are appointed. It will not be hard for him that were once reformed, to finde helpers and instructors ynow, the holy Ghost in this case being alwaies at hand: there want not good bookes, and better men (God be glorified for it) in our owne countrie at this day, which are well able to guide a zelous spirit in the right way to vertue (and yet as I haue promised before) so meane I (by Gods most holy help & assistance) to send thee (gentle Reader) as my time and ability will permit, the other two bookes also especially if it shall please his diuine maiestie to comfort mee thereunto, with the gaine or good of any one soule, by this which is already done: that is, if I shal conceiue or hope, that any one soule, so deere-ly purchased by the pretious blood of the sonne of God, shall be moued to resolution by any thing that is here said: that is, shall bee reclaimed from the bondage of  
 sin,

sin, and restored to the service of our maker and redeemer: which is y<sup>e</sup> only end of my writing, as his maiestie best knoweth.

29 And surely (gentle reader) though I must confesse y<sup>e</sup> much more might be said for this poynt of resolution, than is heere touched by me, or than any man can well vtter in any competent kinde of booke or volume: yet am I of opinion, that either these reasons here alleaged are sufficient, or else nothing wil suffice, for the conquering of our obstinacy, & beating downe of our rebellious disobedience in this point. Here thou maiest see the principall arguments inducing thee to the service of God, and detestation of vice. Heere thou maiest see

the cause and end why thou wast created: the occasion of thy comming hether: the things required at thy hands in particular: the account that will bee demaunded of thee: his goodnes towards thee: his watch- *The effect of that which hath bene said in this booke.*

fulnes ouer thee, his desire to win thee: reward if thou doo well: his infinite punishment if thou doo euill: his callings: his baites: his allurements to saue thee. And *In the first part.*

on the contrarie part, here are discovered vnto thee the vanities and deceits of those *In the second part.*

impoliments; hinderances, or excuses, which any way might let, stay, or discourage thy resolution: y<sup>e</sup> feigned difficulties of vertuous

*Of hardnes of hart. The second part.*

vertuous life are remoued; the conceited feares of Gods seruice are taken away, the alluring flatteries of worldly vanities are opened: the foolish presumption of Gods mercy: the danger of delay: the dissimulation of sloth: the desperate perill of careles and stonie hearts are declared. What then wilt thou desire more to moue thee? What further argument wil thou expect to draw thee frō vice and wickednes, than al this is?

30 If all this stir thee not, what wil stir thee (gentle Reader) if when thou hast read this, thou lay down thy booke againe, and walke on thy carelesse life as quietlie as before: what hope (I beseech thee) may there be conceiued of thy saluation? Wilt thou goe to heauen, liuing as thou doest? It is impossible. As soone thou maiest driue God out of heauen, as get thither thy selfe in this kinde of life. What then? Wilt thou forgoe heauen, & yet escape hell too? This is lesse possible, whatsoeuer the Atheists of this world doo perswade thee. Wilt thou defer the matter, and think of it hereafter? I haue told thee mine opinion hereof before. Thou shalt neuer haue more abilitie to doo it than now, and (it may be) neuer halfe so much again. If thou refuse it now: I may greatly feare, that thou wilt be refused hereafter thy selfe. There is no way then

so

so good (deere brother) as to doo it presently whiles it is offered. Breake from that tyrant which deteineth thee in seruitude: shake off his chaines: cut asunder his bonds: run violently to Christ, which standeth ready to imbrace thee, with his armes open on the crosse. Make ioyful al the Angels & court of heauen with thy conuersion: strike once the stroke with God again: make a manly resolution: say with the old couragious souldier of Iesus Christ, S. Ierom; If my father stood weeping on his knees before me, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolks howling on euery side to retaine mee in sinfull life with them: I would fling off my mother to the ground: despise all my kindred: run ouer my father, & tread him vnder my feet, therby to run to Christ whē he calleth me. Luke 15.

*A notable saying of S. Ierom.*

31 Oh that wee had such hearts as this seruant of God had: such courage, such māhood, such seruent loue to our master. Who would lie one day in such slavery as we doo? Who would eate husks with the prodigall sonne among swine, seeing hee may returne home, and be so honorablie receiued and intertaind by his old father: haue so good cheare, & banquetting: and heare so great melodie, ioy, and triumph Luke 15.  
for

*The conclusion.**The second part.*

for his returne: I saie no more herein (deere brother) than thou art assured of, by the word and promise of Gods own mouth: from which can proceed neither falsehood nor deceit. Returne then, I beseech thee: laie hand fast on his promise, who will not faile: run to him now he calleth whiles thou hast time: and esteeme not all this world worth a straw in respect of this one act: for so shalt thou bee a most happie and thrise happie man, and shalt blesse heereafter the hower and moment that euer thou madest this blessed resolution: and I for my part (I trust) shall not be void of some portion of thy felicitie. At leastwise I doubt not but thy holie conuersion shall treat for mee which our common father, who is the God of mercies, for remission of my manie sins, and that I may serue and honour him together with thee, all the daies of my life: which ought to bee both our petitions: and therefore in both our names, I beseech his di-

uine maiestie to graunt

it to vs: for euer

and euer,

Amen.

*The end of this booke of*  
RESOLUTION.

THE  
Second part of the Booke  
of Christian Exercise, apper-  
tayning to Reso-  
lution.

O R  
*A Christian Directorie, guiding  
all men vnto theyr sal-  
nation.*

Written by the former Au-  
thor R. P.

*Psalm. 27. verse 4.*

So One thing haue I requested of the  
Lord, and that I will demaund still,  
which is, to dwel in his house all the  
dayes of my life; to the end I may  
know and doe his will.

AT LONDON,  
Printed by I. Roberts for  
Simon VVaterson, dwelling  
in Paules Church-yard, at the  
signe of the Crowne.

1598.

14301

To the right Honourable, Sir Thomas Heneage, Knight, Chauncellour of the Dutchie of Lancaster, viz Chamberlaine to her excellent Maieſtie, Treasurer of her royall Chamber, and one of her Highnes most honorable priuy Counsell. All happinesse in this life, and in the life to come hartily wished.

**B**Oth duetie, for honourable fauours receiued, and intire affection, the spur that pricketh forward the very hardest conceite: hath imboldened me to present this treatise to your honours view, as a testimonie of good will to shunne the infamous tytle of ingratitude, as also in some measure to expresse my poore yet vnswayned zeale, the boldnesse of the one (I presume) noble nature will pardon, the slender hability of the other (I hope) the same will accept.

I knowe how far from your honorable thoughts, sinister opinions  
are,

## THE EPISTLE.

are, that might checke the young springing plants, whose forwardnesse promise greater matters to ensue. I knowe withall, not onely your honourable care to cherrish such endeuours, but also your provident and liberall bounty, in supporting anie towardly hope from falling. Ouer faynt harted might hee then be thought, that would dismay when doubt is so worthily remooued.

Then boldly (yet as it becometh mee in dunctie) I reuerently deliuer your honor this simple gift: referring the iudgement both of it and me, to your wonted noble consideration. And as your yeeres, so pray I all blessings of heauen multiply encrease upon you, to the comfort of such as haue good cause to loue you.

To

# TO THE CHRIS- TIAN READER, HEALTH.

**C**Verteous Reader, not manie yeeres since, a booke was published, *Of Christian exercise, appertayning to Resolution*: written by a Jesuit beyond the Seas, yet an Englishman, named M. Robert Parsons, which booke M. Edmund Bunny, having diligently perused, committed to the publique view of indifferent iudgments: as glad, that so good matter proceeded from such infected people, and that good might rise thereby to the benefit of others. Since the manifestation of that booke, the first Author thereof named M. Parsons, hath enlarged the same Booke, with a second part and new Additions, wherein he hath concluded and finished his whole intent of the Resolution, and that vpon speciall causes, as himselfe sets downe in the præface in this manner.

*Being admonished by the writtings of diuers, that since the publishing of my first booke, it hath beene mistyked in two principall poynts. First, that I speake so much of good works and so little of faith. Secondly, that I talked so largely of Gods*  
A 3 *iusstice,*

## To the Reader.

justice, and so briefly of his mercy. Beside, conceining by the information of many, that diuers persons, hauing a desire in the selues to read the former booke, but yet being weake and fearefull to be touched so neere in conscience, as they imagined that booke did, durst neuer intermeddle therewith, being inform'd there was nothing in the same wherewith to entertaine themselves, but only such vehement matter of perswasion, as would greatly trouble and afflict them. For remedy of which inconueniencie, I haue framed this second part of that worke, and therein inserted diuers Chapters, and discourses of matters more plausible, and of themselves more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the spurre of more earnest motion to perfection.

Heereupon grew the occasion of his framing his second booke, which being perused by sundry lerned men who haue thought it as worthy to be seene as the first, is now (gentle Reader) presented to thy view: reade it indifferently, and iudge thereof, as thou findest occasion.

Of

—§—§—§—§—§—§—§—§—§—§—

# OF THE MANY- FOLD PERRILS THAT

ensue to the world by Incon-  
sideration.

*And how necessary it is for euery man,  
to enter into cogitation of his  
owne estate.*

## CHAP. I.

**T**HE Prophets and Saints of  
GOD, who from time to  
time haue beene sent by hys  
mercifull prouidence to ad-  
uertise and warne sinners of  
their perilous estate & condition for  
sin, haue not onely foretold them of  
their wickednes and imminent dan-  
gers for the same, but also haue reue-  
led the causes thereof, wherby they  
might the easier prouide remedie for  
the inconueniences to come.

The chari-  
table pro-  
ceeding of  
God by his  
Prophets.

Such is the charitable proceeding  
of our most mercifull Lord with the  
chyl dren of men. And among other  
causes, none is more generall, or oft-  
ner alledged, then the lack of confi-  
deration; by which, as by a cōmon  
snare and deceite of our aduersarie,

The danger  
of Inconfi-  
deration.

*Of inconsideration.*

most men fall into sin, and are holden also perpetually in the same, to theyr finall destruction and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobilitie and Gentry of Iurie, that gaue themselves to banquetting and dysporte, without consideration of theyr duties towards God, repeateth often the threat of *Woe* against them, and then putteth down the cause in these wordes; *The Lute, and Harpe, and Timbrel, and Shalme, and good wine, aboundeth in your banquets, but the workes of God you respect not, nor haue you consideration of his dooings. And then ensueth; Therefore hath bell enlarged his soule, and opened his mouth without all measure or limitation, and the stout, and high, and glorious of this people shall discend into it.*

*Esay, 5,  
The sensual  
life of the  
Iewish gen-  
trie.*

Heere are two causes (as you see) and two effects linked together, of these Iewes damnation, the one depending of the other. For as good cheere and sensualitie, brought these men to inconsideration of Gods works and proceedings towards sinners: so inconsideration brought them to the mouth and pits brimme of hell. I say, that inconsideration  
of

of Gods vvorkes towardes sinners,  
 brought much to this perrill, for that  
 it followeth in the very same place :  
*And the Lord of hostes shalbe exalted in  
 iudgement, and our holy God shalbe san-  
 ctified in iustice,* as if he had sayd, that  
 albeit you will not consider nowe  
 Gods iudgements and iustice amidst  
 the heate and plesure of your feasting,  
 yet shall he, by exercising the same  
 vpon you heereafter, be knowne, ex-  
 alted and sanctified throughout the  
 world . The lyke discourse maketh  
 God himfelfe by the same Prophet,  
 to the daughter of Babilon, and by *Esa, 47.*  
 her to euery sinfull and sensual soule,  
 figured by that name. Come downe  
 (sayth hee) and sit in the dust thou  
 daughter of Babilon, thou hast sayd,  
 I shall be a Lady for euer, and hast not  
 put vpon thy hart the thinges that  
 thou shouldest, nor hast thou had re-  
 membrance of thy last end, &c.

The daugh-  
 ter of Babi-  
 lon forget-  
 teth her end

Now therefore harken thou delicate  
 (daughter) vvhich dwellest so confi-  
 dently, there shall come vpon thee an  
 euill, whereof thou shalt not knowe  
 the of-spring, and a calamitie shall  
 rush vpon thee, from which thou  
 shalt not bee able to deliuer thee. A  
 miserie shall ouerrake thee vpon the

“ suddaine , vvhich thou shalt not  
 “ know, &c.

4. Reg. 15,  
 & 17.

The com-  
 plaint of Je-  
 remie for  
 inconsider-  
 ration.

Holy Ieremie, after hee had weighed vwith himselfe vwhat miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Saphonias, and himselfe, (all which Prophets lyued within the compasse of one hundred yeeres) had foretold to be imminent vpon the vworld: not onely to Samaria and the tenne Trybes of Israell, vvhich were nowe already carried into banishment to the furthest parts of the East, but also to the states & Countries that most flourished at that tyme, (as by name to Babilon, Egypt, Damasco, Tyrus, Sidon, Moab, and finally to Ierusalem and Iudea it selfe, which he foresaw should soone after most pittifully be destroyed) when he saw also by long experience , that neyther hys words, nor the vvords and cries of the other fore-named Prophets, could anie thing mooue the harts of wicked men: he brake forth into this most lauentable complaint, *Desolatione desolata est omnis terra, quia nullus est qui cogitet corde* . The vvhole  
 “ earth fall:th into extreame ruine and  
 “ desolation, for that there is no man  
 which

which considereth deeply in his hart. "

This complaint made good Ieremie in his dayes for compassion of his people, that raine miserably to perdition for want of consideration.

And the same complaynt vvith much more reason, may euery good Christian make at thys tyme, for the infinite soules of such as perrish daily by inconsideration. Wherby, as by a generall and remediless enchantment, many thousande soules are brought a sleepe, and doe find themselves within the gates of hel, before they misdoubt any such inconuenience, beeing led through the vale of thys present lyfe as it were blindfolded, with the veile of carelesse negligence, (like beastes to the slaughterhouse,) and neuer permitted to see theyr owne danger, vntill it bee too late to remedy the same. *Propterea*

*captiuus ductus est populus meus, quia* *Esay 25*

*non habuit scientiam*, sayth GOD by the mouth of Esay. Therefore, and for this cause is my people ledde away captiue in all bondage and slavery to perdition, for that they haue no knowledge, no vnderstanding of theyr owne estate, no fore-sight of the times to come, no consideration "

of

“ of their danger. Heerehence floweth  
 “ all the miserie of my people, and yet  
 “ this is a misterie that all men wil not  
 “ know.

The misse- Will you see what a mysterie and  
 rie of incō- sealed secrete thys is? Harken then  
 sideration. howe one describeth the same, and  
 Job. 4. wyth vwhat circumstances. Further-

“ more (sayth he,) a certayne hydden  
 “ word was spoken vnto mee,& mine  
 “ care (as it were by stealth) receiued  
 “ the veines of his whispering: it was  
 “ in the horroure of a vision by night,  
 “ when dead sleepe is wont to possesse  
 “ men; feare came vpon mee & trem-  
 “ bling, and all my bones were ex-  
 “ tremely terrified. At length a spirit  
 “ past by, in my presence, whereat the  
 “ hayres of my flesh stooode vp in hor-  
 “ rour. There stooode before mee one  
 “ whose face I knewe not. His image  
 “ was before mine eyes, & I heard his  
 “ voyce, as the sound of a soft ayre.

Hetherto is described in what man-  
 ner & order this secrete was reuea-  
 led, but now what sayd this vision or  
 spirit (think you) at the last? truelie,  
 he made a short discourse, to prooue  
 by the fall of Angels for their sinne,  
 that much more, *qui habitant domus*  
*luteas, & terminum habent fundamen-*

*tum,*

*tum, consumuntur velut tinea, et de mane vsque ad vesperam succidentur,* they on to bee who dwell in houses of mortar, (as noted. all doe, whose bodies are of fleshe) “  
and they which haue their foundati- “  
on of earth, (as most folke of thys “  
world haue, that put their cōfidence “  
in things of this lyfe) they must all “  
consume by little and lyttle, as the “  
cloth doth by the moth, & at length, “  
they must vpon the suddaine (with- “  
in lesse space perhaps than is from “  
morning to night) be cut downe and “  
dispatched, when they thinke least “  
of it. “

And to shewe that herein standeth a poynt of high secrecie (I meane to cōsider & ponder wel this discourse) hee maketh thys conclusion in these wordes immediatly following. *Et quia nullus intelligit, in aeternum peribunt*: And for that serue or none of these men before mentioned, who haue such earthly foundations, doe vnderstande thys poynt aright, (I meane of their suddaine death, and cutting off from this world) therefore must they perrish eternally, and this is a secret which fewe men will beleue. *Vir insipiens, non cognosceat, (sayth Dauid) & stultus non intelliget* Lack of cōsideration, cause of eternall destruction. Psalm, 91,

A poynt  
that fooles  
will not  
consider.

*hec* : An vnaduised man wyll not learne these thinges, nor will a foole vnderstand them. But what things? it insueth in the same place; hove wonderfull the workes of God, and how deep his cogitations are about sinners, who spring vp as grasse (and flourish in this worlde) *vt intereat in seculum seculi*, to the ende they may perrish for euer and euer.

The Prophet Daniel had many visions, and strange reuelations of great and high mysteries; but one among all other (and this is the least) of the most dreadfull iudgements of God, vpon sinners in the end of the world. The Vision was by the great Riuer Tygris; where, as diuers Angells vvere attending about the bankes, so vpon the water it selfe stode one in the likenesse of a man, of exceeding dreadfull maiestie; his apparell being onely linnen, through which his body shined like precious stone, hys eyes like burning lamps, his face like flashing lightning, his armes and legs like brasse enflamed, and his voice as the shoute of a whole multitude of people that shoulde speake together. Thys was Christ by all interpretation, at whose terrible presence when  
Daniel

*Daniell. 10.*  
A most terrible vision  
of Daniel,  
vvherein he  
saw Christ.

Daniell fell downe dead, he was erected againe by an Angell, and made strong to abide the vision, and so hauing heard and seene the most wonderful things that in his booke he recounteth, he was bold to aske a question or two, for better vnderstanding thereof: & his first question was, *How long it should be ere these wonderful things tooke theyr end?* VVherunto the man vpon the water answered, by stretching forth both his brazen armes to heauen, & swearing strangely by him that liueth for euer, that it should bee *A time, and times, and halfe a time*. VVhich aunswere, Daniell not vnderstanding began to question further, but hee was cut off vvith this dispatch: *Go thy way Daniell, for these speeches are shut vp and sealed, vntill the tyme preordayned.* And yet for his further instruction,

Dan. 12.

A secrete.

\* it was added in the same place; *Impie agent impij nec intelligent*: wicked men will alwayes doe wickedly, and will not vnderstand these misteries, albeit wee should neuer so much expound them.

Dan. 12.

VVhereby, as by all the rest that hetherto hath been alledged, is made apparant, that inconsideration, negligence, Willfull ignorance,

ligence, carelesse ignorance, and lacke of vnderstanding in our own estates, and in Gods iudgements and proceedings with iniquitie and sin, hath beene a bane, and a common perdition of retchlesse men from time to time.

The cause  
of so much  
sin at this  
day.

*Job, 15.*

And if wee will turne our eyes to this our age, much more shall we see the same to be true. For, what is the cause (think you) why at this day we haue so many of those people, whom holy Iob doth call *abominable*, that *drinke vp iniquitie as beastes drinke water*? that commit all sinne, all iniustice, al turpitude, without remorse or scruple of conscience?

*Luke, 19.*

What is the cause of this (I say) but lacke of consideration, lacke of vnderstanding, lacke of knowledge? For as Christ saide to Ierusalem touching her destruction, *Si cognouisses et tu, &c.* If thou also (ô sinfull soule) didst know what hangeth ouer thy head for this carelesse life of thine, if thou (daughter of Babylon) wouldst remember and ponder in thine hart, what shalbe the end of thy delights, thou wouldest not liue so pleasantlie as thou doost: *Nunc autem obscondita sunt ab oculis tuis.* But nowe sayth

*Luke, 19.*

Christ, these things are hidden from  
thine eyes.

Not, but that thou mightest haue  
knowne them if thou wouldest, but  
for that thou art one of them that Voluntary  
say to God, *scientiam viarum tuarum* inconfide-  
*nolumus*, we wil not haue vnderstan- ration.  
ding of thy wayes; one of them *qui* *Iob, 21,*  
*sunt rebelles lumini*, that are rebellious  
against the light and illumination of  
Gods grace; one of them, *qui nolunt* *Iob, 23,*  
*intelligere vt bene agent*, that will not  
vnderstand to doe well, and finallie, *Prou, 28,*  
one of them, *qui declinant aures ne*  
*audiant Legem*, that turne away theyr  
eares, to the end they may not heare  
Gods lawe; *quorum oratio est execra-* *Prou, 28,*  
*bilis*; vvhose, not onely life, but also  
prayer is execrable and detestable in  
the sight of theyr Maker.

Truely, nothing in reason can bee  
lesse tollerable in the presence of  
Gods Maiestie, then wheras he hath  
published a Lawe vnto vs, vvith so *Dent, 6,*  
great charge to beare it in minde, to *and 11,*  
ponder in hart, to studie & meditate *Iosua, 1,*  
vpon it both day and night, at home *Psal. 118,*  
and abroad, at our vprising and our *Eccle, 6,*  
downe lying, to make it our cogita- *and 22,*  
tion, our discourse, our talke, our ex-  
ercise, our rumination, and our de-  
light:

light; that we shoulde notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as wee see most men of the vworld doe, for not troubling their consciences.

*Eccle, 7.*

The first  
cause why  
men flee  
considera-  
tion.

*Acts, 24,*

*Iosep. lib. 20  
antiq. cap. 5.*

But the holy Ghost hath layde downe the reason heereof long agoe in these words, *Cum sit timida nequitia testimonij condemnationis.* For that wickednes in it selfe is alwaies fearful, it giueth witnes against it selfe of damnation, when soeuer it thinketh of the Lawe of God, or of honestie. So Fœlix the Gouvernour of Iurie, when S. Paule began to talke of *iustice, chastitie, & Gods iudgements* before him, he was wonderfully afeard and said to Paul, *that hee should depart for that time, and that he would call for him afterwarde, when occasion shoulde require.* But hee neuer dyd, and what was the cause, for that (as Iosephus<sup>o</sup> testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Paules speech, was not his true wife, but taken by allurement and violence from another, & therefore it offended them both to heare preaching of chastitie.

This then is one principall cause,  
why

why men of this world will not enter into consideration of theyr owne estate, and of Gods commaundements, least they should read and see theyr owne faults, and beare witnes against themselves of their own condemnation. VVhereunto the holy The second Scripture annexeth another cause, cause why not far vnlyke to this, which is, that men flee cō-worldly men doe so drowne themselves in the cares and cogitations of this life, as they leaue in their mindes no place to thinke vppon Gods affaires, which are the busines of theyr owne soules.

Thys expresseth Ieremie the Prophet most effectually, when hauing *Ierem. 7,* made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him: yet no man (sayth he) would enter into consideration, or say vvith himselfe, *What Ierem. 8.* haue I done? and reason, *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set vpon theyr owne courses and wayes, and doe runne in the same vvith as great vehemencie and fierce obstination, as a furious armed horse,

“ horse, when he heareth the Trumpet  
 “ in the beginning of a battayle. By  
 which comparison, the holy Ghost  
 expreſſeth very liuely the irrecoverable  
 ſtate of a ſerled worldly man, that  
 ſolloweth greedily his own deſigne-  
 ments in the negotiation of earth.

The third  
 cauſe of in-  
 conſidera-  
 tion.

Theſe are two of the cheefe cauſes  
 of inconsideration, I meane wilfull  
 malice and obſtinate corruption in  
 the vanities of this life. And yet men-  
 tioneth the Scripture, a third ſort alſo  
 of inconsiderate men, vvho ney-  
 ther of direct malice, nor yet of  
 great occupation in worldly affayres,  
 doe neglect conſideration, but rather  
 of a certaine lightnes and idle neg-  
 ligence, for that they will not trouble  
 theyr heads with any thing but diſ-  
 port and recreation, of vvhom it is

Wisdom, 15. Written, *æſtimauerunt Inſum eſſe vitam  
 noſtram*: They ſteeme this lyfe of  
 ours to be but a play-game. And in

Eccle. 8.

an other place of the ſame men: *Ita  
 ſecuri viuunt quaſi iuſtorum facta ha-  
 beant*. They liue as ſecurely & confi-  
 dently without care and cogitation,  
 as if they had the good works of iuſt  
 men to ſtand for them. But as the ho-  
 lie Ghost pronounceth in the ſame  
 place, *hoc vaniſſimum*: this is vanity  
 and

and folly in the highest degree.

For as in thinges of this lyfe, hee were but a foolish Merchant, that for quietnes sake would neuer looke into his owne account booke, whether he were behind hand or before, and as the ship-maister were greatly to be laughed at, that for auoyding of care, would sit downe and make good cheere, & let the ship goe whether shee would; so, much more in the busines of our soule, it is madnes and folly to flie consideration for eschewing of trouble, seeing in the end this negligence must needs turne vpon vs more trouble, and irremediable calamity.

A comparison.

For as Ieremie sayth to all such men, *in nouissimo die intelligetis ea*, in the end of your dayes, you shall not choose but know and see, and vnderstand these things, which nowe for delicacie you wil not take the paines to thinke of. But when shall this be throw you? hee telleth plainly in the same place: *When the fury of the Lord shall come forth as a whirle-wind, and shall rush and rest vpon your heads as a tempest*: then shall you know and vnderstand these things.

Iere. 30, 23.

In the end euill men shall vnderstand, whether they will or no.

It seemeth that the Babylonians were

The exam-  
ple of the  
Babyloni-  
ans.

*Eſay, 21.*

were a people verie faultie in thys  
poynt of conſideration, (as all weal-  
thie people are) not onelie by that  
which before hath beene touched of  
the daughter of Babilon, that would  
not conſider her ending dayes : but  
also, for that not long before ſhe moſt  
terrible deſtruction of that great Cit-  
tie by the Medes and Perſians, God  
cryed vnto her in theſe vvordes: My  
deerely beloued Babylon, put aſide  
the Table, & ſtand vpon thy watch,  
ryſe vp you Princes from eating and  
drinking, take your Targets in your  
hands: go, and ſet a watchman vpon  
the walls, and whatſoeuer he ſeeth,  
let him tell you.

And then was there a vvatchman  
ſet vpon the walles, and a Lyon to  
denounce with open mouth, vvhat-  
ſoeuer danger hee ſaw comming to-  
wards them. And God taught the  
Prophet to cry in this ſort to theye  
Sentinell or vvatchman: *Cuſtos quid*  
*de nocte? Cuſtos quid de nocte?* Thou  
Watch-man, vvhat ſeeſt thou com-  
ming towards thee by night? vvhat  
eſpyeſt thou (ô Sentinell) drawing on  
vs in the darknes.

By all which circumſtance, what  
els is inſinuated, but that God would  
haue

have vs stand vpon our watch, for Wee must that his iudgements are to come vp- stand vpon pon the worlde by night, when men our watch. lest think therof? they are to come as a theefe at midnight, as also in an other place we are admonished, and therefore happy is the man that shal be sound watchfull. But nowe the Considera- doore and sole entrance into thys tion the on- watch, whereof the securitie of our ly doore to eternall life dependeth, can bee no- our watch. thing els but consideration, for that where no consideration is, there can be no watch, nor fore-sight, nor knowledge of our estate; and consequently, no hope of our saluation, as *Bernard. l. i. de consi.* holy Saint Bernard holdeth; vvhich thing caused y<sup>e</sup> blessed man to write fve vvhole bookes of Consideration to Eugenius.

Consideration is the thing that bringeth vs to knowe God and our selues. And touching God, it layeth before vs his Maiestie, his mercy, his iudgements, his commaundements, his threatnings, his promises, hys proceedings with other men before vs, wherby we may gather, what wee also in time must expect at his hands.

And for our selues, consideration is the key that openeth the doore to the

The many  
commodi-  
ties of con-  
sideration.

the closet of our hart, vvhether all our  
Bookes of account doe lye; it is the  
looking-glasse, or rather the very eye  
of the soule, whereby she taketh the  
view of herselfe, and looketh into al  
her whole estate; into her riches, her  
debts, her duties, her negligences, her  
good gifts, her defects, her safety, her  
danger, her way shee walketh in, her  
course shee followeth, her pace shee  
holdeth, and finally, the place & end  
whereunto she draweth. And vvith-  
out this consideration, shee runneth  
on headlong, into a thousand brakes  
and bryers, stumbling at euery step,  
into some inconneniencie or other,  
and continually in perrill of some  
great and deadly mischiefe.

And vvonderful (truely) it is, that  
in all other busines of thys life, men  
can see and confesse, that nothing  
may be begunne, prosecuted, or wel  
ended, without consideration; and  
yet in thys great affaire, of winning  
heauen, or falling into hell, fewe  
thinke consideration greatly neces-  
sary to be vsed.

Effects of  
considera-  
tion.

I might stand heere to shewe the  
infinite other effects & commodities  
of consideration, that as it is y watch  
or larum bell, that stirreth yp and a-  
wake-

vvakeneth all the powers of our mind; the match or tinder, that con-  
ciueth & nourisheth the fire of de-  
votion: the bellows that enkindleth  
& enflameth the same, the spur that  
pricketh forward to all vertuous,  
zealous, and heroycall acts; and the  
thing indeede, that giueth both light  
life, and motion to our soule.

Our sayth is confirmed & increa-  
sed by consideration of Gods works  
and myracles: our hope by confide-  
ration of his promises, and of the true  
performance thereof to all them that  
euer trusted in him: our charitie or  
loue to God, by consideration of his  
benefits and innumerable deserts to-  
wards vs: our humilitie by conside-  
ration of his greatnes, & of our own  
infirmity: our courage & fortitude,  
by contemplation of his assistance  
in all causes for his honor: our con-  
tempt of the world, by considerati-  
on of the ioyes of heauen eternall;  
and so all other vertues both morrall  
& diuine, doe take their heat quick-  
ning, and vitall spirit from conside-  
ration.

By the exercise of consideration  
& meditation, holy David saith, that  
he felt a burning fire or flame within

How al ver-  
tues are stir-  
red vp and  
quickned  
by conside-  
ration.

*Psal. 38.*

B I

his

*Psaln, 76.*

his breast; that is, the fire of zeale, the fire of seruour in religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, *he swept and purged his owne spirit*; vvhich is to be vnderstoode, from the dust of this world, from the dregs of sin, from the contamination and coinquination of humane creatures, for that consideration indeede, is the very fan that fenereth and driueth a way the chaffe from the corne.

The exercise of holy men touching consideration.

*Gene. 24.*

The first three Patriarches.

For vvhich cause vvee shall neuer reade of any holy man from the beginning of the world, neyther before Christ nor after, who vsed not much and familiarly thys most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. VVhich vvas to goe soorth towards night into the field, *ad meditandum*, that is, to meditate, consider, and ponder, vpon the workes, iudgements, and commaundements of God. And thys hee dyd becing but a childe and vnmarried, (farre different from the custome of young Gentlemen now adayes, who  
fre-

frequent the fieldes to followe theyr vanities,) and as little Isaack coule not haue that custome but from his Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob againe to his posterity.

And as for Moses, and his successor Moses and Iosua, it may easily bee imagined Iosua. howe they vsed this exercise by the *Deu. 6.* most earnest exhortations, vvhich *and 11.* they made thereof to others, in theyr *Iosua. 1.* speech and writings. The good kings of Iuda also, notwithstanding theyr many great temporall affayres, doe testifie of themselues concerning this exercise; as Dauid almost cuerie *K. Dauid.* where, that the commaundements of God were his daily meditation, not onely by day, and that *tota die*, all *Psal. 38. 62,* the day, *et per singulos dies*, cuery day, *Et 118.* *et in matutino*, in the morning, *et septies in die*, seauen times a day, but also hee insinuateth thys custome by night; *meditatus sum nocte cum corde meo.* I do meditate by night in my hart, vppon thy commaundements o Lord; signifying heereby, both hys watchfulnesse by night vvhén other men vvere a sleepe, and the hartie care that hee had of thys exercise, which we esteeme so little.

King Salomon.

*Eccle. 6.*

King Ezechias.

*Isay, 58.*

*Isay, 26.*

The consideration  
of Iob vsed, &  
the fruites  
thereof.

*Iob, 23.*

Salomon also King Dauids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, to haue continuall and daily cogitation in this affaire. VWhich if him selfe had continued still, it is likely he had neuer fallen from God by women as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in silence & solitarines with himselfe alone, which is the true way of profitable meditation. Esay testifieth of his owne vatching by night in this exercise, and howe hee did the same vwith his spirit alone, in the very bowels of his hart.

Holy Iob maketh mention, not onely of his manner of considering, but vwhat also hee considered, and what effect hee found in himselfe by the same. First hee considered (as I said) the waies, foote-steps, and cogitmaundements of God, and then his dreadfull power: to vvit, howe no man was able to auert or turne away his cogitation, but that his soule did what it pleased, and by this (saith he) *considerans eum timore sollicitur*: I am made sollicitous or watchfull with feare, when I consider him,

In

In which words he insinuateth two most excellent effects of consideration; First, the feare of God, of which

it is written, *salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, that

by this feare he was made solicitous, watchfull, and dilligent in Gods seruice, of vvhich the Prophet Micheas saith thus. *I will tell thee (O man) what is good, and what the Lord requireth at thy handes, to wit, to doe iudgement, and loue mercy, and to walke solicitous and watchfull with thy God.*

But thou ô holy and blessed man Job, did this exercise bring forth in thee, so great terror & feare of God: & so carefull watchfulness for obseruing his cōmaundements? now I see

well the cause why thou writest of thy selfe, that thou didest doubt and feare all thy works and actions, were they neuer so circumspect. But what shall we say now adaies (most happy Saint) who do not doubt so much as our own dissolute, carelesse, and immoderate actions, vvhich feeble no terror of God at all, nor do vse any one iote of watchfulness in obseruing his cōmaundements? truly, this proceedeth of nothing els but of incon-

Two effects of consideration.

*Esay, 32.*

*Michea, 6.*

A consideration vpon the doings of Job.

*Job, 9.*

considera-

sideration: it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if wee knew either of these two things aright, (as indeede neyther of them can be well vnderstoode vvithout the other) it coule not bee, but that many of vs would change our wrong courses.

O merciful Lord, what sinfull man in the world would liue as he doth, if he knew eyther thee or himselfe as he should doe? I meane, if he considered what thou art: and what thou hast betne to other that haue lyued and continued in sinne as he dooth? Not vvithout great cause cryed so often & earnestly to thee, that holy Doctor of thy church, for obtaining of those two poynts at thine hands: *vt cognoscam te, vt cognoscam me*, that I may knowe thee, and that I may knowe my selfe, sayth hee, that is, that I may consider, and feele the true knowledge heereof, for many men doe know, but with little commodity.

*August. in  
lib. confes.*

Knowledge  
and beliefe  
in grosse.

Wee knowe and belecue in grosse the misteries of our faith, that there is a God, which rewardeth good and euill, that he is terrible in his counsels vpon the sons of men: that there is a hell

hell for sinners, heauen for good  
lyuers, a most dreadfull day of iudg-  
ment to come, a straight account to  
be demaunded, and the like. All this  
we know and beleue in generall, as  
merchandise vvrapped vp together  
in a bundle. But for that wee vnfold  
nor these things, nor rest vpon them  
in particuler, for that vvee let them  
not downe into our harts, nor doe  
ruminate on them with leysure and  
attention: for that vvee chewe them  
not well in minde by deepe conside-  
ration, nor doe digest them in hart,  
by the heate of meditation, they re-  
maine with vs as a sword in his sca-  
berd, and do help vs as little to good-  
lyfe, (for vvhich they vvere reue-  
led,) as a preseruatiue in our pocket  
neuer applyed, can helpe our health.  
Vvee beare the generall knowledge  
of these mysteries locked vp in our  
breaſts, as sealed bagges of treasure  
that be neuer tolde nor opened, and  
consequently, vvee haue neyther fee-  
ling, ſence, nor motion thereby, euen  
as a man may carry fire about him  
in a flint ſtone vwithout heate, and  
perfumes in a Pomander vwithout  
ſmell, excepte the one be beaten, and  
the other chafed.

A ſimili-  
tude.

The impor-  
tance of cō-  
sideration.

All standeth then (good Reader) in this one poynt, for direction of our selues in this life, and for reaping benefit by the misteries of our faith, & Religion; that vve allot our selues time to meditate, ponder, and consider vvhath these things doe teach vs. For as the sicke man that had most excellent remedies & precious potions set before him, could expect no profit or ease thereby, if he onely did looke vpon them, or smelled them, or tooke them in his mouth alone, or should cast them forth of his stomacke againe, before they were settled, or had any time to worke theyr operation, euē so is it in this case of ours. And therefore vvith great reason said S. Paul to Timothy, after he had taught him a long lesson, *hec meditare*, meditate, consider, & ponder vppon these things vvwhich I haue shewed you, as if in other speeches he had said: all that hetherto I haue tolde you, or vvritten for your instruction, and all that euer you haue heard or learned besides, vvill auaille you nothing for your saluation, except you meditate and ponder vpon the same, and doe sucke out the iuyce thereof by often consideration.

Wl. cr-

Wherefore, to conclude this chapter, my deere and vvelbeloued brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath been declared, I thought it conuenient in this first front and entrance of my booke, to place the mention and diligent recommendation thereof, as a thing most requisit for al that ensueth. For without consideration, neyther this that I haue sayde already, nor anie thing else that shall or may be sayde hereafter, can yeeld thee profit, as by lamentable experience vvee see daily in the vworld, where many millions of men passe ouer theyr vvhole age, without taking profite of so manie good Bookes, so many preachings, so many vertuous examples, so manie terrible chastisements of God vppon sinners, vvhich euery vvhether they see before theyr face. But yet for that they will not, or haue not leysure, or dare not, or haue no grace to enter into consideration thereof, they passe ouer all, as sicke men do pyls, diuerting as much as they may, both their eyes and cogitations, from all such matters as are vngratefull to them. *Iere, 22,*

But as good Ieremie sayth, the *and 30.*

The misery  
of y world.

time will come when they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or consolation therby. Wherfore (deere brother) that vvhich perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I meane to enter into consideration of thine owne estate,) doe that now willingly to thy comfort and consolation, for preparing the way to thy saluation. Prevent the day & redeem the time, according to S. Pauls wise counsell; run not headlong with the worlde to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what do I?* whether goe I? vvhath course holde I? what shalbe my end? take som time from thy pleasures, & from the company of thy pleasant friends, to doe this, although it be with the losse of some pastime and recreation: for I assure thee, it will recompence it selfe in the end, & make thee mery when thy laughing friends shall weepe.

*Eph. 5.**Ierem. 7.*

The effect  
of all the  
Chapter  
following.

The effect of all the considerations that ensue, is, rightly to know God, for by knowing him, we shalt know our selues, & all things els which are neces-

necessary for vs to know, & without knowing him, all knowledge in the world is vanity, & meere folly. *Hæc est vita æterna*, (sayth our Sauour Christ to his Father) *vt te cognoscant solum Deum verum, et quem misisti Iesum Christum*. This is lyfe euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent. *Ioh. 17.*

Gods nature and essence wee can not know in this life; but the onely The way to  
meane to know God in this world, know God  
is, to know his Maicesty, to know his in this life.  
mercy, to know his iustice, to know his iudgments; to know his hatred  
against sin, his fauour to the good, his benefits, and promises to all: his  
grace, his threats, his wayes, his com-  
maundements, his dealings towards  
other men before vs: all vvhich  
things, the considerations following  
doe set before our eyes, and conse-  
quently, they doe teach vs to know  
G O D aright. Reade then therefore  
(deere brother) with attention, and  
remember the wordes that God v-  
seth to vs all; *Vacate et videte quoni- Psalm. 45.*  
*am ego sum Deus*. Take leysure, and  
consider that I am a God. It must  
not be doone in hast, nor (as the fa-  
shion

*Luke, 10.*

shion is) for curiositie onely, to read three or foure leaues in one place, & so in another? but it must be doone with such serious inuention, as appertayneth to so great a businesse, which (in trueth) is the weightiest, that possible vnder heaven may be taken in hand. It is the busines whereof Christ meant especially, when hee sayd, *unum est necessarium*, one onely thing is necessary. For that all other things in this vworld, are but trifles to this, and this alone of it selfe, of more importance than they all.

THAT

**T H A T   T H E R E   I S**  
**A   G O D,   W H I C H   R E W A R -**  
*deth good and euill, against all A-*  
*theists of olde, and of*  
*our time.*

**V**With the proofes alledged for the  
same, by the Iewe and  
Gentile.

---

**C H A P.   I I.**

---

**I**T is a thing both common and  
ordinarie in Sciences and Artes,  
when they are learned or deliue-  
red by other, to suppose diuers  
points & principles, and to passe  
them ouer without prooffe, as e<sup>er</sup>ther  
knowne before to the learner, or elle  
so manifest easie, & euident of them  
selues, as they neede none other  
prooffe, but onely declaration.

A common  
custome in  
Sciences to  
suppose  
principles.

• So v<sup>h</sup>en wee take in hand to in-  
struct a man in Chiuallrie, or feates of  
Armes, we do suppose that he know-  
eth before, (were hee neuer so rude)  
what a man, what a horse, v<sup>h</sup>at ar-  
mor, what fighting meaneth: as also  
that warre is lawfull & expedient in  
diuers causes; the Princes of y<sup>e</sup> world  
may wage the same; the souldiours  
haue

An example  
in chiuallry.

haue to liue in order and discipline vnder that regiment, that Kings for this cause doe holde theyr Generals, Lieutenants, Coronels, Captaynes, & other like Officers, in their bands, Garisons, Camps, and Armies.

In handy  
crafts.

In manuell arts and occupations lykewise, it is euident, that diuers thinges must be presupposed to be foreknown by the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vppon euery point or matter that appertaineth to the same, but must leaue and passe ouer many thinges, as apparant of themselves, or easie to bee discerned of euery learner by nature, sence, reason, or common experience.

In liberall  
Sciences.

Grounds to  
be graunted  
in Sciences.

But yet in liberall sciences & professions of learning, this is more apparant, where not onely such common & vulgar poynts are to be presumed, without prooffe or discourse: but also certaine propositions are to be graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) will haue you yeeld ere he enter

*That there is a God.*

33

enter with you, *that contradictorie* In Logick.  
*propositions cannot bee together eyther*  
*false or true, neyther, that one thing*  
*may be affirmed and denied of another*  
*in one and the selfe same respect and*  
*time.*

The Morrall Phylosopher, vwill In Morrall  
haue you graunt at the beginning, philosophy.  
*that there is both good and euill in mens*  
*actions: and that the one is to be follo-*  
*wed, and the other refused.*

The naturall Phylosopher, vwill In Naturall  
haue you confesse, that all physicall philosophy.  
*bodies which depend of nature, haue*  
*motion in themselves, & are subiect*  
*to alterations, and what soeuer is mo-*  
*ued, is moued of another.*

The Mathematicke at his first en- In the Ma-  
trance, wil demand your assent, *that* thematicks.  
*euery whole is bigger than his parts:*  
*as also the Metaphisick or supernatu-*  
*rall Phylosopher, that nothing can be,* The Meta-  
*And not be at one time.* And so other phisick.  
such lyke principles and common  
grounds, in these and all other Sci-  
ences, are to be demanded, granted,  
& agreed vpon at the beginning, for  
the better pursute and establishment  
of that which hath to follow, being  
things in themselves, (as you see) ey-  
ther by nature, common sence, or  
expe-

In Diuinity

Heb. II.

Two principles in  
Diuinity.

1

2

Psalm A.

experience, most cleere and manifest.

And is not thys also in Diuinitie (trowe you) and in the assayres that we haue now in hand? yes truly, if wee belecue S. Paule, vwho vvriteth thus to the Hebrues: *Credere oportet accedentem ad Deum, quia est, et iniquis se remunerator sit.* Hee that is coming towards God, must belecue that there is a God, and that he is a rewarder of such as seeke him. Beholde heere two principles, vvherein a man must be resolu'd before hee can seeke or drawe vnto God. The one, that there is a God, and the other, that the same God is iust, to reward eue-ry man according to his deserts.

VVhich two principles or generall groundes, are so euident indeede of their owne natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euerie particuler man, at his natiuitie, (according to the saying of the Prophet: *the light of thy countenance is sealed vpon vs* (O Lord,) that vvhere not the tymes vvee liue in, too-too vvicked, and the shamelesse induration of sinners intollerable, vvee should not neede to stand vpon the prooffe of these points for confirmation of our cause that  
we

we nowe intreate, of resolution; but rather supposing and assuring our selues, that no reasonable creature living, could doubt of these principles? should pursue onely the consideration of other things, that might stir vp our vills to the performance of our duties towards this God that hath created vs, & remayneth to pay our reward at the end.

But for so much as iniquitie hath  
so aduanced her selfe at this day in  
the harts of many, as not onely to  
contemne and offende their Maker,  
but also to denie him, for patronage  
of their euill life, & for extinguishing  
the worme of their owne afflicted &  
most miserable consciences; I am  
enforced before all other thinges, to  
discouer this sond and foule error  
of theirs, and to remoue also this re-  
fuge of desperate iniquity, by shew-  
ing the inuincible veritie of these  
two principles, the one depending  
of the other in such sorte, as the first  
beeing prooued, the second hath of  
necessity to follow. For if once it be  
manifest that there is a God, vvhich a God, hee  
hath care and prouidence of all those  
whom he hath created & gouerneth, warder.  
then must it ensue by force of all  
con-

The cause  
of thys  
Chapter.

If there be  
is a iust re-

consequence, that he is also to reward the same men, according to theyr good liuing and deserts of this life.

\* See Lactantius at large, in his booke of the workmanship of the world. The works of y world doe declare the workman.

First then to proue this principle, *That there is a GOD*, I neede vse no other argument or reason in the world, but onely to referre each man to his own \* sence, in beholding the world, whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man lyuing, may read and vnderstand them.

Wisd. 3.

In respect heereof sayde the Wiseman so long agoe, That vaine and foolish were all those, who considering the works that are seene in the world; could not thereby rise to vnderstand the work-man. And he giueth this reason. *A magnitudine enim speciei creature, cognoscibiliter poterit Creator horum videri*: For that by the greatnes of beautie in the creature, may the Creator therof be seene and known. Which S. Paule confirmeth, when hee sayth, that the inuisible thinges of God, may bee seene and knowne by the visible creatures of the

Rom. I.

the world. VVhich is to be vnderstood in this sence, that as a prisoner in a dungeon, may easily by a little beame that shineth in at a chinke, conceiue there is a Sun, from which that beame descendeth: & as a Trauailer in the wildernesse that falleth vpon some channell or brooke, may ascend by the same to the Well or Fountaine: euen so, hee that beholdeth and considereth the wonderfull works of this world, may therby conceiue also, the wonderfull Artificer or work-man that made them.

If a man should passe by Sea, in A similitude  
to some forraine, strange, or sauage  
Countrey, where nothing else but  
birds and beasts doe appeare: yet if  
he should espie some exquisite building,  
or other worke of arte & reason in the place,  
he would presently assure himselfe, that  
some men dwelt or had beene in that  
Countrey, for that such things could not  
be done by beasts or vnreasonable creatures,  
euen so in the view and consideration  
of this world.

If wee cast our eyes vpon the hea- The hea-  
uens, we remaine astonished with the uens teach  
myracles that we behold: but who GOD.  
made them? vve see the skyes of exceeding

ceeding great highnes, distinguished with colours, and beautie most admirable; adorned vvith starres and Plannets innumerable; and these so qualified with their diuers, different, and vnequall motions, as albeit they neuer moue or goe together, yet doe they neuer pyue let or hinderaunce the one to the other, nor change their course out of order or season.

Job, 28.

*Quis enarrabit celorum rationem, et concentum caeli, quis dormire faciet?* VVho is able to declare the reason of these heauens, or vvho can make cease or sleepe the vniforme course of theyr motions, saith God to Job? As who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power and perfection their Maker is. VVhich King Dauid had done when hee pronounced, *Cæli enarrant gloriam Dei, et opera manuum eius, annunciat firmamentum*, the heauens declare the glory of God, and the firmament dooth preach the workes of his hands.

The earth  
teacheth  
GOD.

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hilles and dales, woods and pastures,

stores, couered vvith all varietie of  
grasse, hearbes, flowers, and leaues:  
moystened vvith Ryuers, as a body  
vvith veynes, inhabited by creatures  
of innumerable kinds and qualities:  
enriched vvith inestimable and end-  
lesse treasures, and yet it selfe stan-  
ding, or hanging rather vvith all his  
weight and poyse, in the middest of  
the ayre, as a little ball vvithout prop  
or pyller. At vvich deuise and most  
wonderfull myracle, God himselfe,  
as it were glorying, syde vnto Iob,  
*Where went thou, when I layd the foun-  
dations of the earth? Tell mee if thou  
haue vnderstanding, vvho measured it  
out, or drew his lyne vppon the same?  
Wheremppon are fastened the pyllars of  
his foundation, or vvho layde the first cor-  
ner stone thereof.*

*Iob, 38.*

If we looke neither vp nor down,  
but cast our countenance onely a-  
side, vvee espy the Sea on each hand  
of vs, that enuironeth round about  
the Land. A vast creature, that con-  
tayneth more vvonders than mans  
tongue can expresse. A bottomlesse  
gulfe, that vvithout running ouer,  
receiueth all Riuers vvvhich perpetu-  
ally doe flowe. A restless fight and  
turmoyle of vvaters, that neuer re-  
pose

The Sea  
sheweth  
G O D.

*Arist. lib. de  
mirabilib.*

pose neyther day nor night. A dread-  
full, raging, and furious element, that  
swelleth and roareth, and threatneth  
the Land, as though it vould deu-  
noure it all at once. And albeit in si-  
tuation it be higher then the earth, as  
the Phylosopher sheweth, and doe  
make assaults daily towards the firme  
with most terrible cryes, and vvaues  
mounted euen to the skie: yet when  
it draweth neere to the Land, and to  
his appoynted borders: it stayeth  
vpon the suddaine, though nothing  
bee there to let it, and is enforced to  
recoyle backe againe, murmuring as  
it were, for that it is not permitted to  
passe any further.

*Iob. 38.*

Of which restraint, G O D asketh  
Iob this question. *Who hath shut vp  
the Sea with gates, when bee breaketh  
forth in rage as from his mothers womb?*  
VWhereunto no man being able to  
give aunswer, God aunswereth him-  
selfe, in these words: *I haue limited  
him with my bounds, and I haue set him  
both a doore and a barre, and haue said  
vnto him, hether to shalt thou come, and  
shalt not passe further: heere shalt thou  
breake thy swelling waues.*

This in summe, is of things with-  
out vs. But if we should leaue these,  
and

and enter to seeke God vwithin our selues, vwhether we consider our bodies or our soules ; or any one parte therof, we shall find so many strange things, or rather so many seas of miracles and wonders, that preach and teach theyr Maker vnto vs, that wee shall not onely perceiue and see God most evidently, but rather (as a certaine old Heathen hath written) we shall feele and handle him in hys works. VWhich kinde of speech also S. Paule himselfe doubted not to vse, affirming that God hath giuen space to euery man in this life to seek him, *Si forte attraherent eum aut inueniant,* if perhaps they vwould handle him, or find him out. VWhich manner of words doe signifie, that by consideration of Gods creatures, and especially of the vvonders in man himselfe, vwee may come to see and perceiue the Creator so cleerely ; that in a sort wee may be sayd to handle and feele him. So ioyntlie doe all things concurre to the manifestation of their Maker: so manifestly and effectually doe they teach, demonstrate, and paynt out God vnto vs: nothing beeing so little, that declareth not his greatnesse: nothing so great,

The things in man declare God.

*Iamblicus de Myst. cap. 1.*

*Acts. 17.*

great, vvhich acknowledgeth not his soueraigntie: nothing so lowe, that leadeth vs not vp to behold his Ma-iestie, nothing so high, that descendeth not to teach this verity.

It vv ere a labour without end, to goe about in this place to alleadge what might be saide in the prooffe of this principle, *That there is a G O D*, seeing there vv as neuer yet learned man in the world, eyther Gentile or other, that acknowledged and confirmed not the same, beeing driven thereunto by the manifest euidence of the truth it selfe.

Olde A-  
theists.

*Laertius lib.*  
*2. et 4. de*  
*vit. Phylos.*

*Psalm, 13,*  
*and 52.*

If you obiect against me *Diagoras*, *Protagoras*, *Theodorus*, *Cyrennesse*, *Bion Borysthines*, *Epicurus*, and some few others, that were open Atheists, and denyed G O D, I answer, that some of these vv ere vtterly vnlearned, and rather sensuall beastes than reasonable men, and consequentlie might deny any thing, according to the saying of holy Dauid, *The foole sayd in his hart, there is no God*. Others, y had some smack of learning, rather iested at the falshood of theyr owne Panisue Idols, than denie the being of one true God.

But the most part of these men in  
deede,

deede, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life and facts; such as S. Paule called Atheists *Rom, 1, Phil. 3.* in his dayes, that obeyed their bel-lyes, and followed their pleasures in sin & sensualitie, not vouchsafing to thinke of God in this life, (such was the Epicure, & many other are at this day of his profession) but yet as Lactantius well noteth *Lactan. lib. 3, instit.* when the same men came to bee sober, and spake of iudgement (as at theyr death or other time of distresse & misery) they were as ready to confesse God, as any other whatsoeuer.

But for learned men, and people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this veritie, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

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*¶ How the Heathen prooued there was a God.*

Section. 2.

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**A**mong the Gentiles or Heathen people, those men were alwayes  
C. of

Phylosophers.

of most credite and estimation, that professed the loue of wisdom, & for that respect were termed Phylosophers. Who beeing deuided into diuers sorts & sects, had 4. principal sciences, wherof they made profession, each one of these hauing other lower Science, comprehended vnder it.

Foure principall Sciences.

The first of these foure, is called Naturall Phylosophy; the second, Morrall; the thyrd, Supernaturall, or Metaphisick; the fourth, Mathematick. And for the first three, they haue each one their proper meanes, & peculiar proofes, whereby to conuince that there is a G O D. The fourth, which is the Mathematique, for that it hath no consideration at all, of the efficient or finall cause of things) vnder which two respects and considerations only, God may be known & declared vnto men in thys vvorlde) therefore this Science hath no proper mean peculiar to it selfe, for prouing this verity, as the other Sciences haue, but receiueth the same as borrowed of the former.

The Mathematick proueth not G O D.

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*The Naturall Phylosopher.*

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**T**HE Naturall Phylosopher among the Gentiles, had infinite arguments,

ments, to prooue by creatures, that there was a God, but all he reduced to three principall and general heads, which he termed *Ex Motu, ex Fine, et ex Causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the Cause efficient of creatures that wee beholde; which rearmes the examples following shal make cleere and manifest.

The argument of *Motion*, standeth vpon this generall ground in philosophy, that *what soeuer is moued, is moued of another*: Wherin also is obserued, that in the motions of creatures, there is a subordination the one to the other. As for example, These inferiour bodies vpon earth; are moued and altered by the ayre and other elements: & the elements are moued by the influence and motion of the Moone, Sunne, and other heauenly bodyes; these Planets againe are moued from the highest Orbe or Sphere of all, that is called *The first moueable*, about which wee can goe no further among creatures.

The first argument in Naturall philosophy. *Arist. lib. 7, et 8. phy.*

*Primum mobile.*

Now then asketh the Philosopher heere, who moueth this *first moueable*? For if you say that it moueth it selfe, it is against our former ground,

that nothing is mooued in nature but of another. And if you say that some other thing mooueth it, then is the question againe, who moueth that other? and so from one to one, vntill you com to some thing that moueth, and is not moued of another, and that must needs be God, which is aboue all nature.

*Plato, lib. 10  
de legib.*

*Arist. lib. 8.  
pysic. cap. 5.*

An argument taken from the Clocke.

This was the common argument of Plato and of Aristotle, and of all the best Phylosophers. And they thought it a demonstration vnauoidable, & it seemeth they were admonished of this argument by consideration of the Clock, whose hammer when it striketh, sheweth the next wheele whereby it is moued, and that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselfe. ◊

*Arist. lib. de  
mundo.*

Aristotle, to King Alexander, vsseth this prety similitude. That as in a Quiar of Singers, vwhen the foreman hath gyuen the first tune or note, there ensueth presently a sweet harmonic, and consent of all other voyces, both great and small, sharpe & meane; so God in the creation of the

this world, hauing giuen once the A simili-  
first push or motion to the highest rade.

heauen, called *Primum mobile*, there  
ensueth vppon the same, all other  
motions of heauens, plannets, ele-  
ments, and other bodies, in most ad-  
mirable order, concord, & congrue-  
ty, for conseruation and gouernment  
of the whole. And thus is God pro-  
ued by argument of motion.

The other two arguments of the  
*End*, and of the *Cause efficient of crea-*

The second  
argument  
of Naturall  
philosophy.

tures, are made euident in a certaine  
manner, by this that hath beene spo-  
ken of motion. For seeing by expe-  
rience, that euery thing brought  
forth in nature, hath a peculier end,  
appoynted whereto it is directed by  
the selfe same nature, (as we see the  
bird is directed to build her nest by  
nature, the Foxe to make his den, and  
so the like in all other creatures,) the  
Philosopher asketh here, what thing  
is that that directeth nature herselfe,  
seeing each thing must haue some-  
what to direct it to his end? And no  
answere can be made, but that the  
Director of Nature, must be some  
thing aboue nature, which is G O D  
himselfe. This argument of the *finall*  
*End*, is most excellently handled, by

*Phylo lib. de opific. mund.* Phylo Iudeus, in his learned treatise, of the workmanship of the world.

The third argument From the Cause efficient, the Philosopher disputeth thus. It is euident of Naturall by all reason, in respect of the corruptions, alterations, and perpetuall motions of all creatures, that this world had a beginning. & all excellent Philotophers that euer were, haue agreed therupon, except Aristotle, who for a time held a fantasy that the world had no beginning, but was from all eternity; albeit at last in his old age, he confessed the contrary, in his booke to King Alexander.

*\* Vide Plutarch de platetis phylos. Arist. lib. 8. phys. et lib. de Gen et corrup. Arist. lib. de mund. Et vide Ploti. lib. de men.*

This then being so, that this world had a beginning, it must needs follow also, that it had an efficient cause. Now then is the question, who is that efficient Cause that made the world? If you say, that it made it selfe, it is absurd, for how could it haue power to make it selfe, before it selfe was, and before it had any being at all? If you say, that something within the world, made the world: that is, that some one part of the world, made the whole: this is more absurd; for it is, as if a man should say, that the finger (& this before it was a finger, or part of y body) did make the whole body.

Wher-

Wherefore vvee must confesse by force of thys argument, that a greater and more excellent thing, than is the whole world put together, or the any part thereof, made the world, & was the *Cause efficient* of the frame that we see; and this can be nothing else but G O D, that is aboue the world. So that heereby we see, howe many wayes the Naturall Phylosopher is fraught with arguments, to proue there is a God, and that by reason onely, without all light or assistance of sayth.

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*The Metaphisicke, and his argument.*

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**B**Vt the Metaphisicke, or Supernaturall Phylosopher among the Gentiles, as he to whom it appertained most in speciall to handle these high and supernaturall affayres, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all hee sayde, that it could not stand vwith any possibility in his Science, that *Eus finitum*, a thing finite, or closed within bounds or limits, (as this world, and every creature therein is) could be, but from

The first argument in Metaphisicke.

some Maker or Creator . For (sayth he) the thing that in it selfe is not infinite, hath his bounds & lymits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great , which hath not bounds and limits, wee must of necessitie imagine some infinite supreme Creator or Maker that limited these creatures , euen as wee see that the Potter (at his pleasure) gyueth boundes and limits to the pot that he frameth.

A maxime  
in Meta-  
phisicke.

*Arist. lib. 8, calleth a thing by participation, which metaphi.c, 2,* is not in the fullest or highest degree of perfection in his kinde , but may haue addition made vnto it. As for example ; water, or any thing els that is heated by fire, is hote by participation, and not of it selfe, for that it may alwayes be hotter, & haue addition of heate made vnto it ; but fire is hote of it selfe, and not by participation, for that it hath heate in the highest

highest degree, and in that kinde can receiue no addition, wherefore the heate of all other thinges, which are hote by participation offire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (sayth the Metaphisick) we see by experience, that all the creatures and parts of thys worlde, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all theyr perfections, and may receiue additions to the same, and consequently, they must of necessitie be referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others: and this is God, who beeing absolute, endles, and without all limitation of perfection in himselfe, deriueth from his owne incomprehensible infinitnesse, certaine limited natures and perfections to euery creature: which perfections in creatures, are nothing else but little particles, and participations of the bottomlesse sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beame to the Sunne, and the brooke to the Fountaine.

How all creatures are by participation of God.

The second  
argument  
in Metaphi-  
sick. Multit-  
ude.

Plato in  
Parmen.

Primum  
mobile.

Microcos-  
mos.

The infinite  
things that  
proceede  
from the  
soule.

A second argument useth the Me-  
tap hisicke, grounded vpon certaine  
rules of vnity, whereof one principle  
is, *That euery multitude or distinction  
of things, proceedeth from some vnity, as  
from his Fountaine.*

This he sheweth by many examples  
of things in this world. For we see by  
experience, that the diuers motions  
or mouing of y lower Spheres or bo-  
dies celestially, do proceed of the mo-  
uing of one highest Sphere, & are to  
be referred to the same, as to theyr  
Fountaine. Many Rivers are reduced  
to one well or of-spring: innumera-  
ble beames to one Sunne: & all the  
boughs of a tree to one stock.

In the body of Man, which for his  
beauty and varietie, is called the *lit-  
tle world*: the veines which are with-  
out number, haue all one beginning  
in the Lyuer, the arters, in the hart,  
the sinowes, in the braine. And that  
which is more, the infinite actions  
of lyfe, sence, and reason in man, as  
generations, corruptions, nourish-  
ments, digestions, & alteration; fee-  
ling, smelling, tasting, seeing, hearing,  
mouing, speaking, thinking, remem-  
bring, discoursing, and ten hundred  
thousand particular actions, opera-  
tions

tions and motions besides, vvhich are exercised in mans body, vnder these or other such names and appellations; all these (I say) being infinite in number, most admirable in order, and distinct in euery theyr office and operation, doe receiue notwithstanding theyr beginning from one most simple vnitie, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them all to so innumerable, different and contrary functions.

By thys concludeth the Metaphisick, that as among the creatures, we finde thys most excellent order and connexion of thinges, vvhereby one bringeth forth many, & euery multitude is referred to his vnity; so much more in all reason, must the whole frame of creatures containd in the world, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple & abstract vnitie, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world, which subordination is such, & so wonderfull, as we see no creature by nature serueth

The third argument Metaphisick. Subordination.

serueth it selfe, but another, and altogether doe conspyre in seruing the common. VVee see the heauens do moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent the themselues. Wee see the water moisteneth the ground, the ayre cooleth, openeth, & cherrisheth the same, the Sunne heateth and quickneth it, the Moone and starres poure forth their influence, the windes refresh it, and all thys not for themselues, but for other. The earth againe, that recey-ueth these seruices, vseth not the same for herselfe, or for her ovvne commodity, but to bring forth grasse where-with to feede Cattell, & they feede not for themselues, but to giue nourishment vnto man.

A simili-  
tude.

Now then (saith the Metaphisick) if a man that stood a farre off vpon a Mountaine, shold see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent, well appointed, each one in order agreeing vvith the other, deuided into Ranks, Squadrons, Companies, & Offices, subordinate the one to the other by degrees, and yet all tending one way, all their faces bent vpon  
one

one place, all moving, marching, and turning together, all endeavouring with alacritie towards the performance of one cōmon service by mutuall assistance, without dissention, discord, difference, or clamor, he that shoulde see thys (saith the Metaphisicke) as hee coulde not but imagine some Generall high Captaine to be among these Souldiours, whom all obeyed, & frō whose supream commandement & order, this most excellent subordination, agreement, & vnion proceeded, so much more, vppon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in theyr operations, must vve inferre, that they haue some generall commaunder ouer them all; by whose supream disposition, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall service of the whole.

The fourth reason or argument alleadged by the Supernaturall Philosopher, is, of the meruailous prouidence, arte, & vvisedome, discouered in the making of euery least creature vvithin the vvorld. For seeing there

The fourth argument in Metaphisick. Prouidence.

\* Lucretius  
made diuers  
bookes a-  
gainst the  
workman-  
ship of the  
world.

there is nothing so little, nothing so  
base or contemptible, within the  
compasse of thys heauen that coue-  
reth vs, but if you consider it, you  
finde, both arte, order, proportion,  
beautie, and excellencie in the same:  
thys cannot proceed of Fortune, as  
foolish \* Lucretius and some other  
woulde haue it, for that Fortune is  
casualty without order, rule, or cer-  
taintie, and therefore needes it must  
come from the wisdom and prouide-  
nce of some omnipotent Creator.

If you take a flye, or a fleaz, or a  
leafe from a tree, or any other, the  
least creature that is extant in the  
world, and consider the same atten-  
tively; you shall finde more myra-  
cles, then partes therein: you shall  
finde such proportion of members,  
such varietie of colours, such dis-  
tinction of offices, such correspon-  
dence of instruments, & those so fit,  
so well framed, so coherent, and so  
subordinate; as the more yee con-  
template, the more ye shall meruaile,  
neyther is there any one thing in the  
yvorlde more effectually, to dravve a  
man to the loue and admiration of  
his Creator, then to exercise himselfe  
often in thys contemplation, for if  
hys

his heart bee not of stone, this will moue his affection.

We read of Galen, a prophane and very irreligious Philitian, vvho as himself confesseth in a certain place, taking vppon him to consider of the parts of mans body, & finding much wisdom in the order, vse, and disposition of the same, sought first to giue the praise & glory thereof to nature, or to some other cause than to God. But in processe of time, beeing oppressed (as it were) with the exceeding great wisdom, cunning & providence, which he discovered in euery least parcell & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better deuised; he brake forth into these words: *Compensio hic profecto canticum*

*in Creatoris nostri laudem, quod ultra res suas ornare voluit, melius quam vlla arte possent.* Heere truly doe I make a song in prayse of our Creator, for that of his owne accord it hath pleased him to addorne and beautifie his things better, than by any art possible it could be imagined.

*Galen, lib. 5, de vsu part.*

*Lib. 3. de vsu. par.*

Heereby then doth the Metaphisicke gather and conclude most evidently,

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things such a one, as exceedeth all boundes of nature, & of humaine ability. For if all the world should ioyne together, they could not make y<sup>e</sup> least creature that we see in this world. He concludeth also, that the fore-sight & prouidence of this Creator is infinite, for things to come in all eternitie; and finally, that his wisdom and cogitations are inscrutable. And albeit sometime he reueale vnto vs some part therof, yet often againe wee erre therein. For which cause, a wise Heathen Platonick concludeth thus, after long search about these assayres. I will praise God (saith he) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, do things wherein my seruants are blind & conceiue no reason. As also I haue seene little chyl dren, cast into the fire Jewels of great price, and theyr Fathers writings of great learning and wisdom, for that they were not of capacity to vnderstand the value, and worthines of the thing.

One argument more wyll I alledge

A wonder-  
full speech  
of a Hea-  
then.

*Plotin.lib.  
de prou.*

ledge  
vpon  
which  
one co  
Plato  
and in  
nature  
our m  
ence v  
withe  
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and li  
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Th  
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shall

ledge of the Metaphisick, grounded The first ar-  
 vpon the immortality of mans soule, gument in  
 which immortalitie is prooued with Metaphisick  
 one consent of all learned men, (as immortali-  
 Plato alledgeth) for that it is a spirit tie of the  
 and immateriall substance, vvhose soule.  
 nature dependeth not of the state of *Plato lib, 10*  
 our mortall body, for so by experi- *de Repub.*  
 ence wee see daily, that in old men &  
 withered sickly bodies, the mind and  
 soule is more quick, cleere, pregnant,  
 and liuely then it was in youth, whē  
 the body was most lustie.

The same is also prooued by the  
 vnquēchable desire which our minde  
 hath of learning, knowledge, vvise-  
 dome, and other such spirituall and  
 immateriall things, wherein her thirst  
 by nature is so great, as it cannot be  
 satisfi-ed in thys lyfe, neyther can the  
 obiects of sence & bodily pleasures,  
 or any other commoditie or delight  
 of thys materiall vworld, content or  
 satiate the restlessse desire of thys im-  
 materiall creature. Which is an eu-  
 dent argument to the Phylosopher, *When the*  
 that some other obiect and contenta- *desire of our*  
 tion is prepared for her in another *soule shall*  
 worlde; and that of such excellencie *be satisfied.*  
 and supereminent perfection, as it  
 shall haue in it all vvisedome, all lear-  
 ning,

ning, all knowledge, all beautie, & all other causes of loue, ioy, & contentation, wherein our soules may rest for euer.

*Themist. in  
lib. de ani-  
ma.*

*Plut. de pla-  
cit phylos.*

The mea-  
ning of old  
Phyloso-  
phers tou-  
ching *Ani-  
ma mundi.*

Thys beeing so sayth the Phyloso-  
pher) that the soule & minde of man  
is immortall, of necessitie it must en-  
sue, that an immortall Creator sent  
the same into our bodies, and that to  
him againe it must returne after her  
departure from thys life heere. Thys  
was the true meaning indeede (how  
soeuer some latter interpreters haue  
misvnderstood the same) of that  
auncient doctrine of olde Phyloso-  
phers, which Plutarch alledgeth out  
of Pythagoras and Plato; affirming,  
that all particuler soules of men, cam  
sent from one generall and common  
soule of the whole world, as sparkles  
from the fire, and beames from the  
common Sunne; and that after their  
seperation from theyr bodyes, they  
shall returne againe to that generall  
soule, called *Anima mundi*, the soule  
of the world (for that it giueth life &  
being to the world) & so to remaine  
vvith that generall soule eternally.

This was the doctrine of old Phi-  
losophers, which seemed indeede to  
haue beene nothing els, (though de-  
liuered

deliuered in other speeches) but that which Salomon himfelfe affirmeth in playner wordes, *Et spiritus redibit ad Deum, qui dedit illum* : & our foule or spirit fhall return to God that gaue it vnto vs. And this may fuffice for a taft of that which the Metaphifick or Supernaturall Phylofopher can fay, for prooffe that there is God.

*Eccle. 12.*

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*So The Morrall Phylofopher.*

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**T**here remayneth yet a third part of humaine wifedome or phylofophy, called Morrall, whose reasons and arguments for prooffe of this veritie, I haue of purpofe referred to the laft place, for that they be more plaine and eafie then the former, and more fenfible to the capacity of euerie fimple and vnlearned Reader.

For firft of all, hee obferueth in the very natural inclination of man, (be his manners otherwife neuer fo euill) that there is a certain propention and difpofition to confefle fome G O D or Deitie ; as by example he prooueth in all Nations, were they neuer fo fierce or Barbarous, yet alwayes confefled they fome God by nature,

The firft argument of Morral phylofophy.

\*Tertullian  
handleth  
this poynt  
exceedingly  
in Apolog.

nature, though no man did teach or instruct them therein. The same is confirmed by the comon vse of all Heathens, in \* lifting vp theyr eyes and hands to heauen, in any suddaine distresse that cometh vppon them. Which importeth that nature herself hath ingrafted this feeling, that there is a God. Yea, further he alledgeth, that by experience of all ages, it hath been proued, That Atheists theselues, that is, such men, as in their health & prosperity, for more liberty of sinfull life, would striue against the being of any God; when they came to die, or fall into any great misery, they of all other men, would shew themselves most fearefull of this God, as Seneca declareth, and as Suetonius sheweth in the example of Caligula. VVhich is a token, that theyr conscience inforced them to belecue a God-head.

Seneca, lib. I.  
de ira Suet.  
in Calig.

The saying  
of Zeno,  
touching  
the death of  
Atheists.

Nay, Zeno the Phylosopher was wont to say, that it seemed to him a substantiall prooffe of this veritie, to heare an Atheist at his dying day, preach God frō a payre of gallowes, or rather such place of misery, (when he asked God & nature forgiveness) than to heare all the Phylosophers in the

the worlde dispute the poynts; for that at this instant of death and myserie, it is lyke, that such good fellows doe speake in earnest and sobrietie of spyrit, who before in theyr wantonnes, impugned God, eyther of vanitie, ambition, sensualitie, or dissimulation.

Now then, when the Morrall Philosopher hath prooued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can denie him, when it cometh to speak sincerely: the steppeth he a degree further, and proueth that thys God which is acknowledged, can be but one; for that if hee be a God, he must be infinite, and if he be infinite, he can haue no companion, for that two infinite things cannot stand together, without impeachment the one of the others infinity.

Hee proueth the same by the custome of the most Gentiles, who (as Lactantius well noted in his tyme) whē they swore, or cursed, or praied, or wished any thing hartily, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was to say, God, and not the Gods. And for

The reason why there can be but one God.

*Lact. lib. 2.  
diu. instit.  
cap. 2.*

*Deus et non  
Dij.*

for the learned sort of them, howsoever they dissembled, and applyed themselves outwardly to the error of the common people, yet in earnest they neuer spake of more thē of one God, as Plato signifieth of himselfe to Dionisius King of Sicilie, in a certaine Letter, wherein he gaue him a signe when hee spake in earnest, and when in iest. *Hinc discis tu, scribam ego serio, nec ne : cum serio, erdior Epistolam ab uno Deo, cum secus, a pluribus.* By this signe shall ye knowe whether I write in earnest or not: For when I write in earnest, I begin my Letter with one God, and when I write not in earnest, I doe begin my Letter in the name of many Gods.

*Plato Epist.*  
*13, ad Dionisium.*

*Cyrillus lib.*  
*2, con. Iulii.*

*Plotin, En-*  
*nea. 1, lib. 8,*  
*1, 2, et En. 6.*  
*lib. 4. capit.*  
*12, 3, 4.*

Julian the Apostata, in his three most scornfull Bookes that he wrote against vs Christians, (whom contemptuously he called Galileans) endeavouring by all his meanes to aduance and set soorth the honour of Paganisme, alledgeth this Plato for a chiefe pyller and father thereof, and dareth preferre him with our Moses: and yet you see what hee testi- fieth of himselfe. And that this was his perpetuall opinion, three of hys most worthy Schollers, I mean three of

of the most learned that euer profes-  
 sed the Platonick sect, Plotinus, Por-  
 phyrus, and Proclus, all Heathens  
 themselues, do testifie & proue in di-  
 vers parts of theyr workes, assuring,  
 that both they and their master Pla-  
 to, neuer beleueed indeed but onelie  
 one God. And as for Socrates, that  
 was Platos Maister, and pronounced  
 by the Oracle of Apoilo, to bee the  
 wisest man in all Greece, the world  
 knoweth that hee was put to death  
 for iesting at the multitude of Gods  
 among the Gentiles.

*Porph. lib. 2,  
 de abst. et lib  
 de occa cap.  
 21, Procl. in  
 theolo. Pla-  
 ton. et lib. de  
 animat et  
 Dem. 1, 31.  
 42, 53,  
 Socrates.  
 Apuleius A-  
 legus, et La-  
 erti in vita  
 Socratis.*

Aristotle that ensued after Plato,  
 began y<sup>e</sup> sect of Peripateticks, & was  
 a man so much gyuen to the search  
 of Nature, as in many things he for-  
 gat the Author of Nature, or at least  
 wise, he treated little & very doubt-  
 fully thereof, yet in his old age, when  
 hee came to write the booke of the  
 world to K. Alexander (which booke  
 S. Iustine the Martyr esteemed great-  
 ly, and called it the Epitome of all  
 Aristotles true philosophy) he resol-  
 ueth the matter more cleerely, say-  
 ing thus of God, *Hee is the Father of*  
*Gods & men, he is the maker & conser-*  
*uer of all things that be in the world.*

Aristotle  
 & the Peri-  
 pateticks.

*Iustin in  
 Apolo.*

*Arist. lib. de  
 mundo.*

And he addeth further in the same  
 place,

*Theo. in metaph. Alex. Aphrod. lib. de prouiden.* place, that the multitude of many Gods was inuented to expresse the power of this one God, by the multitude of his ministers; so that hee maketh all Gods to be seruants besides onely one. Which sentence of their master, Theophrastus & Aphrodisæus, two principall Peripateticks, doe confirme at large.

*Zeno & the Stoyckes.* Zeno the chiefe and Father of the Stoicks was vvont to say, (as Aristotle reporteth) that, *eyther one God, or no God.* Which opinion is auerred euery where, by Plutarch and Seneca, two most excellent Writers, & great admirers of the Stoick seueritie. And before them, by Epictetus a man of singuler account in that Sect, vvhole words vv ere esteemed Oracles. *Discendum ante omnia, vnum esse Deum, omnia regere, omnibus prouidere.* Before all things (sayth he) we must affirme that there is one God, and that thys God gouerneth all, and hath prouidence ouer all.

*The Academicks.* As for the Academiks, who made the fourth deuision or sect of Philosophers, it is sufficient vv hich I haue mencioned before, that Socrates theyr founder, was caused to dye for his opinion in this matter; albeit it seeme

seeme, that such as insued in that sect, whose profession was to dispute and doubt of euery thing, \* came at length, by theyr much iangling and disputing, to belecue and holde nothing. Whereof Cicero himselfe may be an example, who in his Bookes *De natura Deorum*, soloweth so farre the Academicall vaine of doubtfull disputing to and fro, about the nature of Gods, as he may seeme (and so did he to diuers Christians of the Primitiue Church) to bee very irresolute whether there were any God or no. Albeit in the end hee make shewe to conclude very plainely and peremptorily with the Stoicks.

All the foure sects of Phylosophers then, who in theyr tymes bare the credite of learning & wisdom, made profession of one God, when they came to speake as they thought. But if we ascend vp hier, to the daies before these sects began, that is, to Pythagoras, \* & Archytas Tarentinus, and before them againe, to Mercurius, Trismegistus, that was the first parent of Phylosophie to the Egyptians; we shall finde them so resolute and plaine in thys poynt, as no christian can be more. Wherefore he that

\* So in thys time of varietie of Sects.

*Arnob. con. gentes.*

All old philosophers acknowledged one God.

\* *Vide apud Plutarch de placitis physo. Trism. in Pamand. et in Asclep.*

D.                      desi-

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him reade but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and seconde Bookes against the Gentiles, and hee shall remaine satisfied.

The recollection of the first argument in Morral philosophy.

Thys then is the Morral Phylosophers first argument, the inclination of al people to beleue a God-head: the instinct of nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and vvise men, in applying this God-head not to many, but to one onely, that made thys world, and governeth the same.

Trismeg. in  
Peman. cap.  
2, 3, 4, 5, 6,  
&c.

In Asclep. 1.  
2, 6, &c.

*Non hominibus, non demonibus, non Dijs ipsis, quos non natura ratione, sed honoris causa Deos nominamus.* Wee attribute not the appellation of type God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselves, for that vvee call them Gods, not in respect of theyr natures, but for honours sake. That is, wee call them Gods to honour them for theyr famous acts, and not for that we think them

them in nature true Gods. VVhich Cicero confirmeth in these wordes ;  
*The life of man, and common custome*  
*hath now receiued, to lift vp to heauen by*  
*same and god will, such men as for their*  
*benefits are counted excellent. And here-*  
*hence it commeth that Hercules, Castor,*  
*Pollux, Aesculapius, and Liber, are now*  
*become Gods, and heauen almost is filled*  
*with mankind.*

Cicero hys  
 opinion of  
 the multi-  
 tude of Pa-  
 nyme Gods  
 howe they  
 were made.

The second argument of Morrall  
 Philosophy, is, *De vltimo fine, et sum-*  
*mo hominis bono* : that is, concerning  
 the last end of man, and of his high-  
 est or supream felicity, whereby the  
 being of God is also confirmed.  
 And albeit I haue sayd somewhat of  
 mans end before : yet that which in  
 this place I am to adde, is more pro-  
 per and peculier to Morrall Phylo-  
 sophy. For as other Sciences may, &  
 doe consider the finall ends, of other  
 creatures, which are dyuers, and yet  
 all concur for the seruice of man : so  
 this Science of Morrall Philosophy,  
 doth properly consider the finall end  
 of man himselfe, calling it, *summum*  
*bonum*, his greatest and highest hap-  
 pinesse, where-vnto he was created,  
 and where-vnto hee tendeth in thys  
 life, and wherein he resteth and repo-

The second  
 argument in  
 Morrall phi-  
 losophy.

seth, without further motion or appetite, when he hath obtayned it.

Euery thing  
in this  
world hath  
a naturall  
desire to his  
end.

For better vnderstanding wherof, it is to be cōsidered, that euery thing in this world, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtayned. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be stayed) vntill it come thether. On the contrary, fire, reposesh no where, (except it be restrayned) vntill it mount about the ayre to his peculier and naturall place of abode, where, of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe reposesh.

The felicity  
of beasts.

In beastes likewise we behold, that they haue a desire to fill their bellies, and to satisfie theyr other senses, which beeing satisfied they remaine contented, and desire nothing els, vntill the same appetite of sence vvant his obiekt againe. VVhereby we perceiue, that sensuality of contentation  
of

of the senses, is the finall end desired of beasts, and theyr very *summum bonum*, or supream felicity.

But in man, albeit for maintenance of the body, there be this appetite also to satisfie his senses, according to the lower proportion of hys minde, that is called *sensative*, yet according to the higher part of his mind, whose name is *reason*, or the reasonable part, (which is the onely part indeed, that is peculier to man, and distinguisheth hym from vnreasonable beastes,) he hath an appetite of some more high and excellent obiect, then is the contentation of these senses: for that by experience wee see and feele, that oftentimes when the senses be all satisfied, yet is the mind not quiet, which argueth, that sensuality, or sensual delectation, is not our *summum bonum*, wherein our mind must rest, and enioy her felicity.

Heereupon haue Philosophers and wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankinde? And Cicero sayth, that this poynt is, *Cardo totius philosophie*, the very book or hynde whereupon all philosophie hangeth. For that this beeing once

*Cic. lib. de fi.  
bonorum &  
malorum.*

The cōren-  
tion of Phi-  
losophers  
about the  
felicity of  
man.

found out, cleere it is, that all other things and actions are to be referred to the obtaining of this end & happiness. And therefore about this point there hath been marvellous contention and fight among Philosophers, the Stoicks refuting the Epicures, and Peripatetiques refuting againe the Stoicks: and the Platonickes, (who went neerest the truth) impugning and refuting both the one and the other: and this dissention went so far forth, the one part assigning one thing, and the other another, to bee this felicitie or *summum bonum*, that Marcus Varro, a most learned Romaine, gathered two hundred, fourescore, and eight different opinions (as S. Austine noteth) about this matter.

Aug. lib. 19,  
de ciuit. ca. 1.

And finally, when all was sayd and examined, Plato found, that nothing which might be named or imagined in this lyfe, could bee the felicitie or *summum bonum* of man, for that it could not satisfie the desire of our mind. And therefore he pronounceth this generall sentence. *It is impossible that men should finde their felicitie or summum bonum, in this lyfe, seeing what way they will: but in the next life*

The sentence  
of Plato in  
Phædon.

with

without all doubt it must be found. The reason of which sentence and determination vvas, for that Plato was able to refuse any thing, that the other Phylosophers dyd or coulde name, to bee our felicitie and finall end in thys life, were it riches, honors, pleasures, morral vertues, or other like which each sect did asigne.

As for example, hee proued that riches could not bee our *summum bonum* or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more danger oftentimes & trouble of minde, then pouertie dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & minds of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with Beastes, and alwayes haue annexed their sting, and discontentation, when they are past. Morral vertues, for that they consist in a certain perpetuall fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turn our selues, or what soeuer vvee lay our hands vpon in this

How nothing in this life can be our felicity.

life, to make our felicitie or *summum bonum*, it sayleth vs (saith Plato) neither giueth it any durable contentation to our mind, wherefore this felicitie is to be sought and obtrayned in the life to come.

How farre  
Mortal philosophy  
reacheth in deter-  
mining  
mans felici-  
tie.

Thus farre arriueth Morrall philosophy by reason, to prooue, that mans felicitie or finall end, cannot be in any thing of this life or worlde. It proueth also by the same reason, (as in part it hath been touched before) that this felicitie of our minde in the life to come, must be a spirituall and immateriall object, for that our mind and soule is a spirit; it must bee immortal, for that our soule is immortal. But what? goeth yet humane philosophy any further? or can Plato assigne the particuler point wherein it standeth? Heare his words and confesse that not without reason he was called Diuine. In this it consisteth (sayth he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis*. That we be ioyned to God, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more then this? Yet harken vvhath a scholler of hys sayth, for explication of his maisters sen-

Plato in  
Phedon,

Sentence : *Supremus hominis finis, supremum bonum, id est Deus.* The finall end of man whereto he tendeth, is a supream or soueraigne good thing, and this is God himselfe. By which words wee see, that these Heathens by the ende of man could finde out God, vvhich vvas the second argument propounded in Morrall Philosophy.

A third argument vseth the Morrall Phylosopher, for prooffe of God, (which shall be the last I will alledge in this place) deduced from consideration of good and euill, vice & vertue, and especially of the rewarde, which by nature, reason, and equity, is due to the one : as also, of the punishment belonging to the other.

The third argument in Morrall phylosophy touching reward and punishment

For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, wee see proportion, order, iustice, wisdom, and prouidence obserued; so, much more must we assure our selues, that the same is obserued in the same Creators actions and proceeding towards man, that is the cheefe and principall of all other his creatures.

Now then we see and behold, that all other creatures are directed to

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course : and losse, disease, and grieffe, as soone as they breake and iwarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, whereby hee may eyther direct hys way to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equitie and iustice, there must remaine reward for such as do well, and follow the right path assigned them to theyr end and felicitie, vvhich is by good lyfe: and punishment for the other that abandon the same, for pleasure and sensualitytie.

But we see in this world, (sayth the Philosopher) that most wicked men doe receyue least punishment : and many there be, (as Princes and high Potentates) whose lyues and actions, be they neuer so vicious, yet are they aboute the correction of mortal men: and many poore men on the contrarie part, who for theyr vertue, patience, and honesty, receiue nothing in this lyfe, but enuie, malyce, contempt, reproch, despite, and oppression.

sion. \* VVherfore (saith hee) eyther \* See of this  
 wanteth there prouidence & equitie matter So-  
 in the gouernment & disposition of crates in A-  
 these affayres, which we see not to polog.  
 want in things of killer moment: or  
 els must there bee a place of punish-  
 ment & rewarde in the life to come,  
 vpon the soules of such as part from  
 hence, and a iust & powerfull Iudge  
 to make recompence of these ine-  
 qualities and iniustices permitted in  
 thys vvorlde. Which Iudge can be  
 none but the Creator himselie.

*Plato in  
 Cratil. et in  
 Gorgiaz. et in  
 Phaed. et in  
 lib. 10. de  
 gibus. Pla-  
 tarch. de Se-  
 ra numinis  
 vindicta &  
 others.*

And so hether to haue I declared  
 how euery particuler Science among  
 the Gentiles, had particuler meanes  
 and vvayes to demonstrate God by  
 contemplation of his creatures, and  
 by force of reason, which no man  
 could deny.

Now remaineth it to shewe, how  
 the Iewe or faythfull Israelite before  
 Christes appearance in the flesh, was  
 able to confirme thys veritie to a  
 Heathen, which shall bee the subiect  
 of the Section following.

*¶ How*

---

*¶ How the Iewes were able to  
proue God.*

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Section. 3.

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The people  
of Israell  
Gods par-  
tage.

**T**H E people of Israell, that for many yeres & ages, were the peculiar people and partage of God, as they dwelt inuironed vvith Gentiles of each side, that impugned their religion & worship of one God, and had many weak-lings among themselves, that vv ere often tempted to doubt of the same Religion, by the example of so many Nations, and Countreyes about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people, diuers forcible proofes, & most reasonable arguments peculiar to themselves, (besides the gyft of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their bretheren in y<sup>e</sup> beleefe of one God, & to conuince all Atheists or infidels in the world.

Diuers things  
wherby  
the Law  
shew God.

And albeit these proofes vv hich they vsed were many, as the creation of the world by one God; the deuising of the Hebrue Religion from  
the

the beginning; the conuerſation of God with Abraham, of whom the Iewes deſcended: the myraculous deliuering of that nation from Egypt the Law receiued from Gods owne mouth by Moſes: the ſtrange entrance of the Iewes into the Land of Promise; the extinguishing of the Gentiles, vvhich before inhabited there; the erection of the Iewiſh Monarchie and protection thereof againſt all Nations; the miraculous deedes and ſayings of Prophets; and a thouſand reaſons beſides, which confirme moſt euidentlie, that the Iewes God, was the onely tru God, yet for that all theſe thinges and ſayings vvith an Infidell, had no more credite, then the vvritings or Scriptures wherein they were recorded; heerby it came to p ſſe, that al which a Iew could ſay for prooſe of God, more then a Gentile, depended only vpon the authority of his Scriptures; and for this cauſe hee referred all his prooſes and arguments to make euident the truth and certainty of theſe Scriptures, which thing once performed, the beeing of one God cannot be called into controuerſie: for that theſe Scriptures are nothing els, but

a narration of the acts & gests of that onely God, which the Iewes professe.

We are now to see then, what the Jew was able to say for prooffe of his Scriptures, and consequently, for demonstration of God, & of his iudgements declared therein. Which discourse, as it vvas profitable in olde time, for stay and confirmation of al such, as were or might bee tempted with infidelitie; so can it not be but very comfortable to vs Christians of these daies, to behold the certaintie of these Scriptures layd open before vs, vpon vvhich the foundation of our whole fayth dependeth.

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*The first prooffe of Scriptures.*

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Antiquity.

First therefore, the Iew for prooffe of his Scriptures, alledgeth the great & wonderfull antiquitie thereof. For as God (saith he) was before Idols, and trueth before fallshood, so was the Scripture, (which is the storie of the true God) long before the writings of Panims or Infidels. Nay, \* further he sheweth, that the most part of thinges recounted in the Bible, were doone before most of the Panym

\* Iosophus, lib. 10. con.  
Appion  
handleth  
this at large.

Panym Gods were extant, and that the very last Writers of the Hebrew Cannon, which are Elidras, Aggeus, Zacharias, and Malachie, (\* almost \* Eusebius six hundred yeeres before the com- assigneth ming of Christ, vvhen the second them 570. Monarchie of Persians began) were in Chro.

then Gods were long vnborne, as *Eupheremus*,  
Ceres, Vulcan, Mercurie, Apollo, *Missen*, in  
Esculapius, Castor, Pollux, & Her- *Genealo.*  
cules, as the Gentiles themselves in *Deorum,*  
their Genealogies doe confesse. And  
as for Abraham, that liued five hun-  
dred yeres before Moses, he was not  
onely elder than these Gods, which I  
haue named, but also than Iupiter,  
Neptune, Pluto, and such other, who  
for dignities sake and antiquitie, are  
called

*Euphremus*,  
*Mississin*  
*Genealo.*  
*Deorum.*

*Cic. de natu- ra Deorum.* called by the Gentiles, *Dij maiorum Gentium*, the Gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeres or thereabouts.

So that by this it is euident, that the writing of Heathens, and the multitude of theyr Gods, are but late Fables in respect of the olde and venerable antiquitie of Hebraue Scriptures, and consequently the authoritie of these Scriptures, must in reason be greater than all other writings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into dyuers languages, before the Monarchie of the Persians, that is, before any story of the Gentiles was written, as Eusebius out of many Heathen Authors declareth.

*Euseb. lib. 9. de prep. Euang. cap. 2, 3, 4.*

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*The second prooffe of Scriptures.*

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Their manner of writing & conseruing.

**N**EXT to the reason of antiquity, is alledged the manner of writing authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certaintie of things  
con-

contained therein. For first, whatsoever is sette downe in these writings, was eyther taken immediatlie from the mouth of God, as were the prophecyes and bookes of the Law; or else collected from tyme to tyme by generall consent, according as matters and miracles fell out, as were the Bookes of Iudges, the bookes of Kings and Chronicles, and some other that contayne records and Histories of times. Which bookes were not gathered by some one pryuate man, vpon heare say, or his owne imagination, long after things done, as Heathen histories, and other prophane records and monuments are; but, they were written by generall agreement, in the selfe same dayes, when things were in sight & knowledge of all men, and so coulde not be faigned.

Secondly, when bookes were written, they were not admitted into the common authoritie of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation, & most euident prooffe of theyr vndoubted verity. For either the whole Congregation or Synagogue, vwho had the approouing heereof, (and among

How Scriptures were authorized.

mong whom commonly were dyuers Prophets) did knowe most certainly the things and miracles to be true (as did also the whole people,) that were recorded in these vvyryngs concerning histories, or els they saw the same confirmed from God, by signes & wonders, as in the books of the Prophets, and of theyr Law-giver Moses it fell out.

The care of  
conseruati-  
on.

Thyrdly, vvhén any thing vvas written and admitted for Scripture, the care of conseruation thereof was such, & the reuerence of Iewes therevnto so great, as may easily assure vs, that no corruption or alteration could happen vnto it. For first y<sup>e</sup> thing was coppied out into twelue Authentical copies, for all the twelue tribes: and then againe in euery Trybe there vvere so many coppies made, as vvere perticuler Synagogues vwithin that Trybe. All was done by speciall Notaries, Scribes, Over-seers, & Witnesses. The coppies after diligent reuiewe taken, vvere layde vp by the whole congregation, in the Treasurie house of the Temple, vnder dyuers locks & keyes, not to be touched, but by men appointed, not to bee vsed, but with singuler reuerence. To add,

dimu-

diminish, corrupt, or alter, was pre-  
sent death by the Lawes of the Nati-  
on. And then howe was it possible  
(saith the Iew) that among these wri-  
tings, eyther falshood should creepe  
in, or truth once receiued, could af-  
terward be corrupted?

It is not possible (sayth he) in rea-  
son, and therefore obserueth he ano-  
ther thing in this case, which in  
truth is of very great consideration,  
to wit, that no other Nation vnder  
heauen, dyd euer so much esteeme  
their owne writings, that they would  
offer to dye for the same, as the Iews  
were ready to doe, for euery sentence  
& syllable of their Scriptures. VVher-  
fore also it did procede, that in all  
their miseries & afflictions (wherein  
they were a spectacle to all y world)  
in all their flights & banishments, to  
Egypt, Babylon, Persia, Media, and  
other corners of the earth, in all their  
spoyles, assaults, and deuastations at  
home: they euer yet had speciall care  
to conserue these vvritings, more  
than theyr owne liues, and so haue  
kept the same vvithout mayne or  
corruption, more ages together, than  
all Nations in the world haue done  
any other Monuments.

The estima-  
tion that  
the Iewes  
had of their  
Scriptures.

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*The third prooffe of Scriptures.*


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The sincer-  
ity of the  
Writers.

THE thirde perswasion which is  
vied by the Iew for the veritie of  
these Scriptures, is, the consideration  
of the particuler men that vvrote  
them: who were such, as in no rea-  
son can be suspected of deceipt or  
falshood. For as I haue sayd, the sto-  
ries of the Bible, vvere vvritten from  
time to time by publique authority,  
and by the testimony of all men that  
saw and knew the things that are re-  
hearsed. The bookes of the prophe-  
cies vvere indited by the Prophets  
themselues, who were plaine, simple,  
& sincere men, authorised from God  
by continual miracles, & yet so scrup-  
ulus & timorus of their owne spee-  
ches, as they durst say nothing, but  
onely, *The Lord sayth this, the Lord<sup>e</sup> of  
Hostes commaundeth that. &c.*

And when they preached and read  
theyr wrytings in the hearing of all  
the people, they protested, that it was  
not mans word, but Gods, and that  
for such they left it in the publique  
Treasurie of theyr Nation, vntill by  
tract of time, the euent and fulfil-  
ling

ling of theyr prophecies shold proue The lyues  
them true, (as alwayes it did) and and deaths  
their owne both liues and deaths de- of the Pro-  
clare, that they meant no fallshood: phets.

subject to the corruption, pride, va-  
nity, or ambition of this lyfe (as o-  
ther prophane and Heathen VVry-  
ters were) and theyr deathes for the  
most part offered vp in holy martyr-  
dom, for defence of that truth which  
they had preached and written: as  
appeareth in \* Esay, that was sawed  
in peeeces by King Manasses; in Iere-  
mie, that was stoned to death by the  
common people; in Ezechiell, that  
was slaine by the Captaine of the  
Iewes at Babilon; in Amos, whose  
braines were beaten out, by Amasias  
the wicked and Idolatrous priest in  
Bethell; in Micheas whose neck was  
broken by Ioram, sonne to King A-  
chab; in Zacharias, that was slayne  
at the Alter, and the like.

\* See Epi-  
phan de vitis  
Propheta.

And this for the Prophets of the  
latter times among the Iewes. But  
now, if we consider the first Prophet  
of all that wrote among the people,  
I meane Moses, that was not onely a  
prophet, but also an historiographer,  
a Law-gyuer, a Captaine, & a Priest,  
the first that euer reduced that peo-  
ple

A peculier  
considera-  
tion of Mo-  
ses, first wri-  
ter in the  
Bible.

ple to a Common-wealth, and the first that put their acts and gesses in writing, or rather the acts and gesses of the almighty God towards them this man (I say) if we consider him onely, I meane the circumstances of his person) the Iewe thinketh this a sufficient motiue to make any man of reason beleue what soeuer he hath left written in the Bible without further confirmation.

*Euseb. lib 9,  
et 10, de pre.  
Euan. Ioseph  
lib. 1, de con-  
tent. Appio.  
et li. 2, anti.*

And first for his antiquity, I haue spoken before, and the Heathens doe confesse: and for myracles doone by him, the greatest enemies that euer hee had in the world; that is, Appion in his fourth booke against the Iewes, and Porphyrie in his fourth booke against Christians doe acknowledge them; and Porphyrie adioyneth more for prooffe heereof, that he found the same confirmed by the story of one Saconytho a Gentile, who liued (as he affirmeth) at the same time with Moses. But what? all those myracles (say they) were doone by Arte-magick, and not by the power of God, as Moses boasted.

*Exo. 3, 4, 8.*

But then asketh them the Iewe where Moses a sheepeheard, could learne

learne so much Magicke, or vvhy  
 could not the Magitians of Pharao,  
 whose study was in that profession  
 from theyr infancie, eyther doe the  
 lyke, or at least vvise deliuer them-  
 selves from the plagues of Egypt? The mira-  
 vvhy dyd they cry out, *The finger of* culous  
*God is here?* Where dyd you euer workes of  
 heare of such workes doone by Ma- Moses.  
 gick, as Moses dyd, when he deuided *Exod, 14,*  
 the Red-sea? when he called into  
 his Campe so many Quails vppon *Exod, 16,*  
 the Iuddaine, as sufficed to feede sixe  
 hundred thousand men, besides wo-  
 men and Children? When he made  
 a Rocke to yeeld forth a Fountaine? *Numb, 11,*  
 vvhen he caused a dewe to fall from  
 heauen, that nourished hys vvhole *Iosua, 5,*  
 Campe for fortie yeeres together? *Psalme, 77,*  
 When hee crused the ground to o-  
 pen, and swallow downe aliue, three *Numb, 16,*  
 of the richest Noble men of all hys  
 Army, together with theyr Taberna-  
 cles, and all other bags & baggage? *Ioseph. lib. 4*  
 When he caused a fire to come from *antiq. cap. 2,*  
 heauen, and consume fiftie Gentle- *& 3.*  
 men of the former Rebels and Ad-  
 hearrents, without hurting any one  
 that stood about them?

These things did Moses, and ma-  
 ny other in the sight of all his Army,  
 that

*Numb, 16,  
Deut, 11.  
Psal, 125.*

that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworne enemies, as by the story and Scripture it selfe appeareth, Core, Dathan & Abiron, with theyr faction, sought in all things to disgrace him, and to diminish his credite: and therefore, if any one poynt of the miracles had been reprocueable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receiued his writings for diuine, and for Gods own words, (being solicited against him by so potent means) had they not known all things to be most true therein contained, and had seene his strange myracles, and familiaritie with God.

The plaine  
and sincere  
proceeding  
of Moses.

But he delt plainly and simply in thys behalfe: he wrote the things of hys owne dooings, which euery man present did know to be true: and of Gods speeches, & communications to himselfe, he wrote so much as hee was commaunded, vvhence both God and his conscience dyd beare him witnesse. Hee caused the whole to be read vnto the people, and layd vp in the sacred Arke and Tabernacle,

cle, as Gods owne writing and covenant with that Nation. He caused all the whole Armie to sweare and vow the obseruance thereof. And then drawing towards his death, he made a most excellent Exhortation vnto them, perswading them sincerelie to the seruice of theyr God; & confessing his owne infirmities, and howe for his offences he was to die before theyr entrance into the Land of promise. Hee concealed not the offence of his brother Aaron, of his Grandfather Leui, of his sister Marie, and other of hys kindred, (as worldlie Princes for their honors are wont to doe) neyther dyd hee goe about to bring in gouernment after his decease, any one of his owne sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemen fit for the roome, & himsele of power to place them, if hee had endeouored; but hee left the gouernment to a stranger named Iosua, as G O D had commaunded him.

All which things (saith the Iew) do prooue sufficiently, that Moses vvas no man of ambition, or of worldlie spirit, but a true seruant of God, and

E. con-

*Numb, 20,  
and 17,  
Deut, 31,*

*Exod. 32,  
Gen, 49,  
Numb, 11,  
Deut, 14,*

*Numb, 27,  
Deut, 3,*

consequently, that hee wrought not by Magicke or falshood, but by the only power of his Lord and master, and that his writings are true, and of the same authoritie, that in his lyfe & death he affirmed them to be, that it is, the vndoubted Word of Almighty God.

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*The fourth prooffe of Scriptures.*

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Consent.

**T**Hys he confirmeth yet farther by a fourth reason, which is the consent & approbation of al later Wryters of the Bible, that ensued after Moses. For as among prophane writers of worldly spirit, it is a common fashon for him that followeth to reprehend the former, and to hunt after praise by his auncessors disgrace; so in these Writers of the Bible, it is a most certaine argument, that all were guided by one spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet euer impugned the other, but alwaies the latter supporting and approuing the former for true, doth build therevpon, as vpon a sure foundation. So the vvyrytings of Iosua doe confirme  
and

and approue the writings of Moses : and the records of the Iudges do reuerence and allow the Booke of Iosua. The story of the Kings and chronicles, doth refer it selfe to the storie of Iudges. One Prophet confirmeth another. And finally, Christ approueth them all by the known diuision of the Law, Psalmes, and Prophets, which is a demonstration, that all their spirits agreed in one.

And thus hether to hath been declared the foure considerations, that are externall or without the Bible to wit; the antiquity and continuance of the Scriptures; the manner of their writing & preserving from corruption; the sincerity, vertue, and simplicitie of theyr VVriters; together with theyr agreement and coherence in one spirit. But now further, (saith the learned Iew) if you will but open the Booke it selfe and looke into the Text, and that which therein is contained : you shall see Gods owne hand, Gods owne charecters, Gods owne signe and scale, and subscription to the paper, You shall see Gods omnipotencie, Gods Spyrite, Gods prouidence, no lesse in these Letters of his Booke, than you beheld the

Foure considerations  
externall.

- 1.
- 2.
- 3.
- 4.

Considerations  
internall.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for theyr blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

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*The fift prooffe of Scriptures.*

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Their argument, and ende.

CONsider then first (sayth hee) the subiect or Argument vvhich the Scriptures doe handle, together with their scope and end whereunto they doo leuell. You shall finde, that the first is nothing els, but the actes and gesses of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glory and exaltation of the same great God, together with the saluation of mankind vpon earth. And shal you finde anie vvyrytings in the world besides, that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turne ouer all their Authors, of what kind, name, or profession so euer; and see what mention they make of these

two things : I meane, of the honour of God , and the saluation of man? Read there Philosophers, & see whether euer they name or pretend these things. Read there Historiographers, and marke how many battailes and victories they attribute vnto God? They will describe to you often the particuler commendation of theyr Captaine, they will defraud no one Souldiour of his prayse in the victorie, they will attribute much to the wisdom of their Generall, much to his courage, much to his watchfulness, much to his fortune. They will attribute to the place, to the winde, to the weather, to the shining of the Sun, to the rayfing of the dust in the enemies eyes, to the flying of some little bird in the ayre, and to a thousand such pettie obseruations besides; but to God nothing. VWhereas contrariwise in the Scriptures, it is in euery battaile recorded, *God deliuered them into theyr enemies hands: God ouer-threw them: God gaue the victory.*

Philosophers.  
Historiographers.

Againe, consider the Lawes & law makers among the Gentiles, as Lycurgus, Solon, Draco, Numa, and the like, and see whether you finde any

Heathen Law-makers.

Deut. 6.

one such Law, or tending to such an end, as this of the Iewes: *Then shalt loue the Lord thy God with all thy hart, and with all thy soule, and shalt loue thy neighbour as thy selfe.*

Prophets &  
Sooth-say-  
ers.

Versifiers  
and Poets.

Psalm. 17.

The vehem-  
ent loue  
of David.  
Psalm. 72.

Consider in all the Sooth-sayers and Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israell did, *Dominus dixit*, the Lord hath spoken it; or els, *Ego dico*, I do speake it. Compare theyr versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the prayse of men, or of God. And whereas Heathen Poets haue filled vp theyr Bookes (as also the most part of ours at this day,) with matter of carnall loue: marke where any of them euer brake soorth into such panges of spirituall chaste loue, as holie David did, when he sayd: *I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. VVhat haue I desired vpon earth besides thee? my flesh and hart haue faynted for thee, thou God of my hart, thou God art my part and portion everlasting?*

By

By all vvhich is euident, that as prophane vvrytings and Wryters, which doe treat of men, extol men, seeke the grace of men, referre all to the commoditie and good liking of men, doe proceede of the spirite of man, and are subiect to those infirmities of falshood, errour, and vanitie where-with man is intangled in thys lyfe; so the Scriptures, vvhich handle matters aboue the compasse of flesh and blood, that referre all to God, and supernaturall ends, coulde not proceede of nature or of humane spirit. For that by nature, the Iewes were men as the Gentiles were, and had their infirmities of flesh & blood as the other had. And therefore it must needes be concluded, that these high and supernaturall vvrytings among them, proceeded from God, that especiallie directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

Prophane  
writers treat  
onely of  
men.

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*The sixth prooffe of Scriptures.*

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**N**Ext after the argument and ende of the Scriptures, the Iewe wil-  
leth vs to consider the peculiar style

Theyr style

and

- and phraſe which they uſe ; for that (ſayth he) it beeing different from al manner of writings in the world, & vnimitable to man, it doth diſcouer the finger of God, by which it vvas framed. For \* whereas humaine writers do labor much in adorning their ſtyle, and in reducing their wordes to number, weight, meaſure & ſound, with addition of many figures, and other ornaments for allurement of the Reader ; the Scripture taketh quite another courſe, and uſeth a moſt meruailous ſimplicitee, thereby to accomodate it ſelfe to the capacitee of the weakeſt ; but yet alwayes carrying with it ſo great profundity, as the beſt learned in the ſerch thereof, ſhall confeſſe theyr owne ignorance. For examples ſake, conſider but the very firſt words of the Bible,
- In the beginning, God created heauen & earth : and the earth was emptie and voyde : and darkneſſe was vpon the face of the earth : and the Spyrite of GOD was carried vpon the waters, and God ſayde, let light bee made, and light was made, &c.* VVhat can be more playne and ſimple then this narration, to inſtruct the moſt vnlearned about the beginning and creation of the
- \* See S. Auguſtine of this at large. Lib 12. de ciuit. Dei.
- Simplicitee.
- Profundity.
- Gene. 1.

the world ? and yet when learned men come to examine euery poynt thereof, how, and what, and where, and in what maner, and when things were done; it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite inscrutable misteries.

Besides thys, there goeth in the same simplicitie, a strange maiestie, and grauitie of speech, declaring sufficiently, from how great and potent a Prince it proceedeth. For as great Monarchies in their Edicts & proclamations, are wont to speak vnto their subiects, not in figures or rethoricall phrases, but plainely, breefely, and peremptorily to shew theyr authoritie, so the Scriptures, to declare whose Edicts they be, doe vse the like manner of phrase and style to all the world, without alluring or flattering any man, & without respect of Monarch, Emperor, King, Prince, or Potentate: *Fac hoc & viues*: doe this, and thou shalt liue. *Si peccaueris in me*, *Deut. 4, 16.*  
*morieris in aeternum*: if thou sin against me, thou shalt die euerlastingly. *and 22.*

The grauity and maiesty of speech in the Scriptures.

And albeit (as I haue sayde) the Scriptures doe vse this simplicity of speech, and doe not admit that kinde

The force  
of the scrip-  
tures in mo-  
uing of af-  
fections.

of paynted and artificiall stile, which humane wryters doe so much couet, yet in perswading, instructing, moouing of affections, & all other effects which speech or writing can worke, there is no comparison (a thing most wonderful) betwene any other writing in the world and these.

VVherefore I could alledge many proofes and examples, but that it were too long. Let any man read attentiuely, but the first Chapter of the prophesie of Esay, and compare it with any one part or parcell of Tullies or Demosthines Orations, and see vvwhether the difference of wordes, be as great as the difference of motions? Let diuers Hymnes and holie Psalmes of the Scriptures, bee conferred with the most patheticall Poems, that mans wit hath inuented, and see vvwhether there be any comparison in stirring and fiering of actions, or no?

*Plinius Io-  
sephus de  
antiq. Iud.*

This am I sure, that Iosephus the Jew, who for glory of his eloquence, had his Image of mettall erected by Titus the Emperour in the Market-place of Rome, wrote the same story which the Scriptures containe, and bestowed much labour and humane

cun-

cunning therein. But yet euen in those places where he endeououred most to shewe his arte, as in the sacrifice of Isaac by his Father, and in the meeting of Iephthē with his onely daughter, which by vow he was constrained to put to death; the scriptures are able to pierce the hart, & wring out teares of the Reader, whom Iosephus will not greatly moue wyth his rethoricall narration, though otherwise very learned, and artificially penned.

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauour with Ptolomie, the second great Monarch of Egypt, (about three hundred yeres before our Sauour Christ his natiuitie) and a chiefe doer in procuring the translation of the Hebrue Bible into the Greeke language, reported of his owne knowledge to the sayde King Ptolomie, two strange accidents, which had happened in hys time, and which he had vnderstoode of the parties themselves, to whom they had happened. The first was, of Theopompus, an eloquent Historiographer, vwho hauing translated many things out of the Bible, & endeou-

See s. Ieron  
lib. de scrip.  
Eccle.

Gene, 12,  
Iudg. 11.

Two mira-  
cles repor-  
ted by Ari-  
stæus.

*Aristæus li-  
bello de tran-  
slat. Bibli. &  
apud Euseb.  
li. 8. de prep.  
Euang. cap. I*

Theopom-  
pus.

deuouring to adorne the same vvith vaine colours of eloquence, coulde not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that worke after that sort, for that such manner of style vvas too base for so high matters, as the scriptures contayned.

**Theodectes** The other example, was of one Theodectes a vvyter of Tragædies, who told Aristæus, that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan tragædie, and that thereupon he was presently stricken blinde, wherewith hee beeing astonished, and falling to repentance for that he had done, and desisting from the enterprise, (as also Theopompus dyd) they were both of them restored againe to their former healthes. And thus much dyd these three Pagans confesse of the authoritie, diuinitie, and peculiar sacred style of our Scriptures.

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*The seventh prooffe of Scriptures.*

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**B**VT nowe further it insueth in order, that after the subiect and phrase,

phrase, wee should consider a little the contents of these Scriptures, vvhich vwill perhaps, more cleerely direct vs to the viewe of theyr Author, then any thing els that hether-to hath been sayd. And for our present purpose, I will note onelie tvvo speciall rhinges contained in the Bible. The first shalbe certaine high and hidden doctrines, vvhich are about the reach and capacitie of humaine reason, and consequently could neuer fall into mans braine to inuent them. As for example; that all this wonderfull frame of the wo ld, was created of nothing, vvhcreas Phylosophy sayth, *That of nothing, nothing can be made.* That Angels, beeing created spirits, vvcre damned eternallie for their sinnes; That Adam by disobedience in Paradise, drewe all hys posteritie into the obligation of that his sinne; and that the womans seed shoulde d-liuer vs from the same: That God is one in substance, and three in person; that the seconde of these persons being God, should become man, and die vpon a crosse for the raunsome of mankind; that after him, the way to all felicitie and honour, should bee by contempt, suffering

The Contents.

High doctrines.

ring, and dishonour. These doctrines (I say) and many more, contained in the Bible, beeing things above mans capacitie to deuise, and nothing agreeing with humane reason, most euidently doe declare, that God was the Author and enditer of the Scriptures, for that by him only, and from no other, these high & secrete misteries could be revealed.

The prophecies in Scriptures do declare theyr Author.

The second thing contained in the Scriptures, that could not proceede but from G O D alone, are certaine prophecies & foretellings of things to come. Wherein G O D himselfe prouoketh the Idols of the Gentiles, to make experience of their power, in these words; *Declare vnto vs what shall ensue heereafter, and thereby wee shall knowe that yee are Gods indeede.*

Howe the deuils and other creatures may fore-tell things to come.

Which is to be vnderstood, if they could fore-tell particularly & plainlie, what was to come, in things meerely contingent, or depending of mans vwill; they shoulde thereby declare theyr power to be diuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing els indeede, but certaine wicked spyrites, and tooke vpon them these names)

names) did sometimes happen vpon the truth, & fore-tell things to come, as also most Astrologers, Sooth-sayers, and Magicians do, either by foresight in the stars and other elements, or by the assistance of these wicked spirits and deuils: yet are the things which they pronosticate, either naturall and not contingent, and so may be foreseene and foretold in their causes; (as raine, heate, cold, winds, and the like) or els, if they be meere accidentall: these predictions of theirs, are only coniectures, and so most incertain, & subiect to errors.

This testifieth Porphirie the great Patron of Paganisme, in a speciall book of the answers of Gods, wherein he sweareth, that he hath gathered truely without addition or deduction, the Oracles that was most famous before his tyme, vvith the false and vncertaine euent thereof, in consideration of which euent, he setteth down his iudgement of their power in predictions, after this manner. *The Gods doe fore-tell some naturall things to come, for that they doe obserue the order and coniunction of theyr naturall causes: but of thinges that are contingent, or doe depend of mans will,*

The opini-  
on of a hea-  
then tou-  
ching the  
prophecies  
of his gods.

*Porphi lib.  
de resp. et  
Oraculorum.*

will, they haue but coniectures onely, in that by their subtilty and celerity, they preuent vs. But yet they oftentimes doe lie, and deceiue vs in both kinds, for that as naturall things are variable, so mans will is much more mutable.

*Oenomaus  
de falsitate  
oracul. et de  
artificibus  
maleficijs.*

Deceitfull  
Oracles.

Thus farre Porphirie of the prophcies of hys Gods, whereunto agreeth another Heathen, of great credite among the Grecians, named Oenomaus, vvho for that hee had beene much delighted with Oracles, and more deceiued: wrote a speciall Booke in the end, of theyr falshood and lyes; and yet sheweth, that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that they would inuolue theyr aunswers (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwayes they woulde leaue them selues a corner wherein to saue they credites, vvhen the euent shoulde prooue false. As for example, when Cresus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo, whether he should make warre against the Persians, & thereby obtaine their Empire, or no? Apollo desirous of bloodshed, (as all wicked spirits

spirits are ) gaue his Oracle in these wordes, for deceiuing of Cresus *If Cresus without feare, shall passe ouer Halys, (this was a Riuer that lay betweene him & Persia) hee shall bring to confusion a great rich kingdome.* *Euseb. lib. 5, de prep. Euan. cap. 10.*

Vpon which words, Cresus passed ouer his Armie, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtfull prophecie.

Thys then is the imbicilitie of both humane and angelicall power, The circūstances of prognosticating things to come, which are meere contingent. In prophecies which kinde, notwithstanding, seeing that the Scriptures haue many, and almost infinite prophecies, foretold many yeres, (& sometimes ages) before they came to passe, set downe in playne, particuler, and resolute speech; at such time as there vvas neyther cause to coniecture them, nor probabilitie that euer they should be true, deliuered by simple and vnlearned persons that coulde fore-see nothing by skill or arte; and yet that all these by theyr euents, haue proved most true, and neuer any one foretold in the same haue failed; thys (I say) alone, doth conuince most apparently,

parantly all proofes & reasons and other arguments laid aside, that these Scriptures are of God, & of his eternall and infallible Spirit And therefore of these prophecies I wil alledg in this place some fewe examples.

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*The prophecie to Abraham for his posteritie.*

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*Gene, 12, 13.  
15, 17, 18.  
&c.*

*Gene, 15,*

**A** Braham the first Father and speciall Patriarch of the Iewes, had many prophecies and predictions made vnto him, as of hys issue, when hee had yet none, nor euer like to haue; of his inheariting the Land of Canaan, and the lyke. But thys which soloweth is wonderful, of his posterities discent into Egypt; of theyr time of seruitude, and manner of deliuerance thence; the same being fore-told, more then foure hundred yeeres before it was fulfilled, & at that tyme, when no likelihood thereof in the world appeared. The wordes are these. *Knowe thou before hande, that thy issue shall bee a stranger in a forraine Lande, and they shall subiect them to seruitude, and shall afflict them for foure hundred yeeres; but yet*

*I will iudge the Nation vnto whom they haue bene slaues, and after that, they shall depart thence with great riches. This is the Prophecie, and how excellent it was afterward fulfilled, by the ruine of the Egyptians, and deliuerance of the Israelites, euen at that time which is heere appointed: not onely the booke of Exodus doth declare, where the whole storie is laid down at large, but also the consent of \* Heathen vriters, as before hath bene touched. And it is specially to be noted, that this Prophecie was so common and well known among the Iewes, from Abrahams time downe vnto Moses, and so deliuered by tradition from Fathers vnto theyr children; as it was the onelie comfort and stay, not onely of all that people in theyr seruitude of Egypt, but also of Moses & others, that gouerned the people afterwards, for forty yeres together in the desert, and was the onely meane indeede, whereby to pacifie them in theyr distresses and miseries: and therefore Moses in euery exhortation almost, maketh mention of this promise and prophecie, as of a thing well knowne vnto them all, and not deuised*

*Exod. 12,*

*Gala. 3.*

*\* Torph. lib.*

*4, contra*

*Christia.*

*Appion lib. 4*

*cont. Iuda.*

deuised or inuented by himselfe or any other.

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*The propheticie of the gouernment of Iuda.*

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Gene. 49.

*Iosep. de ant.  
lib. 14.*

**L**ong after thys, Iacob that vvas Abrahams Nephewe, beeing in Egypt, and making his Testament, sayd of his fourth sonne Iuda, *Iuda, thy brother shall prayse thee, and the children of thy Father shall bow vnto thee, &c.* The scepter shall not be taken from Iuda, vntill he come that is to be sent, and he shall be the expectation of Nations. Which latter part of the propheticie, all Hebrues doe expound, that it was meant of the comming of Messias, which was fulfilled almost two thousand yeeres after, at the comming of Christ, as shall be shewed in another speciall Chapter. For at that time, King Herod a stranger, put out quite the lyne of Iuda, from the gouernment of Iurie. But for the first part, touching Iudaes scepter, it is wonderfull to consider the circumstances of this prophecy.

For first, when it was spoken and vttered by Iacob, there was no probabilitye of any scepter at all, to bee among

among the Iewes, for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of themselves, or to depart forth of Egypt againe. And secondly, if any such thing should come to passe, as they might be a people, and haue a scepter of gouernment of their own, yet was it not lykelie, that Iuda and his posterity should possesse the same for that he had three elder Brothers, to wit, Ruben, Simeon, and Leui: who in all lykelihood were to goe before him. And thirdly, when Moses recorded and put in wryting this prophecie, (which was diuers hundred yeeres after Iacob had spoken it,) it was much lesse lykelie, that euer it should be true, for that Moses then present in gouernment, was of the Tribe of Leui, and Iosua designed by God for his successor, was of the Tribe of Ephraim, and not of Iuda: vvhich maketh greatly for the certaintie of this record. For that it is most apparant, that Moses would neuer haue put such a prophecie in wryting, to the disgrace of his owne Tribe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Vnlikeli-  
hoods of  
this pro-  
phecie.

*Exod. 2.*

*Iosua. 15.*

*That there is a God.*

and other Trybes ; neyther would they euer haue suffered such a derogation, but that it was euident to them by tradition, that theyr Grand-fire Iacob had spoken it, albeit then presently there was no great likelihood, that euer after it should come to be fulfilled.

*1, Regum, 1,  
and 8.*

*2, Reg. 9.*

*\* David.  
1, Reg. 16.*

And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeeres more, and yet was there no appearance of fulfilling this prophecy in Israell ; for that the Trybe of Iuda was not established in that gouernment. At length they came to haue Kings to rule, and then was there chosen one Saul to that place, not of the Tribe of Iuda, but of Benjamin, and he indued with dyuers chyldren to succede him : And who would then haue thought, that this prophecie could euer haue beene fulfilled : but yet for that it was Gods word, it must needes take place, and therefore when no man thought thereof, there was a poore \* Sheepeheard chosen out of the Trybe of Iuda, to be a King, and the regiment & scepter so established

in

in hys posteritie, that albeit many of his descendents offended God more grienously then euer dyd Saule, who was put out before; And albeit ten Trybes at once brake from Iuda, and neuer returned to obedience againe, but conspired with the Gentiles and other enemies on euery side, to extinguish the sayd Kingdome and regiment of Iuda: yet for the fulfilling of this prophecie, the gouernment of Iuda held out still, for more then a thousand and two hundred yeeres together, vntill Herods time. (as I haue already sayde) which is more then any one familie in the vvhole vvorld besides, can shewe for hys nobilitie or continuance in gouernment.

3. Reg, 12,  
2. Chron, 11,

The wonderfull providence of God, towards the house of Iuda.

Euseb. in  
Chron.

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*The prophecie for the greatnesse of  
Ephraim aboute Manasses.*

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THE same Iacob, when hee came to blesse his little Nephewes Manasses and Ephraim, that vv ere Iosephs Chyldren; though himselfe were now dimme of sight, and could not well discern them, yet dyd hee put

put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooued afterward. For when Ioseph theyr Father misliked the placing of theyr Grand-fathers handes, and would haue remooued the right hand from Ephraim, and haue placed it vpon the heade of Manasses, that was the elder Brother, Iacob would not suffer him, but aunswered, *I know my sonne, I know, that Manasses is the elder: and hee shall be multiplied in many people, but yet his younger brother shall be greater then he.*

*Gene, 48.*

*Iosua, 16,  
and 17,*

*Eccle, 47,  
Esay, 7, 28  
Jerem, 31,  
Ezech, 37,  
Hosea, 5,  
Gene, 49,*

*Iosua, 14,  
Exod, 12,  
Gala, 3,  
Acts, 13,*

Which afterward was fulfilled, for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the heade of the Kingdome of Israell, or of the tenne Trybes, vvhereof there was no suspicion or likelihood, when Iacob spake thys, or vvhen Moses recorded it. And how then came Iacob to foresee this so many hundred yeeres before? as also to fore-see & foretell the particular places of his childrens habitations in the land of Promise? as Zabulon at y sea side, Aser in the fertile pastures; & other the like that fel out by casting lotts, after foure hundred yeeres

yeeres and more. Where-hence had he thys (I say) to fore-tell vwhat lots so long after shoulde appoynt, but onely from G O D, who gouerned theyr lots.

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*The fore-sight of Moses.*

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**T**He like may be asked concerning Moises, who before his death in the Desert, deuided out the Land of Canaan to euery Trybe, euen as though hee had beene in possession thereof, & as afterward it fell out by casting of lots, as in the booke of Iosua appeareth. And coulde any humane wit or science (think you) fore see, what each Tribe should attaine (after his death) by drawing of lots?

Againe, the same Moises foresaw and fore-told in publique hearing of al the people, how in times to come, long after his death, the Iewes shold forsake G O D, and for theyr sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeed it came to passe. And whence (trowe you) could he learne thys, but from God alone?

*Num, 34,  
35, 36,  
Iosua, 15  
16, 17.*

*Deut, 31,*

*Deut, 32,  
verse, 21.*

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*The prophecie for the perpetuall destruction of Iericho.*

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*Iosua, 6,*

*3, Reg, 16.*

**I**N the booke of Iosua, there is a curse layde vpon the place vvhether Iericho stode, & vpon what-soeuer person should goe about to rebuild: the same, to wit, *That in his eldest sonne hee shoulde lay the foundations, and in his youngest Sonne shoulde hee builde the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded, he should be punished with the death of all his chyldren. Which thing was fulfilled almost fye hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe, and was terrified from the same, by the suddaine death of Abyram and Segul his chyldren, as the booke of Kings reporteth, according to the wordes of the Lorde, which hee had spoken in the hand of Iosua, the sonne of Nun. And since that tyme to this, no man, cyther Iew or Gentile, hath taken vpon him to rayse againe the sayd Cittie, albeit the situation be most pleasant, as by relation of stories and Geographers appeareth.

*The*

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*The Prophecie for the birth and  
acts of Iosias.*

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**T**HE thyrd booke of Kings maketh mention, that when Ieroboam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda: to the end they might neuer haue occasion to reunite themselves againe to Iuda, by theyr going to sacrifice in Ierusalem, (as by the Law they were appoynted) he builded for them, a goodly gorgious high Altar in Bethell, and there commanded them to doe theyr deuotions. And when he was one day there present himselfe, and offering hys incense vpon the sayd Altar, and all the people looking on: there came a man of God, (sayth the Scripture) and stood before the Altar, and cried out loud, and spake these words; *O Altar, Altar, this sayth the Lord, behold, a child shall be borne of the house of* 3, Reg. 12.  
*David, whose name shall be Iosias, and he shall sacrifice vpon thee, these idolatrous Priests that now burne frumense vpon thee, and hee shall burne the bones of men vpon thee.* 3, Reg. 13.

F 2

Thus

Disobedi-  
ence puni-  
shed gree-  
uously in  
Gods dec-  
rest.

4, Reg. 23.

Thus spake that man of God in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne: and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, y<sup>e</sup> miracles which happened about that fact: as that the Altar cleft in two vpon the mans words: & Ieroboam extending out his hands to apprehend him, lost presently the vse and feeling therof, vntill it was restored agayn by the sayd holy mans Prayers: vvhich notwithstanding, for that he disobeyed Gods commandement in hys returne, and ate vvith a Prophet of Samaria, (which was forbidden him,) he was slayne in his way home-ward by a Lyon, and his body was brought back againe & buried in Bethell nigh the sayde Alter, amongst the Sepulchers of those idolatrous Priestes of that place, but yet with a superscription vpon his Tomb, contayning his name, and what had happened.

There passed three hundred yeeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethell to ouerthrow the Altar, &

to destroy the Sepulchers of those Idolatrous Priests that had beene buried in that place : when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayde man of God, with the superscription and relation of the Cittizens of Bethell, when he perceiued that it was the Tomb of him that had fore-told his birth, his name, and his doings, so many hundred yeeres before hee was borne : he let the same stand vntouched, as the fourth book of kings doth declare.

*Chap. 23.*

Nowe consider, whether among any Nation in the world, but onely among the Iewes, there were euer any such prophecy, so certaine, so particuler, (so long fore-told before the time, and so exactly fulfilled? But yet the holy scriptures are full of the like, & time permitteth me only to touch some few of the principall.

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*The prophecie for the destruction of Ierusalem & Babilon.*

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**E** Say the Prophet is wonderfull in fore-telling the misteries and acts

*Hieron. in  
prol. Galeat.*

*4. Reg. 20,  
ver 17.  
Esay, 5.*

*4. Reg. 20.*

*Esay, 13.*

of the Messias, his natiuitie, his lyfe, and all the particulers that happened in hys passion . In so much, that S. Ierom sayth, he may seeme rather to write a story of deedes past, then a Prophecie of euent to come . But yet among other thinges , it is to be noted, that he lyuing in a peaceable and prosperous time in Iuda , when the Iewes were in amitie and great securitie with the Babilonians , hee fore-saw and fore-told the destruction of Ierusalem by the said Babilonians, and the greuous captiuitie of the Iewes vnder them ; as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatnes, hee published in wryting almost two hundred yeeres before he was borne ; saying in the person of God ; First, to Ezechias King of Iuda, that reioyced in the friendship hee had with Babilon : *Behold the dayes shall come , when all that thou and thy Fathers haue layde vp, shall be carried away to Babilon, and thy chyl dren shall bee Eunuches in the King of Babilons Pallace .* And next to Babilon, he sayd : *The destruction of Babilon , which Esay the soune of Amos sawe, &c. Howle and cry, for that*

*That there is a God.  
that the day of the Lorde is at bande.  
&c.*

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*The wonderfull propheticie for Cyrus  
King of Persia.*

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**T**Hirdly vnto Cyrus (not yet born)  
who was preordained to destroy  
the same, and to restore the people  
of Israell from banishment, to re-  
build the Temple in Ierusalem, hee  
sayth thus; I say to Cyrus, thou art  
my Sheepe-herde, and thou shalt ful- *Esay, 24,*  
fill all my will. I say to Ierusalem, thou  
shalt bee builded againe. I say to the  
Temple, thou shalt bee founded againe.  
This sayth the Lorde to my annointed  
Cyrus, I will goe before thee, and will  
humble the glorious people of the earth  
in thy presence: I will breake theyr  
brassen gates, and crush in peeces theyr *Esay, 25.*  
iron barres for my seruant Iacobs sake  
haue I called thee by Name, and haue  
armed thee, whereas thou \* knowest  
not mee.

Can any thing be more cleerly or  
miraculously spoken in the vworld,  
then to name a Heathen not yet  
borne, that shold conquer so strong  
a Monarchie as Babilon was at thys

\* Thys he  
sayth, for  
that Cyrus  
was an In-  
fidell.

*Esay, 13,**Esay, 8, 2,**Iere, 26, 20**Zach, 1, 1,*

Circum-  
stances of  
certaine  
trueth.

time, and should builde againe the Temple of Ierusalem, which others of his owne Religion had destroyed before him? What cause, what reason, what likeli-hood could bee of thys? Yet Esay speaketh it so confidently, as he sayth, *that hee sawe it*: and he nameth two witnesses thereof, that is, Vrias, and Zacharias, that were not borne in many yeres, after, saying; *& I tooke vnto mee two saythfull witnesses, Vrias the Priest, and Zacharias, the sonne of Barachias.* Whereof the first vvas a Prophet in Ieremies time, a hundred yeeres after Esay, and the second liued fourescore yeeres after that againe, in the dayes of Darius, as by the beginning of his prophecie appeareth; and yet both (as you see) were distinctly named by Esay long time before.

And vvhereas thys booke of Esay was pronounced openly to the people (as other prophecies vvere) and published into many thousande hands before the captiuitie of Babylon fell out, and then carried also with the people, and dispersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world

world both saw it and read it, many yeeres before the thing came to passe: yea, when there was no likelihood of any such possibility to come.

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*The Prophecies and dooings of  
Jeremie, in the sledge of  
Ierusalem.*

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THE same captiuity and destruction of Ierusalem by the Babylonians, was prophecied by Jeremy, a hundred yeeres after Esay, and a little before the matter came to passe: yea, while the Babylonians were about the walles of Ierusalem, and besieged the same for two yeeres together, Jeremie was within, and told euery man, that it was but in vaine to defend the Citty, for that G O D had now deliuered it. And albeit he were accounted a Traytour for so saying, (especially, when by an Armie of Egypt, that came to the ayde of Ierusalem from Pharao, the sledge of the Babilonians was raysed for a certaine time,) yet Jeremy continued still in his asseueration, and sayde to Zedechias the King, *Thou shalt be deliuered into the handes of the King* Jerem. 37.  
F 5 of

Jerem, 38.

of Babylon. And to the people, *Hec dicit Dominus, tradendo tradetur, hec Ciuitas, &c.* Thys sayth the Lord, this Citty most certainly shall be deliuered into the hands of the Babylonians. And so hee continued notwithstanding he were put in prison and whipt, and threatned daily to be hanged: vntill indeed the Citty was taken, and Zedechias eyes puld out, hys children slayne before his face, & all other things performed, which Ieremie had prophecied & fore-told them before.

Jerem. 39.

4, Reg. 24. 25

And which was yet more meruailous, Ieremie did not onely fore-tell the particulers of this captiuitie, but also the determinate time, how long it should endure, saying. *And all this Land of Iurie shall be into wildernesse, and astoniednesse: and all thys people shall serue the King of Babylon for three-score and tenne yeeres, and when three-score and tenne yeeres shall bee complete, I will visite vppon the King of Babylon, and vppon that Nation sayth the Lorde, and I will lay the same into eternall desolation. But vppon Iuda will I cast my pleasant eyes, and will bring them backe to this Land againe. &c.* In which prophecie is contayned,

Jerem. 25.

The yeeres  
fore-told of  
the captiui-  
tie of Babi-  
lon.

Jerem. 24,  
and 29.

ned, first the particuler tyme howe long thys captiuitie should endure.

Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes againe? vvhich three things to haue beene afterward fulfilled, not onely Esdras that lyued at that time, & was an actor in performance of the last; but all other Heathen writers besides, doe record and testifie.

1, Esdr, 1, 2  
2, Esdr, 2,

And thys prophecie of Ieremie, was so famous, and certainly believed amongst all the Iewes in the time of their captiuitie: as when the day of experation drew neere, Daniell writeth thus of himselfe. *In the Dan, 9,* first yeere of Darius, I Daniell, vnderstande in the Scriptures, the number of the seauentie yeeres whereof God spake to Ieremie, that they should bee fulfilled, touching the desolation of Ierusalem: and I turned my face to my Lorde God, and besought him in fasting & sackcloth. &c. Neyther onely the Iewes vnderstood and beleued this prophecie, but euen Cyrus himselfe, that was a Gentile, gaue full credite ther-vnto, and thereby was induced to restore the Iewes, as appeareth both by Gentiles be-  
lieued the  
scripture.

1. *Esdra*s, 1,  
3, *Esdra*s, 2,

by hys owne words and Proclamations, sette downe by Esdras that executed the same; and by his deedes also, in restoring home the Iewes, & rebuilding theyr Temple at his own great charges, as all Historiographers of the Heathen doe confesse.

The prophecies of  
Daniel.  
*Dan*, 5,

I might heere alledge infinite other examples, and make no end, if I woulde followe the multitude of prophecies which are dispersed thorough out the vvhole Scriptures? I might shew how Daniell fore-tolde to Baltasar King of Babylon, in the midst of hys tryumph, as in the hearing of all his Peeres, the destruction vvhich insued vpon him the verrie same night after.

*Daniel*, 11,  
\* Behold, 3.  
Kings shall yet stand in Persia, & the fourth shall be rich aboue all the rest.

I might heere alledge, howe the same Daniell, in the first yere of Darius the Median, in the beginning of that second Monarchie of Medians and Persians, fore-told howe manie Kings shoulde raigne after him in Persia, and howe the last (who vvas the fourth after hym, and hys name also Darius) should fight against the Grecians, & be overcome by a Grecian King, (which was Alexander) and hove the Kingdome also of the Grecians, should bee deuided and torne

torne in peeces, after Alexanders death, and not passe to hys posteritie, as Iustine & other Heathen writers do testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolemeus, and other Captaines of Alexander, that devided the same among themselves, aboue a hundred yeeres, after Darius was dead.

*Iustin.hist.  
lib.12.& 13*

I might declare also, how the same Daniell fore-saw and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if he had liued in them all, and as by experience wee finde since to bee true. I might alldge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniell vnder the names of the great Ramme, & the fierce Goate with one horne, which Goate himselfe interpreteth it to bee meant of a Grecian King that should conquer the Persians. And therefore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the Prophecie of Daniell interpreted vnto him by Iaddus the High priest, assured himselfe that he was the man therein signified, and

The foure Monarchies of Assirians, Persians, Grecians, & Romanes.

*Dan, 2,  
Dan, 8,*

The foretelling of great Alexander.

*Ioseph lib. de antiq. Iud. cap. 8,*

so

so after long sacrifice doone to the God of Israell (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take thys warre in hand) and after he had bestowed much honour, & many benefits vpon the high Priest, & Inhabitants of Ierusalem, he went forward in his war against Darius, with great alacritie, & had y famous victorie which all the world knoweth.

A hundred such prophecies more, which are as plaine, as euident, and as distinct as this, I might alledge, of Elias, Elizeus, Samuell, David, Ezechiel, the twelue lesler Prophets, and of other which I have not named.

And in very truth, the whole scripture is nothing els, but a diuine kind of body, replenished throughout with the vitall spirite of prophecy, & euery day some prophecie or other is fulfilled, (though we marke it not) & shall be vnto the worlds end.

What manner of persons our Prophets were.

And the myracle of thys matter is yet more increased, if wee consider vwhat manner of people they vvere (for the most part,) by whom these prophecies of hydden things vvere vttered: to vvit, nor such men as could gather the foresight of thinges  
by

by Astronomie or Astrologie, that is, by contemplation of the starres, as some fond Gentiles did pretende, (though Ptolomie denie that anie such thing can be fore-told but onelie by inspiration from God,) neyther yet were they so sharpe witted, as to attaine to Prophecie by strange imaginations, as most vainely Auerroes and his fellowes hold that some men may; nor finally, were they so delicatly fedde, as by exact dyet and rules of Alchimie, to come to Prophecie, as Alchimists dreame that a man may doe, and that Appolonius Thyaneus dyd, vvho by stillified meates (as they speake) came to be stillified himselfe, and so by helpe of his Glasse called Alchimusi, to fore-tell some matters & affaires to come. Our Prophets (I say) knew none of these fantastickall deuises, beeing for the most part poore, simple and vnlearned men, as in particuler was recorded, that Dauid was a sheepeheard, & Amos was a keeper of Oxen. Yea, oftentimes they were Women, as Marie the sister of Aaron, called in the Scripture by the name of Prophetesse. Debora the wife of Lapidoth: Hanna the Mother of Samuel,

*Ptolo. in lib. de fruct.*

*Moses Narbon in lib.*

*Abubacher et Auampare.*

*Roger Baco, lib. de scient experimentalib.*

*Amos, 1.*

*Exod. 15.*

*Iudges. 5.*

*1, Reg. 2.*

*Luke 1, et 2,  
Acts 21.*

Samuell, Elizabeth the Mother of Iohn Baptist: Anna the Daughter of Panuell: and finally, the most holy and blessed virgine Mary, with the daughters of Phillip, and many such other, both in the old and new Testament, who prophecied strange-  
lie, nor could possibly receiue such fore-knowledge of things to come, but onely from the Spyrit of the ly-  
uing G O D, and by insparation of the holy Ghost, which is a manifest demonstration, of the excellencie of Holy-writ, and of the certainty con-  
tained therein.

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*The eight prooffe of Scriptures.*

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AND nowe, albeit thys myght  
seeme sufficient in the iudgement  
and conscience of euery reasonable  
man (as the Iew supposeth) to proue  
that the Scriptures be only frō God,  
& consequently by them, that there  
is a G O D; yet hath he one reason  
more to confirme theyr sinceritie  
which I will alledge in this place, and  
there-with make an ende. His rea-  
son is, that although these holy wri-  
tings, (which proceede of Gods spi-  
rite

rite) do not take theyr testimonie or confirmation frō man, yet for more euidence of the trueth, God hath so prouided, that all the principall most strange and wonderfull thinges, recounted in Scripture, should bee reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselues; albeit in some poynts they differ frō the Scriptures, in the manner of their narration, for that they adioyne superstitions therunto. Which maketh the more for approbation of the thinges, for that heereby it appeareth, they tooke not theyr stories directly from the Bible, but by tradition, and most auncient antiquities of their owne.

Approbation of Heathen Writers.

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*The Creation of the world.*

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**F**irst then, he sheweth that the creation of the World, vvhich is the maruaile of all maruailes, with the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers, that haue beene cited before, (albeit the particularities bee not so set downe by them as they are in Scriptures,) and

*Gene, I, et 2,*

and by all other, that doe see in reason, that of necessitie, there must be yeelded som Creator of these things.

*The flood of Noe.*

*Gene, 6, 7, 8,*

*Ioseph. li. 1. de  
antiq. Iud.  
Euseb. lib. 9,  
de prep. E-  
uan. cap. 4.*

**N**Ext to thys, the flood of Noe is mencioned, by diuers most ancient Heathen Writers; as by Bærosus Chaldeus, Ieronimus Egyptius, Nicholaus Damascenus, Abydenus, and others; according as both Iosephus and Eusebius doe prooue. And in Bresile, and other Countries discovered in our age, where neuer teachers were known to be before, they talke of a certaine drowning of the VVorlde, which in time past happened; and doe say, that this was left vnto them by tradition, from tyme out of minde, by the first inhabitants of those places.

*The long life of the first Fathers.*

*Gene, 5, 10  
and 11.*

**O**F the long life of the first Patriarches, according as the Scripture reporteth it, not onely the former Authors, but also Manethus, that

that gathered the Historie of the Egyptians : Molus Hestixus, that wrot the Acts of the Phœnicians, Hesiodus, Hecatus, Abderida, Helanicus, Acusilaus, and Ephorus doe testifie, that those first inhabitants of the world, lyued commonly a thousand yeeres a peece : and they alledge the reason thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, especiallie Astronomie and Astrologie, which, (as they write) could not be brought to sufficient perfection, by any one man that had lyued lesse then sixe hundred yeeres, in which space, the great yeere (as they call it) runneth about.

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*Of the Tower of Babilon.*

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OF the Tower of Babilon, and of the confusion of tongues at the same, Eusebius citeth the testimonies at large, both of Abydenus that lyued about King Alexanders time, and of Sibilla, as also the words of Hestixus concerning the Land of Sennaar, wher it was builded. And these Gentiles doe shew by reason, that if there

*Gene. 11.*

*Euseb. lib. 9.  
de præp. ca. 4.*

Marke this  
reason.

there had not beene some such myracle in the diuision of tongues, no doubt but that all tongues being deriued of one, (as all men are of one Father,) the same tongues vvould haue retayned the selfe same rootes and principles, as in all dialects or deriuation of tongues wee see that it commeth to passe.

But now (say they) in many tongues at this day, wee see that there is no lykelihood or affinitie among them, but all different the one from the other, & therby it appeareth, that they were made diuers and distinct, euen from the beginning.

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*Of Abraham.*

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*Gen. 11, 12,  
13, 14, &c.*

*Alexan. Po-  
libist. lib. de  
Iudai. hist.*

OF Abraham and his affayres, I haue alledged some Heathen Writers before, as Berosus, Hecataeus, and Nicholas Damascenus. But of all other; Alexander Polyhistor alledgeth Eupolemus most at large, of Abrahams being in Egypt, and of his teaching them Astronomy there: of his fight and victorie in the behalfe of Lot: of his entertaynement by K. Melchisedech, of his wife and sister

sister Sara, and of other his doings, especially of the sacrifice of his sonne Isaac. To whom also agreeth Melo, *Melo.lib.de in hys bookes wrytten agaynst the fraudib. Iu- Ieues, and Artabanus. And of the denum. strange Lake wherinto Sodome and Gomorra were turned by theyr destruction, called Mare mortuum, the dead Sea, wherein nothing can lyue. Pausan.in Both Galen, Pausanius, Solinus, Tacitus, and Strabo, doe testifie & shew, the particuler wonders therof.* *Arta.in Iu- deorum hist. Gal. de simp. Pausan.in Elie Solin in Polib. Tacitus lib.vlt. hist.*

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So Of Isaack, Iacob, Ioseph,  
Iob. &c..

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FROM Abraham downe to Moses, writeth very particularly the fore-named Alexander, albeit he mingle sometimes certaine fables, whereby appeareth, that hee tooke hys storie not out of the Bible wholly: And he acknowledgeth one Leodemus, who as he sayth, lyued with Moses, and wrote the selfe same things that Moses did, so that these wryters agree almost in all thinges touching Isaack, Iacob, Ioseph, and all theyr affaires, euen vnto Moses; & with these doe con-  
curre also Theodotus a most auncient

Gen. 15, 16,  
17, 18, &c.

*Arista. lib.  
de Iob.*

ent Poet, Artabanus and Phylon, Gentiles. Aristæus in like manner about Aristotles time, wrote a booke of Iob.

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*Of Moses.*

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*Exod. 2, 3,  
4, 5: &c.*

OF Moses and his acts, not onely the fore-named, (especially Artabanus in hys Booke of the Iewes) do make mention at large: but manie others also, as namely Eupolemus, out of whom Polihistor reciteth very long narrations, of the wonderfull and stupendious things done by Moses in Egypt, for which he sayth, that in his time hee was worshipped as a God in that Countrey, and called by many Mercurius. And that the Ethiopians learned circumcision of hym, which afterward alwayes they retayned, and so doe vnto this day. And as for his miracles done in Egypt, his leading the people thence by the Redde-sea: hys lyuing with them fortie yeeres in the wildernes: the Heathen VVryters agree in all thinges with the Scriptures, sauing only, that they recount diuers things to the prayse of Moses, which hee hath

hath not written of himselfe, adding The descrip-  
 also his description, to wit, that hee tion of Mo-  
 was a long tale man, with a yellowe ses person  
 beard, and long hayre, where-with out of the  
 also accordeth Numenius Pythogo- Heathen  
 ricus, touching the actes of Moises, wryters.  
 whose life hee sayth that he had read  
 in the auncientest records that were  
 to be had.

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*The storie of Iosua, Iudges, and  
 the Kings.*

---

**B** V T the fore-samed Eupolemus  
 goeth yet forward, and pursueth  
 the storie of Iosua, of the Iudges, of  
 Saule, Dauid, and of Salomon, euen  
 vnto the building of the Temple,  
 which he describeth at large, vvith  
 the particuler Letters written about  
 that matter to the King of Tyrus,  
 which Iosephus sayth were in hys  
 dayes kept in the records of the Ty-  
 rians. And with Eupolemus, agree  
 Polyhystor, and Hecatæus Abdetita, The trea-  
 that liued and serued in warre with sures hiddē  
 King Alexander the great, and they in the Se-  
 make mention among other things pulcher of  
 of the inestimable riches of Salo- Dauid.  
 mon, and of the treasures vvich he  
 had

*Ioseph. lib. 8.  
 de ant. ca. 2.*

*Ioseph. l. 13. de  
antiq. cap. 6.*

\* The same  
thing attēp-  
ted Herod  
in his time,  
as Iosephus  
saith. lib. 18  
anti.

had hyd and buryed, (according to the fashion of that tyme) in the Sepulcher of his Father Dauid, which to be no fable, (though not mentioned by the Scripture) Iosephus wel prooueth, for that Hircanus the high Priest and King of Iurie, beeing besieged in Ierusalem by Antiochus, surnamed Pius, not many yeeres before our Sauour Christ his natiuity, to redeeme himselfe and the Cittie, and to pay for his peace, \* opened the sayde Sepulcher of Dauid, and fecht out of one part thereof, three thousand Talents in ready money, which amount to sixe hundred thousand pounds English, if wee account the Talents but at the least size, of *Talentum Hebraicum*.

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*The things that ensued after King  
Salomons dayes.*

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AND as for the things that ensued after Salomon, as the deuision of the Tribes among themselves, and their diuers vvarres, afflictions, & transmigrations into other countreyes, many Heathen Wryters do mention & record them, & among  
other

other, Herodotus, and Diodorus Siculus. And the fore-sayd Alexander Polyhistor, talking of the captiuitie of Babylon, sayth, that Ieremie the Prophet, tolde Ioachim hys King, what would befall him, and that Nabucho lonosor hearing thereof, vvas moued thereby to besiege Ierusalem.

*Ierem, 37,  
4, Reg, 24*

Of the flight of Zenacharib from the siege of Ierusalem, and how hee was killed at his returne home, by his owne sonnes in the Temple, according to the prophecie of Esay, & story of the booke of Kings, for that hee had blasphemed the Lorde God of Israell, as Herodotus vvitnesseth; and that after hys death, hee had a statue or Image of mettall erected in his memorie, with this inscription in Greeke; *Hee that beholdeth mee, let him learne to bee godlie.* Confer Xenophon also in his seauenth booke *De Cyropedia*, and you shall see hym agree with Daniell in his narrations of Babylon.

*Of Sena-  
charib.*

*Esay, 31, 33,  
and 36,  
4, Regu, 9,*

*Hero. lib. 2.*

*Dani. 16.*

And finally, I will conclude with Iosephus the learned Iew, that wrote immediatly after Christes ascension, & protesteth that the publique vvrytings of the Syrians, Chaldeans, Phœnicians, and innumerable hystories

*Ioseph. l. 1. de  
antiq. Iud.*

G. of

of the Grecians, are sufficient to testify the antiquity, truth, authoritie, and certaintie of the holy scriptures, if there were no other prooffe in the world besides.

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*The conclusion of this chapter, with the application.*

Section. 4.

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**T**HUS farre haue I treated of the wayes and meanes, which haue beene left vnto the worlde from the beginning, thereby to know and vnderstande theyr Maker. In treating which poynt, I haue stayed my selfe the longer, for that it is the grounde and foundation of all that is, or may bee sayde heereafter. It is the first, finall, and chiefe principle, of our eternall saluation or damnation, and the totall weale or wo that must befall vs, and possesse vs for euer.

Which ground and veritie, if it be so certaine and euident, as before hath been shewed, by all reason and prooffe, both diuine and humane, and that the matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, and by the mouth

and

and writing of our Creator himselfe, No excuse  
as no ignorance or blindness can of ignorance  
excuse the same, no slothfulness dis- of God.  
semble it, no wickedness denie it:  
what remaineth then, but to consi-  
der with our selues, what seruice this  
God requireth at our hands? what  
gratitude, what duty, what honour  
for our creation? to the end, that as  
we haue prooued him a most boun-  
tifull Creator, so we may finde him  
a propitious Iudge, and munificent  
rewarder. For it is not probable, that  
his diuine Maiestie, which hath ap-  
pointed every other creature to some  
action for his owne glory, (as hath  
been declared at large before) shold  
leauē man-kinde onely, which is the  
worthiest of all the rest, without ob-  
ligation to his seruice.

In which one poynt notwithstanding, though neuer so cleere (such is  
the fondnes of our corrupt nature,  
without Gods holy grace:) fayled  
those ancient wisemen of the world,  
of whom S. Paul speaketh so much  
in his Epistle to the Romaines, ta-  
king compassion of theyr case, and  
calling them fooles, and all theyr  
great learning and Philosophy meere  
fondnes: for that *whereas* (by the

The errour  
of the olde  
Phyloso-  
phers.

*Rom. I, et 2.*

Rom. I.

meanes before mentioned) they came to know G O D , they did not seeke to glorifie him, as appertayned vnto God, nor yet did render him due thanks: but vanished away in theyr cogitations. &c.

Rom. I.

That is, they tooke no profite, by this knowledge of theirs, but applyed theyr cogitations vppon the vanities of this world, more then vppon the honour and seruice of thys theyr God. For which cause, as Saint Paul adioineth presently in the same

“ place , that for so much as they did  
 “ thus, & did not shew forth by theyr  
 “ lyfe and workes , that they had the  
 “ knowledge of God indeede : G O D  
 “ deliuered them ouer to a reprobate  
 “ sence, and suffered them to fall into  
 “ horrible sinnes , which S. Paul doth  
 “ name and detest in all that Chapter,  
 “ and finally concludeth , that theyr  
 “ everlasting perdition ensued principallie vppon thys one poynt: that

Rom. I.

“ whereas, *They knew the iustice of God,*  
 “ (by all the wayes and arguments that  
 “ before haue been declared,) yet wold  
 “ they not vnderstand (sayth he) that  
 “ death was due to all such, which ly-  
 “ ued wickedly as they did.

And the same Apostle vpon consideration of these matters, wherein  
 he

he standeth long for the importance thereof, pronounceth in fine, thys generall sentence, with great asseueration and vehemencie of Spyrte:

A generall sentence pronouncd by S. Paule.

Rom. 1.

*That the wrath of God is revealed from heauen, vppon all impietie and iniustice of those men, who hold the knowledge of God in vnrightheousnes.* That is, who beeing indured with the knowledge of God, doe liue notwithstanding vnrighteously, or (as hee sayde before) doe consume theyr dayes in vanitie, not making account of the seruice which they doe owe to that God for their creation and other benefites. Which thing, if Saint Paul might truly say to those Gentiles before hys time, who had onely naturall knowledge and vnderstanding of God: that is, so much as by his creatures was to be gathered: what may, or shall be sayd vnto vs, who haue not onely that light of nature which they had, but also the wrytings and law of God himselfe, communicated especially vnto the Iewes, and aboue that also, haue heard the voice of his onely sonne vpon earth, and haue receiued the doctrine of his most blessed Gospell, and yet doe liue as negligently (manie of vs) as

The application to our selues.

did the very Heathen, touching good life and vertue.

Rom. 1.

1 Pet. 12.

Surely in this case I must denounce against my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Phylosophers, that by that little knowledge they had of G O D, *they were made inexcusable*, then by the most iust and certaine rule of Christ, layd downe by S. Luke, *cui multum datum est, multum queretur ab eo*, that of euery man which hath receiued much, a great account shall be taken for the same; wee are forced to inferre, that our account shall be the greater, and our selues much more inexcusable before hys diuine Maiestie, then the very Gentiles and Heathens are; if after our knowledge & manifest vnderstanding of his Godhead and iustice, *Wee vanish away in our cogitations*, as they did, and as the most part of the worlde at this day are scene to doe, that is, if wee apply our cogitations and cares, about the vaine assayres of this temporall lyfe and transitory commodities, which we should bestow vppon the seruice and honour of thys Lord and Creator.



OF THE FINAL  
END AND CAUSE WHY

man was created by God, and placed  
in this worlde.

*And of the obligation hee hath thereby,  
to attend to the affaire for which  
hee came hether.*

CHAP. III.

**B**Y the Chapter precedent, I  
nothing doubt (gentle Rea-  
der) but if thou haue scene &  
perused the same, thou remain-  
est sufficiently informed of  
thy Creator. Now followeth it by  
order of good consequence, that we  
consider with some attention, ( for  
that it standeth vs much vpon) what  
intent and purpose God had in crea-  
ting vs, and this world for our sakes,  
and in placing vs therein as Lordes  
of the same? By the former confi-  
derations vvee haue learned, that as  
among other creatures, nothing  
made it selfe; so nothing was made  
for it selfe, nor to serue it selfe. The  
heauens (we see) doe serue the ayre,

A necessary  
considera-  
tion.

the ayre serueth the earth, the earth serueth the Beastes, the beastes serue man; & then is the question, whom man was made to serue? for in him also holdeth the former reason, that seeing he was not made by himselfe, it is not likelie that hee was made to serue himselfe.

Prou, 16,

If wee consult with the scriptures heerein, wee finde a generall sentence layd downe vvithout exception; *Vniuersa propter semetipsum operatus est Dominus*, the Lorde hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which he hath made.

Man made  
to serue  
G O D.

And heerby it commeth to passe, that man cannot be sayd to bee free, or at his owne appointment or disposition in thys worlde, but is obliged to performe that thing, for the which he was sent into this habitation. Which poynt holy Iob declareth plainly, in a certaine inuectiue against such men as were carelesse and negligent in consideration of thys affayre. *A vaine man* (sayth he) *is lifted vp in pride, and thinketh himselfe to be borne as free as the colt of a wilde Assē.* That is, hee thinketh himselfe bounde to nothing, subiect to nothing

Iob, 11,

thing, accountable for nothing that he doth in this lyfe : but only borne free, to paffe his time in disport and pleasure, as a Colt in the wildernes, that hath no Maister to tame him.

VWhich in other words, the wise-man vttereth thus; *Hee esteemeth this* *Wisd. 15.*  
*life of ours to be but a play-game*, and therfore careth not how he liueth, or wherein he spend and paffe ouer his time. And this of the man whom the Scripture calleth vaine.

But now, for the sober, wise, and discreete, of whom it is written, *The way of lyfe is vpon the learned*, to the *Prou. 15.*  
*ende hee may decline from the lowest hell*: they are farre from so great fol- lie, as to imagine that no account shall be demaunded of our beeing in this world: for that they haue read, *That God shall bring into iudgement* *Eccles. 11,*  
*what-soeuer is done*, for euerie fault *and 12.*  
*that is committed*. And the Christi- an man knoweth further, by the mouth and asseueration of hys Sa- uiour and Redeemer, that hee shall be accountant for euery idle worde that hee mis-vttereth: and finallie, *Math. 12.*  
there is no man that is cyther of rea- Account to  
son, or conuersant in the wrytings be giuen.  
and Testament of his Creator, but

*Psal. 9, 43,  
and 141.*

Profitable  
demands  
and confi-  
derations.

remembreth well, that among all o-  
ther irritations, whereby the wicked  
man is saide to prouoke Gods pati-  
ence to indignation, none is more  
often repeated, or more grievously ta-  
ken, then, *that he said in his hart, God  
will aske no account.*

VWith these men then alone shall  
be my speech in this present Chap-  
ter, who haue a desire to discharge  
well thys account. For attayning  
whereof (truly) I can giue no better  
counsaile, instruction, or aduise, then  
to doe in thys case, as a good Mer-  
chant factor is wont to doe, when  
he arriueth in forraine Countries, or  
as a Souldiour or Captaine, sent by  
hys Prince to some great exploit, is  
accustomed, when hee commeth to  
the place appointed, that is, to weigh  
and consider deeply, for what cause  
he came thither? why hee was sent?  
to what ende? what to attempt?  
what to prosecute? what to per-  
forme? what shall be expected and  
required at his hands (vppon his re-  
turne,) by him that sent hym the-  
ther? For these cogitations (no  
doubt) shall styrre him vp to attend  
to that for which hee came, and not  
to employ his time in impertinent  
affaires,

affayres. The like would I counsaile a Christian to put in vre, concerning the case proposed, and to demaunde of himselfe, betweene God and hys conscience, why, and wherefore, and to what end, hee was created & sent hether into this world? what to doe wherein to bestow his dayes &c.

And then shall hee finde, that for no other cause, matter, or end, but onely to serue God in thys life, and by that seruice to enioy heauen, and cuerlasting saluation in the lyfe to come. Thys was the condition of our creation, as Moyse well exprefeth; and thys was the consideration of our redeeming, fore-tolde by Zacharie, before we were yet redeemed; *That wee beeing deliuered from the handes of our enemies, shoulde serue God in holinesse and righteousness, all the dayes of our life.* Gens, 14.  
Luke, 2.

Of thys consideration doe ensue two consequents to bee obserued. The first Whereof the first is, that seeing our cōsequence end and finall cause of beeing in thys vpon due world, is to serue God, & so to work consideration of our our owne saluation with feare and trembling; vwhatsoeuer thing wee doe, or bestowe our time in, which eyther is contrary or impertinent, or not

not profitable to thys end; (though it were to gaine kingdomes) it is vanitie and lost labour, and will turne vs in tyme to grieve and repentance, (if wee change not our course) for that it is not the matter for vvhich we came into thys lyfe, nor whereof we shall be demaunded an account, except it bee to receiue iudgement & punishment for the same.

The second consideration, that seeing our onely cōsequence. busines and affaire in thys worlde, is to serue our Maker, & saue our owne soules, and that all other earthly creatures, are put heere to serue our vses to that end onely, we should for our parte bee indifferent to all these creatures, as to riches or pouertie, to heath or sicknesse, to honor or contempt; to little learning, or much learning; and we should desire only so much or little of eyther of them, as were best for vs, to y attainment of our said end & Butte pretended; that is, to the seruice of God, & the vveale of our soules. For whosoever desireth, seeketh, loueth, or vseth these creatures, more then for thys, runneth from the end for vvhich he came hether.

By

By thys then may a carefull chri- How each  
stian make some scantling of his own man may  
estate with God, and make a coniec- take a scant  
ture vvhether he be in the right way ling of his  
or no. For if he attend only or prin- own estate.  
cipally to this end, for which hee was  
sent hether; if his cares, cogitations,  
studies, endeouours, labours, talke, A right  
conuerſation, and other his actions, course.  
doe runne vpon thys matter, & that  
hee careth no more for other crea-  
tures, as honours, riches, learning,  
and the like, then they are necessarie  
vnto him for this end that hee pre-  
tendeth, if his dayes and life be spent  
in thys study of the seruice of God,  
and procuring his owne saluation, in  
carefulnesse, feare, and trembling, as  
the Apostle aduised him; then hee  
is (doubtles) a most happy man, and *Phillip, 2,*  
shall at length attaine to the King-  
dome which hee expected. But if he  
find himselfe in a contrary case and  
course; that is, not to attend indeede A wrong &  
to this matter, for which only he was dangerous  
sent hether, not to haue in his hart course.  
& study thys seruice of God, and en-  
ioying heauen, but rather some o-  
ther vanitie of the vworld; as pro-  
motion, wealth, pleasure, sumptuous  
apparel, gorgious buildings, beauty,  
fauour

fauour of Princes, or any other thing els, that appertaineth not vnto thys end. If he spend his time about these trifles, hauing his cares and cogitations, his talke & delight more in these thinges then about the other great busines, of posseſſing Gods eternall kingdom, for which he was made & placed in thys world; then is hee (I assure him) in a perillous way, leading directly to perdition, except he alter & change his course. For, most certaine it is, that whosoever shal not attend vnto the seruice he came for, shall neuer attaine the reward assigned & promised to that seruice.

The reason  
why so few  
are saued.

*Math, 7, 20,*  
*and 22.*

*Luke, 13,*

And for that the most part of all thys vworld, (not onely of Infidels, but also Christians) doe runne amisse in thys poynt, & doe not take care of that affayre and busines, for which alone they were created and placed heere, hence is it, that Christ and his holy Saints, both before and after his appearance in the flesh, haue spoken so hardly, and seuerely of the very small number that shall bee saued, (euen among Christians,) and haue vttered certain speeches which seeme very rigorous to fleshe and blood, (and to such as are most touched

ched therein) scarce credible, albeit they must be fulfilled . As among other thinges , that a louer of thys worlde cannot bee saued; that rich men do enter as hardly into heaven, as a Camell through a needles eye, and the lyke . The reason of which maner of speeches doe stand in this, that a rich man or worldling, attending with all his industrie to heape vp riches (as the fashion is) can not attende, (nor euer doth) to that for which he came into this world, and consequently, can neuer attaine heaven, except God work a miracle, and thereby doe cause him to spend out hys riches to the benefit of his soule, (as somtimes he doth) and so do lessen the Cammell in such sort, as hee may passe the needles eye. VWhereof we haue a very rare example in the Gospell, of Zacheus, who beeing a very rich man, dyd presently vpon the entering of Christ into his house, (but much more as appeareth into hys hart by fayth) resolve him selfe to change his former course touching riches , and at one blow to beginne with-all, gaue away halfe of all hee possessed to the poore ; and for the rest made proclamation, that who-  
soeuer

*Iam. 4.*

*Math. 19.*

*Mark, 10,*

*Luke, 19.*

A perfit example of a good conuerſion. ſoeuer had receiued any wrong at his hands, (as commonly many doe by them that are rich) he ſhould come and receaue foure times ſo much amends, by which almes and reſtitution, hee was deliuered from the Camels gib or bunch on his backe, that letted his paſſage through the needles eye. And thys extraordinary fauour and grace hee receiued, by the fortunate preſence, of hys moſt bleſſed and bountifull gueſt, vwho had ſignified before in an other place, that himſelfe was able, ſo to draw the Camell, as he ſhould paſſe the needles eye, for that the thinges which are vnpoſſible with man, are poſſible with God.

*Math. 19,*

*Mark. 10.*

But to leaue this, and to goe forward in our former purpoſe, no meruaile it is, if in the world abroad, ſo few be ſaued, ſeeing that of thouſands ſcarce one doth account of that buſines, which of all other is the chiefe and principall. Conſider you the multitude of all ſorts of people vpon earth, and ſee what theyr traffique and negotiation is? ſee whether they treat this affayre or no? ſee wherein theyr care, ſtudy, and cogitation conſiſteth? How many thouſand finde you

you in Christendome, who spende The wrong  
not one houre of foure and twentie, course of  
nor one halfe day in forty, in the ser- the world.  
uice of G O D, or businesse of theyr  
soule? How infinite haue you, that  
breake theyr braines about worldlie  
commodities, and how few that are  
troubled with this other cogitation?  
How many find time to eate, drinke,  
 sleepe, disport, deck, and trim them-  
 selues to the view of others, and yet  
 haue no time to bestow in this grea-  
 test busines of all other businesse?

How many passe ouer whole daies,  
 weekes, monthes, and yeeres, (and  
 finally their whole life time) in hau-  
 king, hunting, and other pastimes,  
 without regard of this important af-  
 faire? How many miserable women  
 haue you in the vvorlde, that spende  
 more dayes in one yeere, in pricking  
 vp theyr apparrel, & adorning theyr  
 carkasse, then they doe houres in  
 prayer for the space of all theyr life?  
 And what (alas) shall becom of this  
 people in the end? what will they  
 doe or say at the day of account?  
 what excuse will they alledge? what  
 way will they turne them?

If the Merchant-factor which I  
 mentioned before, after many yeres  
 spent

A compa-  
rison ex-  
pressing the  
vanitie of  
our occu-  
pations.

Spent in forraine Countries vpon his  
Maisters expences, should returne at  
length and gyue vp his accounts, of  
so much time and money spent in  
singing; so much in dauncing, so  
much in fencing; so much in cour-  
ting, and the lyke; who would not  
laugh at so sonde a reckoning? but  
beeing further demaunded by hys  
Maister, what time he had bestowed  
vpon the Merchandise and affayres  
for which he was sent, if the man  
should aunswere, that he had no le-  
sure to thinke vpon that thing, for  
the great occupation which hee had  
in the other; who woulde not e-  
steme him vvoorthy of all punish-  
ment and confusion? And much  
more shame & confusion no doubt,  
shal they sustaine at the last dreadfull  
day, in the face and presence of God  
and all his Angels, who beeing sent  
into thys worlde, to traffique so rich  
a Merchandise as is the kingdome of  
heauen, haue neglected the same, and  
haue bestowed theyr studies vpon  
the most vayne trifles and follies of  
thys world, without cogitation or  
care of the other.

*Math, 16,*

*Psalm, 4,  
Ierem, 2,*

O yee chyldren of Adam, sayth  
the spirit of God, why loue ye so va-  
nitie,

nitie, and seeke after lyes : why leave you the Fountaine and seeke after Cisterns? If a golden game of inestimable value, should be proposed for such as would runne, and could winne the same; & when the course or race were begun, if some should step aside and follow flies or fethers that passed in the ayre, without any regard of the prize and goale proposed, who would not meruaile & take pittie of their folly? euen so is it with men of the world, if wee beleeue S. Paule, who affirmeth, that we are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the Game or Prize, but euery man, sayth hee, arriueth not thither : and why? for that most men doe step aside, and leave the marke. Most men doe run awry, and do follow feathers vp and downe in the ayre; most men doe pursue vanities, and do weary themselves out in the pursue thereof, vntill they can neyther run nor goe, nor mooue theyr lyms any further : and then, for the most part, it is too late to amend their folly.

A comparison.

1, Cor. 9.

VVill you heare the lamentations of such vnfortunate men? these are theyr

*Wisd. 5.*

The complaint of  
worldlings  
in the end  
of their life.

their owne words recorded by scripture. VVe are wearied out in the way of iniquitie and perdition, and the way of God haue we not knowne. What profit haue we receiued of all our pompe and pride, and vaunting riches? what good haue they done vs? They are nowe past away as a shadow, and as a Messenger that rydeth in post, and we are consumed in our owne iniquities.

This is the lamentable complaint of such men, as ranne awry, and followed a wrong course in theyr actions of thys lyfe. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in thys world, and thought to runne a most fortunate course, in that they heaped much riches together; aduanced themselves & theyr families to great dignities: became gorgeous, glorious, and dreadfull to others: and finally, obtayned what-soeuer theyr lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fond  
iudgement  
of y world.

happy. And I make no doubt, by experience of these our times, but they had admirours and enuiours in great abundance, who burned in desire to obtaine y<sup>e</sup> same course. And yet when I heare theyr complaint in this place, and theyr owne confession, vvherein they say expresse: *We senselesse men did erre from the way of truth*: VVhen I consider also the addition of scripture, *Talia dixerunt in inferno*: they spake these things when they were in hell: I cannot but esteeme their course for most miserable, and condemne wholly the iudgement of flesh in this assayre.

Wisd. 5.

VVherefore, my deere brother, if thou be wise: yeelde not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such, as are in most danger and neere to perdition. Leane rather to the sincere counsaile of Saint Paul, who willeth thee to examine vprightly thine own works and wayes, and so to iudge of thy selfe without deceite. If thou walke the way of Babilon, most certaine it is, that thou shalt neuer arriue at the gates of Ierusalem, except thou change thy course.

Psalme. 10.

Gala. 6.

Oh my brother, what a grieve will it

**A cōparison** it but vnto thee, when after long labour and much toyle, thou shalt find expressing thy selfe to haue gone awry? If a our greefe in the end, man had trauailed but one whole for running day, and thereby made weary shou'd a wrong vnderstande at night, that all his labour were lost, and that his whole course. journey was out of the way: it would be a meruailous affliction vnto him (no doubt) albeit no other inconuenience were therein, but only the losse of that dayes trauaile vvhich might be recouered and recompenced in the next. But if besides thys his busines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre: if the losse of his way were irrecoverable: if the punishment of his error, must be death and confusion; and hymselfe were so wearie, that hee could stirre no one foote further: imagine then what a greuous message thys would bee vnto him, to heare one say: Sir, you are amisse, your labour is lost, and you haue trauailed wholly beside your way.

**The misery** So then will it be vnto thee (my of a soule soule) at the day of death, and separation from my body, if in this lyfe that hath thou attend not to thy saluation for which

which thou wert created, but shalt gone awry  
passe ouer thy dayes in following of at the last  
vanities. Thou shalt finde thy selfe a- day.

stray at the end of they iourney, thou  
shalt finde thy selfe weary, & enforced  
to say with those miserable dam-  
ned spyrits, *I haue walked harde and* *wisd. 9.*  
*craggie wayes*, for that indeede the  
way of wickednes is full of thornes  
and stones, though in shew it be co-  
uered with fayre grasse, and manie  
flowers. Thou shalt finde at that day  
that thou hast lost thy labour, lost  
thy tyme, lost all oportunitie of thine  
owne commodity. Thou shalt then  
finde thy errour to be vnrecouerable,  
thy danger vnauoydable, thy punish-  
ment insupportable, thy repentance  
vnprofitable, and thy grieffe, sorrow,  
and calamitie inconsolable.

Oh, hee that coulde beholde and  
feeles the inwarde cogitations of a  
worldlie mans hart at that instant,  
after all his honours and pleasures  
vvere past; no doubt but hee should  
finde him of another iudgement and  
opinion in thinges, then hee was in  
the ruffe and heate of his iolitie. Hee  
doth well perceiue then, the fondnes  
of those trifles which he followed in  
this lyfe, albeit it were to make him-  
selfe

Alexanders  
death.

Iulius Cæ-  
sars death.

Two rare  
examples.

*Iosep.lib. 14.  
15, et 18, de  
antiq. Iud.  
et bello. Iud.  
lib. 2.*

selfe a Monarch. If a man did know the cogitations that K. Alexander the great had, when of poyson he came to dye, after all his victories & incredible prosperitie; if wee knewe the thoughts of Iulius Cæsar, at the day of his murther in the Senate-house, after the conquest of all his enemies, and subiection of the vvhole world, to his own onely obedience, wee should well perceiue, that they tooke little pleasure in the vvayes they walked, notwithstanding they were esteemed most prosperous and happy men of this world.

Iosephus the Iew, recounteth two verie rare examples of humane felicitie, in Herod the first, and Agrippa his Cosine, whereof the one by Anthonie the Triumuir, and the other by Caligula the Emperour, (both of them beeing otherwise but priuate Gentlemen, & in great pouertie and misery when they fledde to Rome) vv ere exalted vpon the suddaine to vnexpected great fortune, and made rich Monarchs and glorious Potentates. They were indued (at severall times) with the kingdom & crowne of Iurie, and that in such ample sort, as neuer any of that nation after the  
had

had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herode the great, and Agrippa the great. They ruled and commaunded all in their daies, they wanted neyther siluer nor gold, neither pleasures nor pastimes, neyther friendes nor flatterers. And besides all these gyfts of Fortune, they abounded also in ornaments and excellencie of body and wit. And all this was increased & made the more admyrable, by reason

of theyr \*base & low estate before, in respect vwhereof, theyr present fortune was esteemed for a perfect patterne of most absolute felicitie.

Thys they enioyed for a certain space, & to assure themselves of the continuance, they bent all theyr

cares, cogitations, and studyes, to please the humors of the Romaine Emperours, as theyr Gods, and Authors of all theyr prosperitie and felicity vpon earth. In respect of whose fauours, (as Iosephus noteth,) they

H.

cared

\* For enuie onely of Agrippa hys fortune, Herodias dyd ruine herselfe and her husband, as Iosephus sayth. Lib. 18. antiqu. capit. 8, 9, 15. Her husbände vvas Herode Antipas, that slewe Saint Iohn Baptist, and vvas sonne to Herod the first. Luke, 3, Math, 14.

cared little to violate their own Religion of the Iewes, or any thing els that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end & consumation of thys their pleasant rase?

Herods death.

*Ioseph. lib. 15. de antiq.*

\* This Herod was called Ascalonita, & slew the infants in Bethleim.

*Math. 2.*

The death of Agrippa.

*Ioseph. lib. 19 cap. 7.*

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, \* and horrible accusations of his conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an Apple, woulde needes haue murdered himselfe with the same, if hys arme had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, how that vppon a certaine day which hee kept festiuall in Caesaria, for the honour of Claudius the Romaine Emperour, when hee was in his most extreame pompe and iolitie, in the midst of all hys Peeres, Nobles, and Damofels, coming forth at an houre appoynted, all glyttering in golde and siluer, to make an Oration vnto the people; hys voyce, gesture, countenance, and

and apparrell so pleased, as the people beganne to cry, (beeing solicited thereunto by some flatterers) *That it was the voyce of God, and not of man,* wherein Agrippa taking pleasure and delectation, vvas \*stroken presently from heauen, with a most horrible putrification of all hys body, whereof he died, repeating only to his friends these words in the midst of his torments; \* *Behold ye me, that doe seeme to you a God, how miserably I am enforced to depart from you all.*

\* S. Luke  
saith he was  
stroken by  
Gods An-  
gel, *Act. 12.*  
And confi-  
der how Io-  
sephus a-  
greeth with

Nowe then would I demaund of these two fortunate men, vvho laying aside all care of God and Religion, did follow the preferments of this world so freshly, and obtayned the same so luckily: how they lyked of this theyr course and rase in the ende? Truely, I doubt not, but if they were heere to answer for themselves, they would assure vs, that one house bestowed in y<sup>e</sup> seruice of God, and of theyr saluation, would more haue comforted them at the last instant, then all theyr labours and trauailes which they tooke in their liues for pleasing of Emperours, and gathering the grace and good liking of mortall men.

\* *Euseb. lib. 2, histo. cap. 19.*

Sincere and profitable counsaile. Vse then , ô Christian , vse this experience to thy commoditie : vse it to thy instruction, vse it to thy fore-warning. That which they are now, thou shalt be shortly, and of all fol-lies it is the greatest, not to profit or flee from danger by the example of others.

The difference betweene a vvise-man and a foole is this, that the one prouideth for a mischief while time serueth , and the other would doe, when it is too-late , If thou mightest feele now, the state & case wherein thy poore hart shall be at the last day , for neglecting the thing, that of all other it should haue studied and thought vpon most, thou wouldest take from thy meate, and sleepe, and other necessities, to repayre that is past; Hetherto hast thou time to reforme thy course of lyfe if thou be willing , which is no small benefite, if all were knowne. For in this?nce (no doubt) it is most true, which the wise-man sayth; that better it is to be a lyuing dog, then a dead Lyon: For that while the *day-time* of thy lyfe endureth, all things amisse may easily be amended. But the dreadfull *nyght* of death will ouer-take thee shortly,

*Eccle. 4.*

*Iob. 9.*

shortly, and then shall there be no more space of reformation.

Oh that men would be wise, and fore-see thinges to come, sayth one Prophet. The greatest wisdom in the world (deere brother) is to looke and attende to our saluation: for as the Scripture sayth most truely: *Hee is a wise man indeede, that is wise to his owne soule.* And of this wisdom it is written in the very same Booke, as spoken by herselfe. *In mee is the* Deut. 32.  
Eccle. 37.

*grace of all lyfe and truth, and in mee is the hope of all lyfe and vertue.* In morrall actions and humaine wisdom, we see that the first and chiefest circumstance is, to regard well and consider the end. And how then doe we omit the same, in this great affayre of the kingdome of heaven? If our ende be heaven, what meane wee so much to affect our selues to earth? If our end be God, why seeke we so greedily the worldly fauour of men? If our end be the saluation and eternitie of our soule, why doe wee follow vanities and temporalities of thys lyfe? *Why spend yee your money and not in bread,* sayth GOD by the mouth of Esay, *Why bestow yee your labour on thinges that will not yeeld yee* Great folly and error.  
Esay. 55.

Ephe. 1.  
1, Thes. 2.  
2, Pet. 1.  
Luke, 15.

*saturitie* ? If our inheritance be that we should raigne as Kings, why put we our selues in such flattery of creatures ? If our birth allow vs to feed of bread in our Fathers house, why delight we to eat huskes provided for the swine ?

But alas we may say with the wise man in the Scripture, *Fascinatiō nigritatis obscurat bona*. The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behouesfull for our soules :

Errour in our course of life is not pardoned. *Hosea, 4.* O most daungerous enchauntment. But what ? shall this excuse vs ? no truly for the same Spyrite of G O D hath left recorded, *Populus non intelligens vapulabit* : The people that vnderstandeth not, shall be beaten for it. And another Prophet to the same effect pronounceth, *This people is not wise, and therefore hee that made them shall not pardon them, neyther shall hee that created them, take mercy on them.* It is wrytten of sooles, *Ventum seminabunt et turbinem metent.*

Esay. 28.

“ They shall sowe and cast theyr seede  
“ vppon the windes, and shall receiue for theyr haruest, nothing else  
“ but a storme or tempest. VWhereby is signified, that they shall not one-  
lie

lie cast away and leese theyr labours,  
but also be punished for the same.

Consider then I beseech thee my  
deere brother, attentiuely, what thou  
wilt doe or say, when thy Lord shall  
come at the last day, & aske thee an  
account of all thy labors, actions, &  
time spent in this life; when he shall  
require a reckoning of his Talents  
lent vnto thee, when hee shall say, as  
he said to the Farmour or Steward in  
the Gospell, *Redde rationem villicati-*  
*onis tue*; Gyue account of thy Stew-  
ardship and charge committed vnto  
thee. What wilt thou say, when hee  
shall examine, & weigh and try thy  
doings, as gold is examined & tryed  
in the fornace, that is, what end they  
had? whereto they were applied? to  
what glory of God? to what profit  
of thy soule? what measure, weight,  
and substance they beare.

Baltasar King of Babylon, sitting  
at hys banquet merry vpon a tyme,  
espied suddainely certaine fingers  
without a hande, that wrote on the  
wall right ouer-against hys Table,  
these 3. Hebrew wordes, *M A N E*,  
*T H E K E L*, *P H A R E S*. Which  
vvords Daniell interpreted in three  
sentences vnto the King in this man-

A profita-  
ble fore-  
warning.

*Math. 25,*

*Luke, 16,*

A rare  
chance that  
happened  
to Baltasar  
King of Ba-  
bilon.  
*Dani. 5.*

ner. *Mane*, God hath numbred thee (Baltasar) and thy kingdome; *Thekell*, he hath weighed thee in y Goldsmithes ballance, and thou art found too light; *Phares*, for this cause hath he deuided thee from thy kingdome, and hath gyuen the same to the Medes and Persians.

Oh, that these three most golden and most significant words, engrauen by the Angell vppon Baltasars wall, were registred vpon euery dore and post in Christendome, or rather imprinted in the hart of each Christian, especially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Goldsmith, vwhere euery graine is espyed that vvanteth. And if Baltasars actions,

If God examine straitly the actions of Infidels, much more of Christians if they liue carelesse.  
*Daniel, 5,*

that vvas a Gentile, were to be examined in so nyse and delicate a payre of Ballance for their tryall, and if hee had so seuerer a sentence pronounced vpon him, that he shoulde bee deuided from life & kingdome, (as he was the same night folowing) *Quia inuentus est minus habens*, for that hee vvas founde to haue lesse weight in him then he should haue; vwhat shall wee thinke of our selues, that

that are Christians , of whom it is written aboue all others; *I will search the finnes of Ierusalem with a candle.*

*Soph. 1.*

What shall we expect, that haue not onely lesse weight then wee should haue , but no weight at all, in the most of our actions? what may such men (I say) expect, but onelie that most terrible threat of diuision made to Baltasar, (or rather worse, if worse may be) that is, to be deuided from God and his Angels : from participation of God and our Sauour: from communion of Saints : from hope of our inheritance : from our portion celestiall and life euermore : according to the expresse declaration made heereof by Christ himselfe, in these words to the negligent seruant.

A dreadfull diuision.

*The Lorde of such a seruant shall come at a day when he hopeth not , and at an* *Math. 24.* *houre that he knoweth not, and shall deuide him out , and assigne his part with hypocrites , where shall be weeping and gnashing of teeth.*

VVherfore (deere brother) to conclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onelie exhort thee (as the Apostle doth) not to conforme thy self to the com-

The conclusion.

*Prov. 6.**Eccle. 11*

mon error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorrie for the time lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy selfe of thys admonition, and remember that it is written, *that a Wise-man profiteth by euery occasion.* Esteeme thy resolution in thys one poynt, the chiefest menage that euer shall passe through thy hands in this world, albeit thou wert a Monarch and Ruler of tenne worlds together. And finally, I will ende with the verie same words, wherewith the wise-man concludeth hys whole Booke. *Feare God and obserue his commaundements, for this is euery man.* That is; in thys dooth all and euery man consist: his ende, his beginning, his lyfe, and cause of beeing: that hee feare God, and direct hys actions to the obseruaunce of hys commaundements; for that without thys, hee is no man in effect, seeing that hee looseth all benefit, both of his name, nature, redemption, and creation.

THAT

So So So So So So So So So

THAT THE SERVICE WHICH GOD REQUIRETH of Man in this present life,  
is Religion.

VVith the particuler confirmations  
of Christian Religion, aboue al other  
in the world.

CHAP. IIII.

**H**Auing prooued in the former chapters, that there is a GOD, which created man; and that man in respect thereof, and of other benefits receiued, is bound to honor and serue the same God, the question may be demaunded in this place, what seruice it is that God requireth, and wherein it doth consist? Wherunto the aunswere is brieue and easie, that it is Religion; which is a vertue Of religion. that contayneth properly the vvorshyp and seruice that vvee owe vnto God; euen as Pietie is a vertue, Pietie, contayning the dutie that chyldren doe owe vnto theyr Parents, & Obseruance another vertue, that comprehendeth the regard, that schollers and

and ſeruaunts beare vnto theyr Maiſters. In reſpect of vvhich compariſon and likenesse between theſe vertues, God ſayth by a certaine Prophet; *The ſonne honoreth his father, & the ſeruant his Maiſter, if then I bee a Father, where is my honour? If I bee a Maiſter, where is my feare?*

*Mala, 1,*

The acts & operations of religion.

The acts of Religion are diuers, & different; ſome internall, as deuotion and prayer; ſome other external, as adoration, worſhip, ſacrifice, oblations, and ſuch like, that are declarations, & proteſtations of the internall. It extendeth it ſelfe alſo to ſtyrre vp and put in vre, the acts and operations of other vertues for the ſeruiſe of God; in vvhich ſence S. Iames nameth it, *Pure and vnſpotted Religion, is to viſite Orphanes and widowes in theyr tribulation, and to keepe our ſelues vndefiled from the wickednes of the world.* Finally, how ſeueral

*Iames, 1,*

*Auguſt. lib. 10. de ciuit. cap. 1.*

How much it importeth to be religious.

ſome Heathens doe vſe thys worde Religion, to ſome other ſignifications; yet, (as S. Auguſtine well noteth) the vſe therof among the faithfull hath alwayes beene, to ſignifie thereby, the vvorſhip, honour and ſeruiſe, that is due vnto G O D, ſo that if in one word you will haue a declaration

declared, vvhhat G O D requireth of man in thys life; it may bee rightlie sayde, that all standeth in thys, that he be religious.

Heereof it proceedeth, that whatsoever sorte or sect of people in the world, professed reuerence, honor, or worship to God, or to gods, or to anye diuine power, essence, or nature what-soeuer; vvere they Iewes, heathens, Gentiles, Christians, Turks Moores, Heretiques, or other, they did alwaies call their said profession by the name of theyr Religion. In which sence also, and signification of the worde, I am to treat at thys tyme of Christian Religion; that is, of the substance, forme, maner and way, reuealed by Christ and his Apostles vnto vs, of performing our duty and true seruice towards God. Which seruice is the first poynt necessary to be resolued vpon, by hym that seeketh his saluation, as in the Chapter y goeth before hath bene declared. And for obtaining this seruice & the true knowledge thereof, no meane vppon earth is left vnto man, but onely the light and instruction of Christian Religion, according to the protestation of S. Peter

vnto

The necessity of christian Religion.

Acts, 4.

vnto the Gouvernours of the Iewes, when he ſaid ; *There is no other Name vnder heauen giuen vnto men whereby to be ſaued, but onely this of Chriſt, and of his Religion.*

How men  
were ſaued  
in old time  
without  
Chriſtian  
Religion.

If you obieſt againſt mee, that in former tymes before Chriſtes natiuitie, as vnder the law of Moïſes for two thouſand yeeres together, there vvere manie Saints, vwho without Chriſtian Religion ſerued God vprightly, as the Prophets & other holie people ; and before them againe in the law of Nature, when neyther Iewiſh nor Chriſtian Religion vvas yet heard of, for more the two thouſand yeeres ; there vvanted not dyuers that pleaſed God, & ſerued him truely, as Enoch, Noe, Iob, Abraham, Iacob, and others. I aunſwere, that albeit theſe men, (eſpecially the former, that liued vnder the Law of nature) had not ſo particuler & expreſſe knowledge of Chriſt, & of hys miſteries, as we haue nowe ; for thys was reſerued to the time of grace, (as S. Paule in diuers places at large declareth,) that is, albeit they knewe not expreſſly, how and in what manner Chriſt ſhould bee borne ; whether of a Vergine or no ; or in what parti-

Gal. 3, &amp; 4.

Ephe, 3,

Coloſ. 1.

particular sort he should liue & die: what Sacraments hee should leaue, what way of publishing his Gospell he should appoint, & the like, (whereof notwithstanding very manie particulars were reuealed to the Iewes from time to time; and the neerer they drew to the time of Christes appearaunce, the more playne reuelation was made of these misteries:) All olde yet I say, all and euerie one of these holy Saints, that lyued from Abraham vntill the conning of Christ, had knowledge in generall of Christian Religion, and dyd beleue the same; that is, they beleued expressly that there should come a Saviour and Redeemer of man-kinde, to deliuer them from the bondage contracted by the sinne of Adam.

This was reuealed strait after their fall, to our first Parents and Progenitors in Paridise: to wit, that by the *Womans seede*, our redemption should be made. In respect wherof, it is sayd in the Reuelations, that Christ is the Lamb that hath been slaine from the beginning of the world.

And Saint Peter, in the first generall Counsell holden by the Apostles, affirmeth, that the olde auncient

See S. August. lib. 19. cont. Faust. capit. 14.

All olde Saints beleued in Christ, and were saued by him.

Gen. 3, 15.

Apo. 3.

Acts, 15.

Rom. 5.

Ephē. 8.

\* Read S.

*Aug. l. 18, de**ciuit. 1, 47.**et Epiſt. 49.**& 157. &**tract. 45, in**Ioh. Cle. A-**lix. lib. 6.**Stom. et**Ierom in ca.**3 ad Gala.*

The difference be-  
tweene our  
beleefe and  
the old Fa-  
thers.

*Eſay, 7.**Genē. 49.*

ent Fathers before Chriſtes natiuity,  
were ſaued by the grace of Chriſt, as  
we are now, which S. Paule confir-  
meth in diuers places . And finally,  
the matter is ſo cleere in this behalfe,  
that the whole \* Schoole of Diuines  
accordeth , that Fayth and Religion  
of the auncient Fathers, before Chri-  
ſtes appearance : was the very ſame  
in ſubſtaunce that ours is now, ſa-  
uing onely , that it was more gene-  
rall, obſcure , and confuſe then ours  
is, for that it was of things to come,  
as ours is now of thinges paſt and  
preſent.

For example ; they beleeued that  
a Redeemer ſhould come : and wee  
beleue that hee is alreadie come.  
They ſayde , *Virgo concipiet* , a vir-  
gine ſhall conceiue : and wee ſay :  
*Virgo concepit* , a Virgine hath con-  
ceiued. They had ſacrifices and cere-  
monies that prefigured his coming  
for the time enſuing : we haue ſacri-  
fice and ſacraments that repreſent his  
being for the time preſent. They cal-  
led theyr Redeemer . *The expectation*  
*of Nations* : and wee call him now,  
*The ſaluation of Nations*. And final-  
lie, there was no other difference be-  
tweene the olde ſayth of good men  
from

from the beginning, and ours; but onely in the circumſtances of time, cleerenes, particularitie, and of the manner of proteſting the ſame, by outward ſignes and ceremonies. For that in ſubſtaunce they believed the ſame Redeemer that wee doe, and were ſaued by the ſame beleefe in his merrites as wee are. For vvvhich cauſe Eusebius \* well noteth, that as we are called now Chriſtians, ſo they were called then *Chriſti*, Pſalm, 104. that is, annoynted in prefiguration of the true Chriſt, in vvvhom they beleueed, as the firſt and head of all other annoynted, and who was the cauſe and authour of theyr annoyn-  
ting.

\* Eusebius  
handleth  
this matter  
at large. lib.  
1. dem. E-  
uang. cap. 5.

By thys then it is moſt manifeſt, that not onely nowe to vs that are Chriſtians, but at all other tymes from the beginning of the vvorld, and to all other perſons and people vvhatſoeuer, that deſired to haue theyr ſoules ſaued, it was neceſſary to beleue and loue CHRIST, and to profeſſe in hart his Religion.

For vvvhich conſideration, I thought it not amiſſe in thys place, after the former grounds layde that there is a G O D, and that man  
was

The cauſes  
of thys  
chapter.

was created and placed heere for hys seruice; to demonstrate and prooue also this other principle, that the only seruice of thys God, is by Christian Religion. Wherein, albeit I doe not doubt, but that I shall seeme to many, to take vppon mee a superfluous labour, in proouing a veritie, which all men in Christendome doe confesse; yet for the causes before alledged in the second chapter, which moued mee in that place to proue that there is a G O D; that is to say, first for the comfort, strength, and confirmation of such, as either from the enemy may receiue temptations, or of themselues may desire to see a reason of theyr beliefe; and secondlie, for awaking, styrting, or sting- ing of others, who eyther of malice, carelesnesse, or sensualitie, are fallen a sleepe, and haue lost the feeling and sence of theyr beleefe, (for manie such want not in these our miserable dayes) it shall not bee (perhaps) but to very good purpose, to lay together in thys place, vvith the greatest breuity y possibly may bee, the most sure groundes and inuincible eu- dences, which we haue for declarati- on and confirmation of this matter.

For

For albeit the Apoſtle Saint Paule Heb. 11. declareth the thinges which we beleue, be not ſuch in themſelues, as may be made apparant by reaſon of humane arguments : yet ſuch is the goodneſſe, and moſt ſweete proceeding of our mercifull GOD towards vs, as hee will not leaue himſelfe without ſufficient teſtimonie, both inward and outwarde, as the ſame Apoſtle in another place doth *Acts, 14.* teſtifie. For that inwardly, he teſtifieth the truth of ſuch thinges as wee beleue, by gyuing vs light and vnderſtanding, with internall ioy and conſolation in beleeuing them. And The diuers outwardly hee gyueth teſtimonie to teſtimonies the ſame, with ſo many conueniences, probabilities, and *Arguments of* of y things *credibilitie*, (as Diuines doe cal them) that we be that albeit the verie poynt of that leue, which is beleued, remaine ſtill with ſome obſcuritie : yet are there ſo manie circumſtaunces of lykelyhoodes, to induce a man to the beleefe thereof, as in all reaſon it may ſeeme againſt reaſon to deny or miſtruſt them.

Thys ſhall eaſily appeare by the Treatiſe following of Chriſt and Chriſtianitie, and of the foundati-  
ons

ons of our Religion, which shall be confirmed by so many pregnant reasons, and most manifest circumstances of euident probilitie, as I doubt not, but the zealous Christian shall take exceeding comfort therein, and esteeme himselfe happy, to haue a lot in that faith and Religion, where he shall see and feele so much reason, prooffe, and conueniencie to concur & shew it selfe, for his satisfaction.

And to thys effect, it shall be of no meane moment, that I haue proued before, the certaintie, diuinity, and infallible truth of the Iewes Scriptures, or olde Testament; which writings we haue receiued from that Nation that dooth (as it were) professe enmity against vs, & the same beeing written so many ages before the name of *Christianitie* was known in the worlde: it cannot be but of singuler authoritie, whatsoeuer shall be alledged out of those recordes for our purpose. And therefore as before, in proouing our first principle, *That there is a G O D*, wee vsed onelie the testimonie of such witnesses, as could not be partiall: so, much more in this confirmation of Christian Religion, shall wee stand one-

The vn-  
doubted  
witnesses.

lie, eyther vppon the confeſſion of ſuch as are our enemies, or vpon the records of others, who muſt needes be indifferēt in the cauſe, for that they liued before either cauſe or controuerſie in Chriſtianity was known or called in queſtion.

My whole purpoſe ſhall be then, to make manifeſt in thys Chapter, that *Ieſus Chriſt* was the Sauour and Redeemer of all mankinde, fore-promiſed and expected from the beginning of the worlde; that he was the onelie Sonne of God, and God himſelfe, and conſequentlie, that what-ſoeuer hee hath left vs in hys doctrine and Religion, is true and ſincere, and the onely way of ſaluation vpon earth.

For cleerer prooſe, and declaration whereof, I will reduce what-ſoeuer I haue to ſay heerein, vnto three principall heads or branches, according to the order of three diſtinct times wherein they fell out; That is to ſay, in the firſt place ſhall be conſidered, the things that paſſed before the natiuitie or incarnation of Chriſt. In the ſeconde, the thinges doone and verified from that time vnto his aſcention, which is the ſpace of his abode

The principall heads.

1.

2.

3.

bode vppon earth. And in the third place, ſuch euent ſhall be conſidered, as enſued for confirmation of his Duty, after his departure.

In declaration of which three generall points, I hope by the aſſiſtance of him whoſe cauſe we handle, that ſo many cleere demonſtrations ſhall be diſcouered : as ſhall greatly confirme thy ſayth (gentle Reader,) and remoue all occaſions of temptation to infidelity.

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*How Chriſt was fore-told to  
Iew & Gentile.*

Sect. I.

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The Iew &  
Gentile.

*Ephe. 1.  
1, Tim. 2.*

**F**Iſt then, for ſuch things as paſſed before Chriſt appeared in the fleſh, and doe make for prooſe of our Chriſtian Religion, it is to be noted, that they are of two ſorts, or at leaſt-wiſe, they are to bee taken from two kindes of people, that is, partly from the Iewes, & partly from the Gentiles. For ſeeing that Chriſt was appoynted from the beginning, yea, before the vworld was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

Gentile, and to make them both one people in the ſeruiſe of hys Father; heerehence is it, that he was foretold and prefigured to both theſe Nations, and diuers fore-warnings were left among them both, for ſtyrring them vp to expect hys comming, as by the conſiderations ſollowing ſhal moſt euidently appeare.

Titus, 1.

1, Pet. 1.

Eſa. 2, 11, 19

Ier. 9, 12, 16

*The firſt Conſideration.*

AND to beginne vvith the Jewes, no man can denye, but that throughout the vvhole bodie and courſe of Scriptures, that is, from the very beginning to the laſt ende of theyr olde Teſtament, they had promiſed vnto them a *Meſſias*, which is the very ſame that we cal *Chriſt*, that is to ſay, a perſon annointed & ſent from God, to be a Sauour, a Redeemer, a Pacifier of Gods wrath, a Mediator between God and man, a Satisfier for the finnes and offences of the whole worlde, a Reſtorer of our innocencie loſt in Paradife, a Maiſter, and Inſtructor, a Law-giuer, a Spirituall and eternall King, that ſhould ſitte, and rule and raigne in our

The Meſſias  
as promiſed.

our harts, to conquer the power and tyrannie of ſatan, the enemy of mankinde, vvho ouer-came our firſt Parents Adam and Eue, and neuer ceaſeth to aſſaile vs.

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*The firſt couenaunt to Adam.*

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*Gene, 2,*

**T**HIS is euident by the firſt couenaunt of all, that euer GOD dyd make vvith man, vvhen hee ſayd to Adam our firſt Father in Paradife, *In what day ſoeuer thou ſhalt eate of the Tree that is forbidden, thou ſhalt die.*

*Gene, 2,*

VVhich couenaunt beeing after broken, on the part of our ſayd Progenitor, hee receiued his iudgement, but yet vvith a moſt benigne promiſe of redemption for the tyme to come; for thus God ſaid to the deuill or Serpent that had deceiued him; *The ſeed of the woman ſhal crush thy beade, and thou ſhalt lie in wayte to hurt his heele.* That is, one ſhall proceede in tyme, of the ſeed of the Woman, who ſhall conquer Death and ſinne, (that are thy weapons,) and ſhall not care for thy temptations, but ſhall tread them vnder hys feete,

feete, and thys shall bee Christ, the  
Messias of the vworld.

Thus dyd not onely the \* eldest  
Iewes and Rabbines vnderstand thys  
place, (vwhatsoever the latter haue  
dreamed, that theyr Messias shoulde  
be onely a temporall King) but also  
the old Chaldie Paraphrase, (named  
*Thargum Hierosolimitanū*) expoun-  
deth it plainly in these words, apply-  
ed vnto the deuill that had deceiued  
Adam; *They haue a certayne and pre-  
sent remedy against thee (O deuill,) be-  
cause that the tyme shall come, when they  
shall treade thee downe with theyr  
feet, by the helpe of Messias, which  
shall be theyr King.*

*Rabbi Mo-  
ses Benma-  
mon in hunc  
locum.*

*Tharg. Hier-  
oso. in Gen.  
cap. 3.*

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*To Abraham and Isaack.*

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THE same thing is confirmed by  
the very same promise seauen  
times repeated and established vnto  
Abraham, that liued very neere two  
thousand yeeres after Adam; and  
again to Isaack his sonne after him,  
*In semine tuo, benedicentur omnes*  
*Gentes terrae,* All Nations of the earth  
shall be blessed in thy seed. Which  
had beene indeede, but a very small

*Gene, 12, &  
18, & 22,*

1. bene-

benediction to Abraham, or to the Iewes after him, (ſe neuer ſawe they Meſſias actually) if hee had beene onely to be a temporall King: And much leſſe bleſſing had it beene to the Gentiles & all other Nations, if this Meſſias of the Iewes, muſt haue beene a tēporal & worldly Monarch, to deſtroy & ſubdue them to the ſeruitude of Iurie, as fondly the latter teachers of that Nation do contend.

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*Jacobs prophete of Chriſt.*

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Gene, 49,

Tharg. Hieroſo et Onkelos in hunc locum.

**T**HIS yet maketh the Patriarch Iacob more plaine, who prophesying at his death of the comming of Chriſt, hath theſe wordes; *The ſcepter (or gouernment) ſhall not be taken from the houſe of Iuda, Vntill he come that is to bee ſent, and he ſhall be the expectation of Nations.* Which latter wordes, the fore-named Chie-

die Paraphraſe, as alſo great Onkelos, (both of ſingular authoritie among the Iewes,) doe interpret thus;

*Donec Chriſtus ſeu Meſſias Veniat,*  
 “ &c. Vntill Chriſt or ſe Meſſias com,  
 “ (which is the hope and expectation  
 “ of all Nations, as wel Gentiles, as of

es that are Iewes, ) the gouernment  
 shall not cease in the house or Tribe  
 of Iuda. By which sentence of scrip-  
 ture, and interpretation of the Iewes  
 themselves, we come to learne, (be-  
 sides the promise of the Messias,)  
 two consequences in thys matter, a-  
 gainst y Iewes of latter times. First,  
 that if their Messias must be y hope  
 and expectation as well of the Gen- The Messi-  
 tiles as of the Iewes; then can hee as must be  
 not be a temporall King to destroy a spirituall,  
 the Gentiles, ( as the latter Iewes & not a tem-  
 would haue it, ) but a spirituall King porall King.  
 to raigne ouer them, and to bring in  
 subiection their spirituall enemies,  
 for them (I mean the flesh, the world  
 and the deuill,) as all true Christians  
 doe beleue. Secondly, if the tempo-  
 rall kingdome of the house of Iuda,  
 (whereof Christ must come, ) shall  
 cease and bee destroyed at the com-  
 ming of Messias, as the Scripture a-  
 uoucheth; how then can the Iewes  
 expect yet a temporal King for their  
 Messias, as most fondly they doe.

But to leaue this controuersie with  
 the latter Rabbines, and to goe for-  
 ward in declaration of that which  
 we tooke in hand, that is, to shewe  
 how Christ was fore-told and pro-  
 mised

The tradition  
of the  
Jewes in  
Mishnah  
Talmud.

See the ty-  
ples of these  
Psalms  
here speci-  
fied.

mitted to the Jewes. It is to be noted,  
that after the death of Jacob last  
mentioned, there is little recorded in  
scripture of the doings of his people,  
during the space of foure hundred  
yeres being y<sup>e</sup> time of their bondage  
in Egypt; but yet the tradition of the  
Nation teacheth, that as soone as they  
were deliuered out of Egypt, and were  
in the Desert towards the Land of  
Promise, the three sonnes of Choro,  
called Aser, Eleazar, and Abisaphie,  
( of vvhom mention is made in the  
sixt chapter of Exodus, and other pla-  
ces ) made diuers songs & Psalmes in  
the prayse & expectation of the Mes-  
sias to come, and that the holy men  
of that time, did solace themselves  
with singing the same : & that King  
David afterward in the second part  
of his Psalmes, beginning from the  
forty and one, vnto the eighty and  
seauen, gathered the most part of  
these olde songs together, as yet they  
are to be seene in his Psalter.

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*Moses prophetic of Christ.*

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**B**UT Moises, who lyued with the  
people, and gouerned them in the  
wilder-

wildernesse, had a cleere revelation from G O D of thys Messias in these wordes, *I will raise vp a Prophet to this people from amongst their brethren, euen as my selfe: and I will put my words in his mouth, and hee shall speake vnto them all thinges which I shall ordayne vnto him: and hee that shall refuse to heare the wordes which hee shall speake vnto them in my name, I will be reuenged vpon that man.* Which wordes, that they cannot be vnderstood of anie other Prophet that euer lyued after Moyses among the Iewes, but onelie of Christ, it appeareth most manifestly and plainlie by the testimonie of the holie Ghost, where hee sayeth, *And there arose not any other Prophet in Israel like vnto Moyses. &c.*

*Dent. 18.*

*Dent 34.*

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*Dauids prophecie of Christ.*

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**A**FTER Moyses about foure hundred yeeres, reuiued Dauid, vwho for that he was a holy man, and the first King of the house of Iuda, one of whose linage y Messias was to come: the particulars of thys misterie, were more abundantlie and manifestlie

reuealed vnto him, then vnto any other. And firſt, for aſſurance that Chriſt ſhould be borne of his ſtocke and lynage, theſe are the wordes of God vnto him; *I haue ſworne to Dauid my ſeruaunt: I will prepare thy ſeede from eternitie, and will build vnto thy ſeate to all generations.* Which words, albeit the latter Iewes wil apply it to King Salomon, that was Dauids ſonne, (and in ſome ſence they may ſo bee, for that King Salomon was a figure of Chriſt to come) yet properly theſe wordes, *And his kingdome ſhall ſtand for euer, and for all eternitie,* which are ſo often repeated in thys & other places of the Scripture, cannot bee verified in Salomon, whoſe earthly kingdom was rent and torne in peeces ſtraight after his death by Ieroboam, and not long after, as it were extinguished: but they muſt needs be vnderſtood of an eternall King, which ſhould come of Dauids ſeede; as muſt alſo theſe other words of GOD in the Pſalmes; *Thou art my ſonne, thys day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritance.*

Which was neuer fulfilled in Salomon, nor in any other temporall King

King in Iune after him. And much  
leſſe, theſe words which follow: He  
ſhall endure with the ſunne, & before Pſalm, 71,  
the moone from generation to genera-  
tion. There ſhall riſe & in his dayes  
peace, & till the Moone be taken away.  
hee ſhall raigne from ſea to ſea, & unto  
the ends of the world: all Kings ſhall  
adore him, and all Nations ſhall ſerue  
him: for that he ſhall deliuer the poore  
man that had no helper: he ſhall ſaue  
theyr ſoules, and deliuer them from &  
ſurie, and from iniquitie: all Trybes  
of the earth ſhall be bleſſed in him, and  
all Nations ſhall magnifie him.

Theſe words of Chriſtes eternall  
kingdome, and of his enduring to the  
worlds end; of his vniuerſall raigne  
ouer Iew and Gentile, of his adora-  
tion by all Nations; of his deliuerie  
of ſoules from bondage of iniquitie,  
and finally, of his making bleſſed all  
Trybes of the earth; cannot poſſi-  
ble bee applyed to any temporall  
King that euer was among the Iews,  
or euer ſhall be vnto the worlds end,  
but onely Chriſt.

*Jeremies propheetie of Christ.*

*Jerem. 23.  
end, 55*

**T**HIS promise made vnto Dauid, for Christ to come of his seede, is repeated after his death, by many Prophets, and confirmed by GOD, as in Ieremie, where God vseth these words; *Beholde, the dayes come on, and I will raise vp to Dauid a iust seede, & he shall raigne a King, and shall be wise, and shall doe iudgement and iustice vpon earth. And in his dayes shal Iuda be saued, and Iſraell shall dwell confident y, and this is the Name that men shall call him, OVR IUST GOD.* All this was spoken of Dauids seede, aboute foure hundred yeeres after Dauid was buried.

VWhich prooueth manifestly, that the former promises and speeches, were not made to King Dauid for Salomon hys sonne, or for anie other temporall King of Dauids line: but for Christ, who was called so particularly. *The son and seede of Dauid:* for that Dauid vvas the first King of the Trybe of Iuda, and not onely was Christes Progenitor in the fl.

flesh, but also dyd beare his type and figure in many other things.

*Ezechiels propheticke of Christ.*

**F**OR vvhich cause likewise in the Prophet Ezechiell (who lyued about the same time that Jeremy did) the Messias is called by the name of Dauid hymselfe; for thus GOD spake at that tyme vnto Ezechiell; *I will saue my flocke, nor shall they bee any longer left to the spoyle, &c. I will raise ouer them, One Pastour, which shall feede them, my seruauit Dauid, he shall feede them, & hee shall bee theyr Sheepherde and Prince, and I will bee theyr God, and will make with them a covenannt of peace. &c.* *Ezech, 34, Christ is called Dauid.*

In which words, not only we that are called Christians, but the latter Iewes also themselues, doe confesse in theyr *Thalmud*, that their Messias is called by the name of Dauid, for that hee shall discend of the seede of Dauid; as by reason also it must of necessitie be so, for that King Dauid beeing dead four hundred yeeres before these vvordes vv ere spoken, (as hath beene noted) could not nowve

I 5 come

*Thal. tract. Sanch. cap. halce.*

*Proofes of Christianitie.*  
 come again to feede Gods people,  
 or gouerne them himselfe.

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*The propheties of Esay tou-  
 ching Christ.*

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**E**Say the Prophet, vwho liued a-  
 bout a hundred yeeres before Ie-  
 remie and Ezechiell, had maruailous  
 fore-knowledge of the Messias, and  
 his affayres, and describeth him ve-  
 rie particularly, beginning in thys  
 manner. *In the latter dayes the Hill  
 of Gods house shall bee prepared vpon  
 the toppe of Mountaines, & all Nati-  
 ons (or Gentiles) shall flowe vnto  
 him. And many people shall say, come  
 and let vs ascende vnto the Hill of the  
 Lorde, and hee shall teach vs his waies,  
 and wee shall walke in his pathes: hee  
 shall iudge Nations &c.* VVhich ve-  
 rie wordes are also repeated in Mi-  
 cheas the Prophet, and are applyed  
 there (as also here) vnto the Messias,  
 & can haue no other meaning, by the  
 iudgement of the Iewes and Hebrewes  
 themselues. And Esay dooth profe-  
 cute the same matter afterwards, in  
 diuers Chapters. As for example, in  
 the fourth, talking of the same Mes-  
 siae

*Esay, 2,*

*Micheas, 4,*

ias, which before hee called *the Hill of Gods house*, he addeth these words. *Esay, 4,*  
*In that day shall the issue of the Lord,*  
*be in magnificence and glorie, and the*  
*fruit of the earth, in sublimitie and*  
*exultation, to all such as shall be saved*  
*of Iſr.aell.* In which words he calleth  
 the Meſſias, both *the issue of G O D,*  
 and *the fruit of the earth*, for that  
 he should be both God & man. And  
 in the ninth Chapter he calleth him  
 by these termes, *Admirable, Counsel-* *Esay, 9,*  
*ler, God, Strong, Father of the future*  
*world, and Prince of peace.*

In the eleventh Chapter, hee de-  
 scribeth him most wonderfullie, in  
 these words; *There shall goe forth a* *Esay, 11,*  
*branch of the stocke of Iesse,* (which *Pſalm, 71,*  
*Iesse was Dauids Father,)* and *eat of* *Eccle, 4,*  
*the roote of that branch,* there shall  
 mount up a flower, and the Spirit of  
 the Lord shall rest upon him: the spi-  
 rit of wisdom & of understanding,  
 the spirit of counsell and fortitude, the  
 spirit of knowledge & pietie: he shall  
 not iudge according to the sight of  
 (fleshlie) eyes, nor yet condemne ac-  
 cording to the hearing of (fleshlie)  
 eares: but he shall iudge poore men  
 in iustice, and shall dispute in equitie  
 for the milde men of the Earth. Hee  
 shall

The won-  
 derfull pro-  
 perties of  
 Christ.

ſhall ſtrike the earth with the rodde of his mouth, and with the ſpirit of his lips ſhall hee ſi-y the wicked man. Juſtice ſhall bee the girdle of his loynes, and ſayth ſhall bee the bande of his reynes, &c.

Hetherto are the wordes of the Prophet; wherein truly nothing can be more plaine and euident, the that by the rod or branch of Ieſſe, is meant the Virgine Marie, who directly deſcended of the linage of Ieſſe, and by the ſlower aſcending from this branch, muſt needes be vnderſtoode Chriſt, that was borne of her, and had all thoſe excellencies and priuiledges aboue other men, which Eſay in this place aſſigneth vnto him.

Whofe further graces yet, & ſpeciall diuine properties, the ſame Prophet expreſſeth more particularly in the Chapters following, where hee ſayth; Hee ſhall for euer ouerthrowe and deſtroy death: hee ſhall open the eyes of the blinde, and the eares of the deaſe: hee ſhall not cry nor contend, nor ſhall hee accept the perſon of any man: but in truth ſhal he bring forth iudgement. Hee ſhall not be ſorrowful nor tribulent &c.

And finally, in the forty & nine Chapter,

Math, 1,

Luke, 3,

Mat, 13,

Rom, 15,

Other properties of Chriſt.

Eſay, 25,

Eſay, 35,

Eſay, 42.

Chapter, he alledgeth the wordes of God the Father vnto Christ, touching his Commission, in thys sort; *It is too little that thou bee to mee a servant, to rayse vp the trybes of Iacob, and to conuert vnto mee the dregges of Istraell. Behold, I haue appointed thee also for a light vnto the Gentiles, that thou bee my saluation vnto the uttermost parts of the earth.*

*Isay, 49,  
Acts, 13, 47*

The commission of Christ.

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*Daniels propheticke of Christ.*

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AND to conclude thys matter, without alledging more Prophecies for the same, (which in truth are infinite throughout the Bible,) Daniell that lyued in the end of the captiuitie of Babylon, a little before Aggeus, Zacharias, and Malachias, (who were the last Prophets that enuer flourished among the Iewes, almost fise hundred yeeres before the natiuitie of Christ;) thys Daniell (I say) reporteth of himselfe, that being in Babilon, and hauing fasted, worne Sack-cloth, and prayed long vnto G O D, there came the Angell Gabriell vnto him at the time of the euning sacrifice, & fore-tolde hym,

not

not onely of the deliuerance of the people of Iſaell from the captiuitie of Babylon out of hand, for that the ſeauentie yeeres of their puniſhment fore-told by Ieremie, were now expyred, but alſo he told him further, that the time of the vniuerſall deliuerance of man-kinde, from the bondage and captiuitie of ſinne, was now ſhortned, and that after ſeuentie Hebdomades, (which as ſhall be ſhewed after, made vp iuſt the time that paſſed from the rebuilding of the Temple of Ieruſalem after theyr deliuerance from Babylon, vnto the birth of Chriſt,) there ſhoulde bee borne the Sauour of the world, and be put to death for the redemption of man-kind.

Daniel, 9,

The Angels wordes are theſe ; *I am come to ſhewe thee (O Daniell) for that thou art a man of good deſires. And therefore doe thou marke my ſpeech, and vnderſtande this Viſion. The ſeauentie Hebdomades are ſhortned vpon thy people, and vpon thy holy Citie : to the end preuarication may be conſumed, and ſin receiue an ende, to the ende iniquitie may bee blotted out, and eternall iuſtice brought in her place : and to the end Viſions and prophe-*

prophecies may bee fulfilled, and the Saint of Saints annoynted. Know thou therefore and marke, that from the ende of the speech, for rebuilding of Ierusalem vnto Christ the Captaine, there shall bee Hebdomades seauen, and Hebdomades sixtie two, and after sixty two Hebdomades, Christ shall be put to death, and the people which shall denie him, shall not be his people.

I might passe on further to other Prophets, and make no end, if I would alledge what might bee sayde in thys behalfe; for that the whole Scripture runneth all to thys one poynt: to fore-tell and manifest Christ, by signes, figures, parables, and prophecies; and for thys cause vvas it principallie written. But that which is already spoken, shall bee sufficient for our first consideration, vwhereby is seene, that among the Jewes from age to age, Christ was prophecied and fore-tolde, together with the eternitie of hys kingdome, that should be spirituall.

The Butte  
of all scrip-  
ture.

The

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The ſecond Conſideration.

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That Chriſt  
ſhould be  
both God  
and man.

The cu-  
ſtome of  
Heretiques.

NOWe followeth there a ſeconde conſideration of the qualitie of Chriſtes perſon, of no leſſe importance then the former, and wherein the latter Iewes doe more dyſcent from vs: & that is, of the God-head of the Meſſias promiſed. I ſay the latter Iewes or Rabbines, are different herein from vs, as alſo they are in many other poynts and articles, wherein their aunceltors (that were no Chriſtians) did fully agree. Even as all Heretiques are wont to doe, that firſt breake in one poynt, and then in another, from the true Catholique faith of Chriſt, to follow mens traditions; and ſo doe run on from one to one, making themſelves in all things as diſſyke as they can, for hatred of that vnitie, whereunto their pride will not ſuffer them to returne. So is it in the generation of thys reprobate people, vvho firſt agreed with vs in all, or moſt poynts, touching Chriſt to come, and denied onelie the fulfilling or applycation thereof in Ieſus our Sauour, but afterward

terward, theyr vngracious of-spring, being not able to stand in that issue against vs, deuised a newe plea, and betooke themselves to a farre higher degree of impietie, affirming that wee attribute many things vnto Iesus, that were not fore-tolde of the Messias to come; and among other, that he should bee God, & the sonne of God, and the second person in Trinitie. &c.

But heerein (no doubt) these obstinate and gracelesse men, do shew themselves both ignorant of theyr owne Scriptures, & disagreeing from the vvyrytings of theyr owne forefathers. For as for Scriptures, it is euident by all, or most of the Prophets, both God and man. alledged before, that Christ (or the Messias must be God, and the sonne of God, indued with mans nature, that is, both God and man. So in Genesis, where he is called *the seed of the Woman*, it is apparant that he shall be man; and in the same place, when he is promised *to crush the deuill, and to breake his head*: who can doe thys but onely God? Likewise, when he is called *Germen Iehoue*, the seede of our Lorde God, hys God-head is signified, as is his man-head also,

That Christ must bee both God and man.

The first prooue.

Esay, 4,

*Eſay, 9,*  
*Pſalm, 71,*

*Pſalm, 109*  
*Eſay, 53,*  
*Pſal, 96,*  
*Hebru, 1,*  
*Pſal, 110,*

*Math, 2,*  
*Luke, 20,*  
*\* Iehoua*  
*in Hebrue.*  
*Pſalm, 110.*

*Rab. Ionath.*  
*lib. collect, et*  
*Miſdr. Te-*  
*hillim. in*  
*Pſalm, 2, v. 7*

alſo, when in the ſame place hee is named *the fruite of the earth*. VVho can interprete theſe ſpeeches; That, *his kingdome ſhal be euerlaſting*. That, *he ſhall endure vntill the Moone be taken away, and after*. That, God begate him before *Lucifer* was created. That, *no man can tell or account his generation*. That, *all Nations, and Angels muſt adore him*. That, *hee muſt ſitte at the right hand of G O D*. And many other ſuch ſpeeches pronounced directly and expreſly of the Meſſias; vvho (I ſay) can vnderſtand or interprete them, but of God, ſeeing that in man they cannot be verified? And as for the liſt of theſe teſtimonies, cōcerning Chriſtes ſitting at his Fathers right hande: three of our Euangelists doe report, that Ieſus did blancke diuers of the learnedeſt Pharisees, with alledging onelie theſe words of Dauid. *The \* Lord ſayd to my Lord, ſit at my right hande vntill I put thine enemies as thy foot-ſtoole*. For (ſaid Ieſus) if Chriſt hee Dauids ſonne, howe dyd Dauid call him his Lorde? ſignifying heereby, that albeit the Meſſias was to be Dauids ſonne, according to his man-head; yet was he to be Dauids Lord accor-

according to his God-head. And so doe both Rabbi Ionathan, and the publique Commentaries of the Hebrues interpret this place.

Micheas is plaine, *And thou Bethlehem, out of thee shall proceede a Ruler in Israel, and his going forth is from the beginning, and from the dayes of eternitie.* This cannot bee vnderstood of any mortall man, that euer was or shall bee. But yet Esay goeth further when hee sayth; *A little chyld is borne vnto vs, and a young sonne is giuen vnto vs, and his principalitie is vpon his owne shoulder, and his Name shall be GOD, the Father of the future world, (\* or of eternitie: ) the Prince of peace. &c.* The second proofe. *Mich, 5, Esay, 9,* So it is in the Hebrue.

In which words, we see that Christ is called GOD. But if the Iewe doe cauill heere, and say, that *El* or *Elohim* the Hebrue words, which wee interpret God in this place, may sometime bee applyed to a creature, as in Exodus, once *El* signifieth an Angel, and *Elohim* at other tymes, is applyed to Iudges; then marke this discourse of Dauid touching y<sup>e</sup> Messias, to whom hee sayth; *Thou art beautifull in forme aboue the chyldren of men: grace is spred in thy byps, and there-* An obiection on answer red.

*Exod, 10.*

*Psalme, 45,*

therefore hath God bleſſed thee for euer. &c. Thy ſeate O God is for euer and euer: the rodde (or Scepter) of thy Kingdome, is the rod of direction, thou haſt loued iuſtice, and hated iniquitie, therefore God, thy God hath annoynted thee with oyle of ioy aboue thy partners Heere the Meſſias is called God twice by the ſame worde *Elohim*, as God his Father is: and therefore as the worde ſignifieth twice God in the one, ſo muſt it alſo in the other.

The third  
prooſe.

Chriſt is  
called Ie-  
houa.

But to remooue all ground of this refuge touching *El* or *Elohim*, that are names of *G O D*, which may be communicated ſometimes, and vpon ſome occasions to creatures: moſt apparant it is, that the name *Iehoua*, vvhich is called *Tetragrammaton*, and which is ſo peculiar to *G O D* alone, as neuer it may be communicated to anie other, thys name (I ſay) which is of ſuch reuerence amoug the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that ſignifieth *Lord*, is every where almoſt in ſcripture, attributed to Chriſt, \* namelie where the Latine Interpreter hath tranſlated *Lord*: as for example, in

\* See Eſay  
cap. 18, ver.  
7. and cap.  
28. ver. 5.

two diuers places of Ieremie, after the long description of the Messias, which before I haue recited, he concludeth thus; *Hoc est nomen quod*

*Ierem. 23.*

*ocabunt eum, Iehoua iustus noster:*

*Ierem. 33.*

Thys is the name which they shall call, *Our iust Iehoua*, as the Hebrue hath vvord for vvord, *Iehoua our Iustice*. And so doe the auncient Hebrue expositors confesse vpon thys place of Ieremie, namely,

Rabbi Abba, vvho asketh the question what Messias shall be called?

*Rab. Abba*

*coment in*

and then hee answereth out of thys

*Thren. v. 16.*

last place, *Hee shall be called the eter-*

*Misd. Theb.*

*nal Iehoua*. The like doth Misdrausch

*in T'salm, 20*

gather vpon the first verse of the 20.

*ver. 1.*

Psalme. And Rabbi Moses Hadar-

san, expounding a place of the Pro-

phet Sophonie, Chapter, 3, verse 9,

concludeth thus; *In this place Ieho-*

*Rab. Moses*

*Hadars. in*

*ua signifieth nothing else but the Mes-*

*Gene. ca. 41*

*sius*.

VVhereby appeareth, that as well

in scripture, as also in the opinion of

olde Hebrue expositors, the Messias

was to be true God and man. And

I might alledge manie other testi-

monies of auncient Rabbines, if it

were not too long: especially, if I

would enter among the kinde of ex-

positors,

Two sorts  
of Hebrue  
expositors,  
Cabalists &  
Thalmu-  
dists.

*Jerem, 23,*

*Rab. Haca-  
dosch in E-  
say, cap, 9,*

A Cabali-  
sticall dis-  
course.

positors, whom they call Cabalists, (who are more auncient, and lesse brutish then are the other sort, which are termed Thalmudists, (I shoulde finde many cleere and manifest declarations against the Iewes doctrine and error of latter times. And among other, (for example onelie of Cabalisticall expositions) I refer the Reader to the discourse of Rabbi Hacadosch (which in Hebrue signifieth the holy Rabbine, and liued not long after Christ) vpon the wordes of Ieremie before recited; in which for that he findeth the Messias to be called *Iehoua*, which worde in the Hebrue is compounded of the three Letters, *Iod*, *Vau*, and *He*, twise repeated; thys Doctour maketh thys dyscourse by arte Cabalist, in thys manner.

“ Euen as (sayth hee) the Letter *He*  
“ in *Iehoua*, is compounded of two o-  
“ ther Letters, named *Daleth* and *Vau*,  
(as appeareth by their forme) so shal  
the Messias, (that is signified by this  
word *Iehoua*,) bee made of two na-  
“ tures, the one diuine, and the other  
humane, And as in *Iehoua*, there is  
twise *He*, and consequently two *Daleths*, and two *Vaus* contained there-  
in:

in; so are there two birthes, filiati-  
 ons, or child-hoods in Messias, the  
 one, whereby hee shall be the sonne  
 of God, and the other, whereby hee  
 shall be the sonne of a Virgin, which  
 Esay calleth the *Propheteesse*. And as *Esay*, 8,  
 in *Iehoua*, the letter *He* is twise put,  
 and yet both *Hes* doe make in effect  
 but one letter; so in Messias there  
 shall be two distinct natures, and yet  
 shall they make but one Christ.

Thus playeth thys Cabalist vpon  
 the Letters of *Iehoua*, (according to  
 the manner of theyr diuinitie,) and  
 draweth great misteries (as yee see)  
 from Letters ends. In vvhich kinde  
 of reasoning, albeit we put no ground  
 of strength at all; yet is it sufficient  
 to shew, that among the elder Iewes,  
 it was knowne and confessed doc-  
 trine, that Christ shoulde bee both  
 God and man, and haue two natures  
 conioyned distinctly in one person,  
 which is the same that we Christians  
 doe affirme.

Nay, I will adde further, (and thys  
 is greatly to be obserued,) that the  
 selfe same auncient Iewes, (as some  
 also of the latter) do hold, and proue  
 by Scripture, that Christ shall be, (for  
 alwaies they speake of the Messias to  
 come)

The fourth  
 prooffe.

Christ cal-  
 led the Son  
 of G O D.

come) the verie ſonne of God, *Verbum Dei incarnatum*, and the word of God incarnate, or made fleſhe. And for the fiſt, that ſhall bee the ſonne of God, they prooue it out of diuers places alledged by me before as for example, out of Genefis, where the Latine text hath, *The Scepter of Iuda ſhall not bee taken awaie, untill he come that is to be ſent.* The Hebrew hath, *Untill Silo come*, vvhich Sa<sup>d</sup> Rabbi Kimhi, in lib. *radicum*, Rabbi Kimhi proueth by a long diſcourſe, to ſignifie ſo much as *Es<sup>us</sup> messias*, hys ſonne, that is, the ſonne of God. The ſame they prooue by the place of Eſay, where the Meſſias is called *Germen Iehoue*, the ſeede of ſonne of Iehoua. Which the chaldie Paraphraſe termeth, *the Meſſias of Iehoua*. They proue the ſame alſo out of diuers Pſalmes, where Chriſt is called plainly the Sonne of God, as where it is ſayd; *Hee ſhall ſay vnto mee, thou art my Father, &c.* I will put him mine eldeſt ſonne, more higher then al the Kings of the earth, &c. Iehoua ſaid vnto me, thou art my ſon, this day haue I begotten thee. &c. Kiſſe the \* ſon ye Kings and Iudges of the earth, and happy are all they that place theyr hope in him. VVhich laſt words

Gene, 49,

Rab. David  
Kimhi, in lib.  
radicum,

Eſay, 4,

Tharg. in  
hunc locum.

Pſal, 49.

Pſalm, 2.  
\* This is  
according

words can no way be vnderstood of to the He-  
the sonne of any man, for that it is brue text.  
written, *Cursed is the man, that putteth his trust in man.* Wherefore Rabbi  
Jonathan, Rabbi Selemoth, Aben  
Ezar, and others, doe conclude by  
these & other places which they al-  
ledge, that the Messias must bee the  
very sonne of God.

And for the second poynt, they goe yet further, affirming thys sonne

The first  
prooffe.

to be *Verbum Patris*, the vvorde of  
God the Father. Which the foresaid  
Jonathan in his Chaldy Paraphrase,  
doth expresse in many translations;  
as for example; where Esay saith *Is-  
raell shall be saved in Iehoua with eter-  
nall saluation*, (which Iehoua signify-  
eth Christ, as all men doe confesse)  
Jonathan \* turneth it thus; *Israell  
shall bee saved by Gods word.* So a-  
gaine, where God sayth by Hosea, *I  
will saue the house of Iuda by Iehoua  
theyr God*, (which is by Christ) Io-  
nathan translateth it thus: *I will  
saue Iuda by the worde of theyr God.*

\* In the  
Chaldie  
Paraphrase.  
Hosea, I,

In lyke manner, where Dauid wry-  
teth, *Iehoua sayde to my Lorde, sitte at  
my right hande*, &c. Jonathan ex-  
presseth it thus; *Iehoua sayde vnto  
his worde, sitte at my right hand.* So

Psalme, 110,

K Rabbi

**Rab. Isaack**, Rabbi Isaack Arama, wryting vpon  
*com.in cap.* Genesis expoundeth this verse of the  
**47. Gene.** Psalme; *He sent his worde, and heale*  
*Psalme, 106.* them, &c. to bee meant of Messias,  
*verse, 20.* that shal be Gods word. And **Rab.**  
**Simeon** Simeon, the chiefe of all the Caba-  
*Ben. Iahai.* lists, vpon these words of Job, *I shall*  
*com.in cap.* see God in my flesh, gathereth, that the  
*10. Gene.* word of God shal take flesh in a wo-  
*Job, 19,* mans wombe. So that this doctrine  
 was nothing strange among the an-  
 cient Rabbines.

**Rab. Simeon**  
*in Zoar.*

**Deut, 6,**

The blessed  
 Trinitie,  
 prooued by  
 an auncient  
 Rabbine.

For further confirmation where-  
 of, (seeing the matter is of so great  
 importance) consider what is recor-  
 ded in a Treatise called Zoar, of high  
 authoritie among the Iewes, where  
 Rabbi Simeon that was last before  
 ailedged, citeth a place out of old  
 Rabbi Ibda, vpon these wordes, in  
 Deutonomie, *Iehoua our Lord,* is one  
*Iehoua,* which wordes, the said an-  
 cient Rabbi Ibda interpreteth in this  
 manner; by the first *Iehoua* in this  
 sentence, (beeing the incommuni-  
 cable name of God,) is signified, sayth  
 hee, G O D the Father, Prince of all  
 things. By the next words *our Lord,*  
 is signified G O D the sonne, that  
 fountaine of all Sciences. And by  
 the second *Iehoua*, in the same sen-  
 tence

ence, is signified G O D the holie  
Ghost, proceeding of them both. To  
all which there is added the worde  
(One) to signifie that these three are  
inuinible. But this secrete shall nor  
be reuealed vntill the comming of  
Messias. Hetherto are the words of  
Rabba Ibda, reported in Zoar by  
Rabbi Ibda, vwhere also the sayde  
Rabbi Simeon interpreteth these  
words of Esay, *Holy, Holy, Holy, Lord  
God of Sabaoth*, in this manner. Esay by  
repeating three times holy, sayth he,  
doth as much, as if he had said Holy  
Father, holy Sonne, and holy Spirite:  
which three Holies, do make but one  
only Lord God of Sabaoth.

Finally, I will conclude thys con-  
trouerfie betweene the latter Iewes  
and vs, with the authoritie of lea-  
ned Philo, vwho lyued in the verie  
same time with Christ, and was sent  
Embassadour twise to Rome, in the  
behalf of his Nation in Alexandria;  
that is, first in the 15. yeere of Tybe-  
rius the Emperour, which was three  
yeeres before Christes passion, and  
the very same yeere wherein hee was  
baptized by S. Iohn: and the second  
time about eyght yeeres after, to wit,  
in the first yeere of the raigne of Ca-

The sixt  
proofe.

*Phil. li. 2, Je-  
sat Russ. lib.  
I, hist. 1, 6.  
Euseb. in  
Chron.*

tence: K 2 ligula

ligula. Thys man, that was the lea-  
nedest that euer wrote among  
Iewes, (after ſc writers of holy ſcri-  
tures ceaſed) made a ſpeciall Booke  
of the baniſhment of hys Countrey  
men, where hee hath thys diſcourſe  
enſuing.

*Philo lib. de  
exulibus.*

VVhat tyme may be appointed  
(ſaith he) for the returne home of  
banished Iewes, it is hard to deter-  
mine. For by tradition we haue, that  
we muſt expect the death of an high  
Priest. But of thoſe ſome die quick-  
lie, and ſome liue longer. But I am  
of opinion, that this high Priest ſhall  
be the very word of G O D, which  
ſhall be voyde of all ſinne, both vo-  
luntarie and inuoluntarie: whoſe  
Father ſhall be G O D, & this word  
ſhall be that Fathers wiſedome, by  
which all thinges in this world were  
created. His head ſhall be annointed  
with oyle, and hys kingdome ſhall  
flouriſh, and ſhine for euer.

Thys vvrote Phylo at that tyme  
when he litle imagined, that the ſame  
high Priest, whom hee ſo much ex-  
pected, and the ſame word of God  
whoſe kingdome he deſcribeth, were  
now already come into the world.  
And this ſhall ſuffice for our ſecond  
con-

consideration, what manner of Messias the Iewes did expect.

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*The third Consideration.*

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**N**OW in the third place commeth to be considered, what authority and power the Messias should haue at his appearance vppon earth, and whether he should change and abrogate the Lawe of Moises, or no? Wherein there is no lesse controuersie betweene vs and the latter Iewes, then in the former poynt of his diuinitie. For we hold with Saint Paule, that the Lawe of Moises vvas gyuen into the Iewes but for a time, to entertaine the people withall, & by the outward signes & ceremonies which it had, (whereof the most part, of all prefigured Christ to come;) to be keyt Schoole-maister and leader to the tyme of faith, wherein it should bee abrogated, and a farre more perfect law set downe by Christ in place thereof.

Whether christ should change the Lawe of Moises.

*Gala, 3, et 4.*

*Hebr. 7.*

*1. Cor, 20.*

Thys wee proue first, for that the Lawe of Moises vvas an imperfect Lawe, bringing nothing to perfection, as S. Paule well noteth: it vvas

The Lawe of Moises imperfect. *Hebr. 7,*

Acts, 15.

Gala. 3.

Deut. 15.

Deut. 13.

and 14,

Leu. 5. 25.

Exod. 23.

Deut. 27.

Good rea-  
ſons.

as S. Peter ſayth, a burdeſome law which the Iewes theſelues were not able to beare, for the multitude of ceremonies therein contayned. It was a carnall and ſeruite Lawe, conſiſting moſt in the externall. It was a Law of terror and feare, more then of loue and liberty of the ſpिरित. It was a Lawe (as I ſayde before,) of ſignes & figures for things to come, & conſequently to ceaſe, when thoſe things which it prefigured ſhould come to be preſent. It was a Lawe, peculiar and proper to the Iewes onely, without reſpect of all the reſt of the world: and the exerciſe thereof was allowed onely in the Countrey of Iurie; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ieruſalem, whether euery man was bound to repayre three times a yere to wit, at the Paſqua, at the Pentecoſt, and at the feaſt of Tabernacles, and in that place alone to make their ſacrifices, and in no other Countrey or place beſides.

Nowe then reaſoneth the learned Diuine, if thys Lawe of Moſes were for the Iewes, and Iury onely, howe could it ſerue for the time of y<sup>e</sup> Meſſias

ſias

ne lawe,  
were not  
titude of  
ned. It  
ve, con-  
It was a  
ore then  
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ore,) of  
o come,  
en thoſe  
d ſhould  
a Lawe,  
wes on-  
e reſt of  
thereof,  
Country  
more, it  
ne place  
at is, in  
man was  
s a yere,  
e Pente-  
nacles:  
ke their  
ountrey  
learned  
ſes were  
, howe  
ſy Meſ-  
ſias,

ſias, vvhio was to be King as wel of *Pſal, 2, 21,*  
the Gentiles as of the Iewes: and to *Eſay, 2, 11*  
rule all people in the vvorld, that  
ſhoulde belecue in him vnder one  
Law. If the exerciſe of this law were  
allowable onely, and lawfull in Ie-  
ruſalem; howe could it poſſibly bee  
fulfilled by Chriſtians, that are dyſ-  
perſed ouer all the world? as for ex-  
ample, howe coulde they repayre to  
Ieruſalem thrise euerie yeere? howe  
ſhoulde euery woman that ſhoulde  
dwell in England or India, repaire to *Leuit, 12,*  
Ieruſalem for her purification after *Exod, 13,*  
euery chyld-birth, as by the Lawe of *Numb, 8,*  
Moſes ſhee was commaunded?

Moſt euident is it then, which we  
ſayd before, that thys Law was gy-  
uen but to endure for a tyme. And  
to vſe S. Paules owne words, it was  
but *Introduçtio melioris ſpes*, an intro-  
duction to a better hope. It vvas *Hebru, 7,*  
but an entertainment to that peo-  
ple (which by theyr beeing among  
the Egyptians, vv ere prone to Ido-  
latric) vntill Chriſt ſhould come and  
ordaine a perfect Lawe. That is, a  
Law of ſpirit and internall affection:  
a Law of loue and libertie: a Law  
that ſhould be common to all men:  
ſerue for all countries, tymes, places,

The newe  
Lawe of  
Chriſt, and  
the perfecti-  
ons therof.

and perſons ; a Law that ſhould bee written in the bowels of our hearts ; a Law that ſhould be tollerable, eaſie, ſweete, plaine, light, brieſe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) that ſhould conſiſt in charitie.

*Deut. 18,*

Thus ſignified Moſes, vwhen hee ſayde to his people, after hee had deliuered the former Law vnto them; *The Lorde ſhall raiſe vnto you a Prophet of your owne Nation, and from among your own Bretheren, as my ſelfe, him ſhall you heare. As though hee had ſayd, you ſhall heare me vntill he come, that muſt be a Law-gyuer as my ſelfe, and yet of a more perfect Law ; & therefore more to be heard and obeyed. And then hee addeth, whoſoeuer ſhal reſuſe to heare the words of this prophet, I my ſelfe will reuenge it ſaith the Lord God.* Which words cannot be verified in any other prophet after Moſes vntill Chriſt ; for that of thoſe Prophets the Scripture ſayth, *There aroſe no prophet like vnto Moſes in Iſraell.*

*Deut. 34,*

Which is to be vnderſtoode, that they had no authoritie to bee Law-makers, as Moſes had, but were all bound to the obſeruation of y<sup>e</sup> Law onely

onely which Moſes left, vntil Chriſt came, whom Moſes heere calleth *A Prophet as himſelfe*: that is, a Law-maker, and exhorteth all men to heare and obey him.

Thys yet is made more playne by the Prophecie of Eſay, who ſayth *Out of Sion ſhall come a Law, and the word of God out of Ieruſalem*, which cannot be vnderſtood of Moſes law, that had beene publiſhed eight hundred yeeres before thys was ſpoken, and that from the Mount Sinai, and not from Sion. But Chriſtes Lawe began from Sion and Ieruſalem, and from thence was ſpredd into al the world. Which the ſame Eſay foreſaw, when talking of the comming of the Meſſias, he ſayth; *In that day there ſhall be an Altar to God, in the miſt of the Land of Egypt. And the title of the Lord at the ende thereof. &c. And God ſhall be known to the Egyp- tians at that day, and they ſhall honour him with ſacrifices and oblations.*

Which words could not be veried, in the old Law of Moſes, for that by that Lawe, the Egyprians coulde haue neyther Altar nor Sacrifice, but at Chriſtes comming it was fulfilled when y Egyprians vvere made Chri- ſtians,

ſtians, and enioyed both the Altars and Sacrifices that Chriſtians doe uſe.

The ſame thing was fore-told by GOD in Malachie, where he ſayth to the Iewes and of the Iewiſh Sacrifices. *I haue no pleaſure in you, neither will I receiue oblations at your hands. For that from the ſpringing of the*

*Mala. 1.*

The repro-  
bation of  
the old law  
with a pro-  
miſe of new

*ſunne, vnto the going downe thereof, my name is great among the Gentiles, and they doe ſacrifice vnto mee euery where, and doe offer vnto my name a pure oblation, ſayth the Lorde God of Hoſtes.*

In vvvhich vvordes wee ſee fiſt, a reprobation of the Iewiſh ſacrifice, and conſequentlie of the lawe of Moſes, vvvhich dependeth principally of that Sacrifice. Secondly, wee ſee, that among the Gentiles, there ſhould be a pure manner of ſacrifice, more gratefull vnto God then the other was, and ſuch, as might be performed in euery place of the world, and not to be tyed to one place onely, as the Moſaicall Lawe, and ſacrifice was. And finallie, I vvill conclude thys whole matter, vvith the expreſſe words of God himſelfe, concerning the ceremonies and precepts of the olde Lawe; *Dedi eis pracepta non bona, & iudicia in quibus non viuunt.*

*Ezech. 20.*

I gaue vnto them precepts that were not good, and iudgements wherein they ſhould not lyue. That is, they were not good to continue perpetually, nor ſhall they liue in them for euer, but vntill the time by mee appointed; of which time he determineth more particulerlie by Ieremie the Prophet, in theſe words; Beholde, *Ierem, 3,* the dayes ſhall come, and I will make a newe Couenaunt or Teſtament with the houſe of Iſraell and Iuda: not according to that Couenaunt which I made wyth your Fathers, when I brought them forth of the Land of Egypt. Where you ſee, that at the coming of Chriſt into this world, (for of hym and hys byrth, hee talketh at large in thys Chapter) there ſhall be a newe Teſtament, contayning a different Law from that of the olde Teſtament, which vvas giuen to the Iewes at theyr going forth of Egypt.

Thus much then hetherto hath been ſhewed, that Chriſt in all ages was fore-told & promiſed; that hee ſhould be God, and that his authoritie ſhould be to change the Lawe of Moſes, that was gyuen but for a tyme, and to eſtabliſh a newe Law and Couenaunt, and a newe Teſtament

A newe Teſtament promiſed.

The ſum of that which hath been ſayd.

ment of his owne, that ſhould endure  
and continue for euer.

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*The fourth Conſideration.*

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All particu-  
lers fore-  
tolde of  
Chriſt.

*Math, 1,*

*Luke, 2,*

*Math, 2,*

*Math, 2,*

**A**N D albeit theſe things be verie  
wonderfull, and ſufficient to e-  
ſtabliſh anie mans beleefe in the  
worlde, when hee ſhall ſee the fulfil-  
led, ( vvhich ſhall bee the argument  
of my ſecond Section, ) yet reſteth  
not the Scripture heere, but paſſeth  
further, and fore-telleth euery parti-  
cular acte, accident and circum-  
ſtaunce, that ſhall fall out of impor-  
tance about the Meſſias at his com-  
ming, incarnation, birth, life, death,  
and reſurrection. As for example, at  
what particular time and ſeaſon hee  
ſhould appeare, *Genefis, 49, verſe 10,*  
That he ſhould bee borne of a Vir-  
gine. *Eſay, 7, ver. 14,* That the place  
of his birth ſhould be the Towne of  
Bethleem, *Micheas 5, ver. 1.* That at  
his byrth, all the infants rounde a-  
bout Bethleem ſhould bee ſlaine for  
his ſake. *Ierem, 31, verſe, 15.* That the  
Kings of the Eaſt ſhoulde come and  
adore him, and offer gold and other  
gyfts vnto him. *Pſal, 71, ver. 10.* That  
he

he shoulde be presented by his Mother in the Temple of Ierusalem. *Mala, 3, verse 1.* That hee should flee into Egypt, & bee recalled thence againe. *Osea, 11, ver, 2, Esay, 19, verse, 1.* That Iohn Baptist shold goe before hym, and cry in the Desert. *Esay, 40, ver, 3; Mala, 3, ver, 1.*

*Luke, 2,*

After thys, that he should beginne his owne preaching with all humilitie, quietnesse, and clemency of spirit. *Esay, 42, verse, 2.* That he should doe strange miracles, and heale all diseases, *Esay, 29, verse, 8, and 35, ver. 5, and 61, ver. 1.* That he should die for the sinnes of all the world. *Esay, 53, Daniel, 9,* That he should be betrayed by his owne disciple. *Psalme, 40, verse, 10, and 54, ver, 14, and 108, verse, 7.* That he should be solde for thirtie peeces of siluer. *Zach, 11, ver. 12.* That vvith those thirtie peeces, there should be bought afterward a Field of potsheards, *Jeremie, 30.* That he shoulde ride into Ierusalem vpon an Ass before his passion, *Zachary 9, verse 9.* That the Iewes should beate and buffet hys face, and defile the same with spetting vpon him. *Esay, 50, verse. 6.* That they should whip, rent and teare his body before they put

*Math, 5,*

*Mat, 4, et 8.*

*Marke, 8,*

*Math, 27,*

*Math, 16,*

*and 27,*

*Math, 21.7*

*Mat, 26, 67.*

*Luke, 22,*

*Math, 27,*

*Math, 28,*

*Luke, 24,*  
*Acts, 7,*

put him to death. *Eſay, 52, ver, 2. Pſa. 37, verſe, 18.* That they ſhoulde put him to death among thieues, & malefactors. *Eſay, 53, ver, 12.* That they ſhoulde giue him vineger to drinke, deuide his apparrell, and caſt lots for his vpper garment. *Pſal, 68, verſe 22. and 21, verſe, 19.* That hee ſhoulde riſe againe from death the third day. *Pſalme. 15, verſe, 19, Oſea, 6, verſe, 3.* That he ſhould aſcend to heauen, & fitte at the right hand of GOD his Father, for euer. *Pſalm, 67. verſe, 19, and 10, 9, verſe, 1.*

All theſe particularities, and a number more, were reueled in ſcripture touching the Meſſias, ſom foure thouſand yeeres, ſome two thouſand and ſome one thouſand, and the laſt of all, aboue foure hundred yeeres before Chriſt was borne. Which if yve lay together, and doe conſider withall, howe exactly they were fulfilled afterward, in the perſon of Chriſt, as in the next Section ſhall be declared; if we adde alſo to thys, that we haue receiued theſe Prophecies and predictions from a Nation that moſt of all other doth hate vs, and that the ſame are to bee ſeene & read in theyr Bibles, euen worde for word

word as they are in ours; if you hold in memorie alſo, vvhhat inuincible prooſes are alledged before in the ſecond chapter, for the infallible truth and certainty of thoſe Hebrue ſcriptures: you ſhall find, that hardly any thing can be imagined for manifeſtation of a truth before it com to paſſe, which G O D hath not obſerued in fore-ſhewing the Meſſias.

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*The fiſt Conſideration.*

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**A**N D all theſe conſiderations are touching the Iewes. There remaineth ſome-what to be ſayde of the Gentiles; vvhom albeſt they were to receiue their principal knowledge in thys affayre from the Iewiſh Nation, to vvhom the Meſſias was firſt and principally promiſed, and from vvhom the Gentiles had to expect, both theyr Saviour and hys Apoſtles, as alſo the Scriptures for teſtimonie and witneſſe of them both, and finally, all theyr certayne knowledge and ſounde vnderſtanding in the miſteries of Chriſt: yet had they alſo among themſelues, ſome kinde of notice and fore-warning in thys matter,

Manifeſtation of Chriſt to the Gentiles.

matter, vvhich beeing ioyned vwith that which I haue ſette down before of the Iewes, and examined at the light of Gods diuine prophecies before alledged, it will make very much for confirmation of our Chriſtian veritie. And therefore this laſt conſideration, ſhal be of the foreknowledge of Gentiles in thys behalfe.

For better vnderſtanding wherof, it is to be noted, that beſides al knowledge of the Meſſias, that diuers Gentiles might haue by the Hebrue ſcriptures, which (as \* I haue ſhewed before) were in the Greeke language, diuers ages before Chriſt was borne, or by the inſtruction or conuerſation of the Iewes, vwith whom many Pagans dyd liue familiarly; there remained three wayes peculier to the Gentiles, wherby they receiued ſome vnderſtanding and fore-warning of this great miſtery. The firſt was, by tradition and writing of theyr aunceltors. The ſeconde by prophecies of theyr owne. The thyrd, by admoniſhment of their Idols & Oracles, eſpecially when the tyme of Chriſtes appearance drew neere.

The firſt way.

And for the firſt way it is euident, that as the Iewes receiued dyuers things

things by ſucceſſion from their fore-  
fathers, and they againe from Moſes,  
and Moſes from the Patriarchs, Ia-  
cob, Iſaack, & Abraham, (who was  
the firſt man frō whom that whole  
Nation proceeded, and in whome  
they were diſtinguiſhed from all o-  
ther people in the vvorlde: ) ſo had  
the Gentiles & other Nations, their  
ſucceſſion alſo of doctrine, and mo-  
numents, euen from the beginning,  
albeit the lower they went, the more  
corrupt they were, and more obſcu-  
red in diuine knowledge, by their  
exerciſe in Idolatry. So wee knowe,  
that the Romains had their learning  
from the Græcians, the Græcians  
from the Egyptians; and the Egypti-  
ans from the Chaldeans, who vv ere  
the firſt people that receiued inſtruc-  
tion in diuine matters from Adam,  
Methuſalem, Noe, and others of  
thoſe firſt auncient Fathers.

Now then it is to bee conſidered, *Euseb. in*  
that by conſent of VVryters, there *Chron.*  
were three famous men that lyued  
together in thoſe auncient times, to  
vvit, Abraham, who deſcending  
from Heber, was the Father and  
beginner of the Iewes or Hebrues,) *Abraham.*  
and with him Iob, and one Zoroa- *Iob.*  
ſtres, *Zoroaſtres,*

Tradition  
of learning,  
among the  
Iewes and  
Gentiles.

stres, that were not of that linage of *Heber*, but as wee call them for distinctions sake, eyther *Heathens* or *Gentiles*, albeit that difference was not then in vre. And of *Iob*, wee know by y<sup>e</sup> testimonie of his booke, that he was a most holy & vertuous man. Of *Zoroastres*, we know onelie, that hee was greatly learned, and lest testimonies thereof vnto his posteritie.

Thys *Zoroastres* lyuing in *Abrahams* tyme, might (by account of Scripture) see or speake with *Noe*, For *Abraham* was borne threescore yeeres before *Noe* decessed. And *Noe* was borne, aboue five hundred yeres before *Methusalem* died, which *Methusalem* had liued two hundred and fortie yeeres with our first Father *Adam*, and had enioyed conuersation both with God & Angels. And thereby (no doubt) coulde tell many high and secrete misteries, especially touching *Christ*, in whom all his hope for redemption of hys posteritie dyd consist. Which misterie and hidden knowledge, it is not vnlike, but that *Abraham*, *Iob*, *Zoroastres* & others, who liued at that time with them, might receiue at the  
thyrd

third hand, by Noe, and his children, I meane \* Sem, Cham, and Iaphet, who had lyued before the flood, and had seene Methusalem, vvhich Methusalem lyued (as I sayd before,) so many yeeres with Adam.

\* The Iewes haue a tradition, that Abraham serued Sem 15. yeeres in Chaldaea.

Heere-hence it is, that in the writings of Zoroastres which are extant \* or recorded by other Authors in his name, there be found very plaine speeches of the son of G O D, whom hee calleth, *Secundam mentem*, the second minde. And much more is to be seene in the writings of Hermes Trismegistus, (vvho lyued after in Egypt, and receiued his learning from thys Zoroastres:) that these fyrst Heathen Phylosophers had manifest vnderstanding of this second person in Trinitie, vvhom Hermes calleth, *The first begotten Sonne of G O D: his onely Sonne: his deere, eternall, immutable, and incorruptible Sonne: whose sacred Name is enefable*, those are his words. And after him agayne among the Græcians, vvhere Orpheus, Hesiodus and others, that vttered the like speeches of the Son of God: as also the Platonists, whose words and sentences were too long to repeate in this place. But hee that will see

\* See Clem. Alex. lib. I. Strom. et Orig. li. 6, contra Celsum. et Procl. lib. 2, et 3, in Par. Plato. Trismegistus.

*Mercu. Her. in Pemand. cap 1, et de incepti.*

Græcians.

see them gathered together at large, let him reade cyther Origen against Celsus the Heathen, or els S. Cyrill in his first booke against Iulian the Apostata. And thys shall suffice for thys first way, whereby the Gentiles had vnderstanding of Christ

The prophesies touching christ among the Gentiles.

*Lact. li. 1. di-  
uisi. ca. 6.*

Of the Sibyls.

*Lact. lib. 4  
inst. cap. 6.*

For the second thing which I mentioned, is to be vnderstoode, that among the Gentiles there were certayne Prophetesses, or women Prophets, called *Sibylla*, which in the Greeke tongue (as *Lactantius* gathereth) may signifie so much, as cyther *Counsellors to G O D*, or *Revealers of Gods counsaile*. And these women being indued (as it seemeth) with a certaine spirite of prophecie, did vtter frō tyme to tyme, (though in such termes as most Gentiles vnderstood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with y<sup>e</sup> Prophets of Israell, or rather setting downe many thinges in more playne & euident speech then dyd the other; the one of them beginning her Greeke meeter in these verie words, *Knowe thy God, which is the sonne of G O D, &c.* Another of them maketh a whole discourse of Christ in Greeke verses

verses called *Accrostichi*, for that the beginning of euery verse, is by some Letter appoynted in order, foorth of some one sentence that runneth thorough the whole. As for example, the sentence that passed through the beginning of those verses which nowe \* *S. August.* wee talke of was this, \* *Iesus, Christ, translateth Sonne of God, Sauour, Crosse.* And all the verses there were so many verses in y<sup>e</sup> whole lib. 18, de discourse, as there are Letters in this cinit. Dei. sentence. The totall argument be- cap. 23. ing, of the incarnation, lyfe, death, glory, and judgment of the sonne of God. And the last two verses of all the meeter, are thus, *He that hath been here described, by our Accrostick verses: is an immortall Sauour, and a king that must suffer for our sinnes.*

And for that these Prophecies of the Sibyls are of meruailons importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue and learned Fathers of the Primatiue Church: as for example, by Iustinus the Martyr, in his Apologie for Christians; by Origen against Celsus; by Arnobius and his Scholler Lactantius against the Gentiles; by S. Cyrill, against Iulian the Apo-  
stata;

The Greeke verses of the Sibyls, of what importance & authority.

ſtata; As S. Auguſtine in his booke *De ciuitate Dei*: By Eusebius, and Constantine the Emperour & other; I will ſay ſome-what in thys place, for the authority and credite of theſe verſes, leaſt any man perhaps might imagine, (as ſome Gentiles in olde time would ſeeme to doe) that they were deuſed and inuented by Chriſtians. And the moſt of my prooſes ſhall be out of a learned \* Oration, written in Latine by the fore-ſayde Emperour, to a Counſell of Prelates in hys dayes: wherein he indeuou- reth to ſhew, the vndoubted authori- tie of theſe Sibyl prophecies, which he eſteemed ſo much (after dilligent ſearch made for theyr credite & ſin- ceritie) as they ſeeme to haue bene a great cauſe of his conſtant zeale and ſeruour in Chriſtianity.

\* See this  
Oration in  
Euseb, lib. 4,  
cap. 32, de  
vita Conſt.  
at the end.

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*The firſt prooſe, for credite of  
the Sibyls verſes.*

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Varro lib. de  
rebus diui.  
ad C. Caſa-  
rem pont.  
max.

**F**Yrſt then hee ſheweth, that theſe predictions of the Sibyls, could not be deuſed or ſayned by Chriſtians, or made after the time of Chriſtes natiuity, for that Marcus Varro,

a moſt learned Romaine, who liued almoſt a hundred yeeres before Chriſt, maketh mention at large of the Sibyls, (who in number he ſaith were tenne.) and of theyr vvritings, Countries and ages, as alſo of the writers and Authors, that before hys tyme had left memory of them. And both hee and Feneſtella, (an other Heathen) doe affirme, that the vvritings of theſe Sibyls, were gathered by the Romaines from all partes of the vvorld, (where they might bee heard of,) and liid vp with diligence and great reuerence in the Capitole, vnder the charge and cuſtodie of the High Prielt, & other Officers, in ſuch ſorte, as no man might ſee or reade them, but onely certaine Magiſtrates called the *Fiftine*, and much leſſe might any man come to falſifie or corrupt them.

*Feneſt. cap.  
de 15. viris.*

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*The ſecond prooſe.*

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**S**Econdly he ſheweth, that *Sibylla Eritrea*, who made the former Accroſtike verſes of Chriſt, teſtifieth of her ſelfe, that ſhee liued about ſixe hundred yeeres after the floode of Noe,

*Laet. lib. 1.  
inst. cap. 6.  
Cicero.*

*See Cicero of  
these Accro-  
stick verses  
of Sibylla.  
lib. 2, de di-  
uinatione.*

Noe, and her COUNTRYMAN Apollidorus Erithreus and Varro doe report, that she liued before the war of Troy, and prophesied to the Grecians that went to that war, that Troy should be destroyed. Which was more then a 1000. yeres before Christ was born.

Cicero also, that was slaine about forty yeres before Christes natiuitie, translated into Latine, the former Accrostike verses, as Constantine affirmeth, vvhich translation was to be seene in his workes, when Constantine wrote this Oration; so that by no meanes they could be deuised or brought in by Christians.

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*The thyrd prooue.*

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**T**Hirdly hee sheweth, that the same Cicero, in diuers places of his workes, besides the mention of these Accrostike verses, insinuateth also an other prophesie of Sibylla, touching a King that shoulde ryse ouer all the world, where-with himselfe and the Romans were greatly troubled; and therefore in one place, after a long inuective against his enemye Anthonie, that would seeme to giue credite to that Prophesie, or rather

ther as Cicero dooth vrge againſt him, would haue had the ſame ſulfil-  
led in Iulius Caſar, hee concludeth *Cicero. lib. 2.*  
thus; *Let vs deale with the Prelates of de diui pau-*  
*our Religion, to alledge any one thing lo poſt medi-*  
*rather out of the booke of Sibylla, then a*  
*King, whom neſther the Gods nor yet*  
*men, can ſuffer heereafter to be in Rome.*

The like prophecie of Sibylla tou-  
ching a King, is inſinuated by the  
ſame Cicero, in his firſt Booke of  
Epiſtles to Lentulus; to wit, that  
when the \* Romaines ſhoulde re-  
ſtore a King in Egypt by force, then  
ſhoulde enſue the vniuerſall King,  
that ſhould be Lord ouer Romaines  
and all other. Which Prophecie be-  
ing much vrged by Cato the Tri-  
bune, \* againſt the reſtoring of  
\* Ptolomeus Aulates, late King of  
Egypt, that for his euill gouernment  
was expulſed by his ſubiects, y mat-  
ter was thought of ſuch weight by  
all the Romaine Senate, (I mean the  
ſequell of this Prophecie) that wher-  
as otherwiſe for many reſpects, they  
were greatly inclined to haue reſto-  
red the ſaid Ptolomie; yet in regard  
of thys Religion, (as they called it,)  
they changed theyr mindes. But  
what? could they alter by thys the  
Sibylla.

*Cicero, lib. 1.*

*Epiſt. ſam.*

*Epiſt. 1, 2, 3.*

*4, 5, 6.*

\* *See lib. 2.*

*Oracul. Sib.*

\* *Epiſt. 5*

\* Hee was  
Father to  
Cleopatra.

The feare  
which the  
Romans  
had of the  
vniuerſall  
King pro-  
phesied by  
Sibylla.

L

deter-

*Dion. lib. 39.  
hīstor,*

determination of God? No truelie, for soone after, King Ptolomie perceiving the Senators mindes to bee altered, fledd secretly from Rome to one Gabinus, that was Gouvernour of Syria, and for five Millions of Gold that he promised him, hee was by the force of Gabinus restored; and not long after was Christ born, according to the meaning of the Sibyl Prophecie.

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*The fourth proove.*

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*Suet. tranq.  
cap. 3. de vi-  
ta August.*

The Pro-  
phcies of  
Sibylla al-  
ledged by  
Virgill,

**F** Ourthly, the sayd Emperor Constantine prooveth the authoritie of these Sibyls verses, for that Augustus Cæsar, before our Saviour Christ was borne, had such regard of them, that hee laid thē vp in more straigh-ter order then before, (according as Suetonius a Heathen, in his life reporteth) vnder the Alter of Apollo, in the hill Palatine; where no man might haue the sight of them but by speciall licence; which licence Constantine prooveth that Virgill the Poet had, for that he was in high fauour with Augustus. And therefore in a certaine Eglogue or composition of verses, that hee made in  
praise

praiſe of a young child named Salo-  
 ninus, newlie borne to Afinius Pol-  
 lio, Auguſtus great friend, (or as o-  
 ther take it) of Marcellus a little boy,  
 that was Nephew to Auguſtus by  
 his ſiſter Octavia, or rather of them  
 both, for adulation of Auguſtus he  
 applieth (I ſay) to one or both of the  
 young Infants, the whole prophecie,  
 which he had read in the verſes of  
 Sibilla, touching the birth of Chriſt,  
 and of the peace, grace, and golden  
 world that ſhould come with him, vpo  
 which ſubieſt he beginneth thus.

*Ultima Cumæi venit  
 iam temporis ætas:  
 Magnus ab integro  
 ſæculorum naſcitur ordo:  
 Iam redit & Virgo,  
 rediunt Saturnia regna.*

*Virgil. Eg-  
 log. 4.  
 Chriſtes  
 preordi-  
 nation.*

That is, now is come the laſt age  
 propheciéd by Sibylla, called *Cumæa*,  
 nowe commeth to bee fulfilled the  
 great ordinance and prouidence of  
 GOD, appoynted from the begin-  
 ning of the vworld, (theſe were Si-  
 bylles words,) nowe commeth the  
 Virgine, and the firſt golden dayes of  
 Saturnus ſhall returne againe.

Thus much tranſlated Virgill out  
 of Sibylla, touching the eternall de-

termination of God, for Chriſtes comming into this vworld: as alſo of his Mother the Virgin: and of the infinite bleſſings that ſhould appeare with him. Now enſueth in the ſame Poet, what Sibilla had ſaid for Chriſtes actuall natiuity.

Chriſtes  
byrth.

*Iam noua progenies  
celo dimittitur alto:  
Chara Deum ſoboles &c.*

Now a new progenie or of-ſpring is ſent downe from Heauen: the deerely beloned iſſue or child of the Gods. And note heere, that Sibylla ſayth plainly, *Chara Dei ſoboles*, the deerely beloned Sonne of God, and not of Gods; but that Virgill would follow the ſtile of his tyme. And thirdly he ſetteth downe out of Sibylla, the effect and cauſe of this forme of Gods natiuity, in this ſort.

Chriſtes  
cauſe of  
comming.

*Te duce, ſi qua manent,  
ſceleris veſtigia noſtri;  
Irrita perpetuo,  
ſoluent formidine terra.*

That is, thou beeing our leader or Captaine: the remnant of our ſinnes ſhall be made voide, or taken away, and ſhall deliuer the vworld for euer from feare for the ſame.

Theſe are Virgils words translated

(as I ſayd) out of Sibylla. And now conſider you in reaſon, whether theſe Prophecies might be applyed (as Virgill applyed them) to thoſe poore children in Rome, or no, who dyed ſoone after this flattery of Virgill, without dooing good, eyther to them ſelues, or to others? Albeit (perhaps) in this point, the Poet be to be excuſed, in that hee being not able to imagine what the Sibill ſhould meane, made his aduantage thereof, in applying the ſame to the beſt pleaſing of Auguſtus.

Theſe then are the prooſes, which Conſtantine vſed for the credite and authoritie of the Sibyll verſes. And of Sibylla Erithræa in particuler, that made the Accroſtike Verſes before mentioned, of Chriſtes death and Paſſion, hee concludeth in theſe words; *Theſe are the things that fell from Heauen, into the mind of this Virgine to fore-tell. For which cauſe I am inducd to account her for bleſſed, whom our Saniour did vouchſafe to chooſe for a Prophet, to denounce vnto the world, his holie prouidence towards vs.* And wee may conſider in this whole diſcourſe of Conſtantine, for authoritie of theſe verſes. Firſt, that he vſeth

*Conſtantineſ opinion of the ſpirit of Sibylla Erythræa, orat. ad cæſum. Sanct. ca. 18.*

1.

onely the testimonie of ſuch VVryters, as lyued before Chriſt was born, or Chriſtians once thought vpon.

2.

Secondly, that he vſeth theſe prooſes to no meaner audience, then to a

3.

Councell and congregation of learned men. Thirdly, that hee was an Emperour which vſed them, that is,

4.

one that had meanes to ſee and examine the originall Copies in the Romaine Treasurie. Fourthlie, for that he had great learned men about him, vvho vv ere ſkilfull, and would be diligent in the ſearch of ſuch an antiquitie of importance: eſpecially

Lactantius.

Lactantius, that was Maister to hys ſonne Crispus, and vvho moſt of a nic Author, reciteth and confirmeth the ſayd Sibyls verſes: and Eusebius

\* See Euseb.

lib. 4. cap. 32.

de vita Con-

ſtant. How

this Oration

was firſt

written in

Latine, and

translated

into Greeke.

Cæſariensis, that wrote the Eccleſiaſticall Hiſtorie, and \* recorded this

Oration of Conſtantine therin. And finallie, we may conſider, that Con-

ſtantine was the firſt publique Chriſtian Emperour, and lyued vvithin

three hundred yeeres after Chriſt, when the recordes of the Romaines

were yet whole to be ſcene. Hee was a religious, wiſe, and graue Emperour,

and therefore would neuer haue beſtowed ſo much labour, to confirme

ſuch

such a thing, at such a time, to such an audience, had not the matter been of singular importance. And thus much of the seconde poynt, touching Prophets among the Gentiles.

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*Of the confession of Oracles, concerning  
Christs comming.*

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Here remaineth onely a word or two to be spoken of the thyrde; which is, of the confession of deuils and Oracles, concerning the coming of Christ; especially when the time of his appearance drew neere; and that they began to fore-tell hys power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themselves; so for that I haue beene some-what long in the former poynts, and shall haue occasion to say more of thys matter in another place heereafter, I will touch onely heere two Oracles of Apollo concerning thys matter.

The one whereof, was to a Priest of hys owne, that demanded hym of true Religion and of G O D; to whom he answered thus in Greek,  
*O thou unhappy Priest, why dost thou  
aske mee of G O D, that is the Father of*

The first  
Oracle.

Suidas in  
Thulis, et  
Porphy. et  
Plut. de ora.

all thinges: and of this most renowned  
Kings deere and onely sonne, and of the  
spirit that containeth al. &c. Alas that  
spirite will enforce mee shortly to leaue  
this habitation & place of Oracles.

The other Oracle was to Augu-  
The second stus Cæsar, euen about the very time  
Oracle. that Christ was ready to appeare in  
fl. sh. For whereas the sayd Emperour  
nowe drawing into age, wold needes  
goe to Delphos, and there learne of  
Apollo, who shoulde raigne after  
hym, and what shoulde become of  
things when he was dead, to which  
demanded Apollo for a great space  
would make no aunswere, notwith-  
standing, Augustus had beene verie  
liberall, in making the great Sacri-  
fice called Hecatombe, But in the end,  
when the Emperour beganne to ite-  
rate his Sacrifice againe, and to bee  
instant for an aunswer; Apollo (as it  
were) enforced, vttered these strange  
words vnto him. *An Hebrue Child,*  
that ruleth ouer the blessed Gods, com-  
maundeth mee to leaue this habitation,  
and out of hand to gette me to Hell. But  
yet doe you depart in silence from our  
Altars.

Suidas in vi-  
ta August.  
Niceph. lib. 1  
hist. cap. 17.

Thus much was Apollo enforced  
to vtter of his ovyne miserie, and of  
the

the coming of the Hebrue boy  
that ſhould put him to baniſhment.  
But yet the deceitfull ſpyrit, to hold  
ſtill his credite, vvould not haue the  
matter reuealed to many. VVhere-  
upon, Auguſtus falling into a great  
muſing vvith himſelfe, vvhat thys  
anſwer might import: returned to  
Rome, and builded there an Altar in  
the Capitole, vvith this latine inſcrip-  
tion (as Nicephorus affirmeth,) *Ara*  
*primogeniti Dei*: The Altar of Gods  
firſt begotten Sonne.

*Niceph. lib. 1*  
*hiſt. cap. 17.*

Thus then haue I declared, howe  
that the coming of Gods ſon into  
the worlde, was fore-tolde both to  
Iewe and Gentile, by all meanes that  
poſſibly in reaſon might be deuifed;  
that is, by Prophecies, ſignes, figures,  
ceremonies, tradition, and by the  
confeſſion of deuils themſelues. Not  
onely that hys coming was fore-  
tolde, but alſo, vvhy, and for what  
cauſe he was for to come, that is, to  
be the onely Sauour of the worlde:  
to dye for the finnes of all men: to  
ordayne a new Lawe, and more per-  
fect Common-wealth. How alſo he  
was to come: to wit, in mans fleſh,  
in lykenes of Sinne, in pouertie, and  
humilitie. The time lykewiſe of his

The con-  
cluſion of  
thys firſt  
Section.

L 5

appea-

The argu-  
ment of the  
two Secti-  
ons follow-  
ing.

appearance was prefigured, together with the manner of hys byrth, lyfe, actions, death, reſurrection, and aſcention. And finally, nothing can be more deſired for the fore knowledge of any one thing to come, then was deliuered and vttered concerning the Meſſias, before that ever Chriſt or Chriſtians vvere talked of in the world. Now the remaineth it to conſider and examine, whether theſe particularities, fore-told ſo long ago of the Meſſias to come, do agree in Chriſt, whom we acknowledge for the true Meſſias. And this ſhall be the ſubiect or argument of all the reſt of our ſpeech in this Chapter.

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*How the former predictions were fulfilled in our Saviour Chriſt, at his being vpon earth.*  
Sect. 2.

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Our con-  
trouerſie  
with Gen-  
tiles.

Albeit in the poynts before recited, vvhich are to be fulfilled in the Meſſias at his comming, we haue ſome controuerſie and diſagreement with the Iewe, as hath been ſhewed, yet our principall contention in the all, is with the Gentiles & Heathen, that

that beleue no Scriptures. For that in diuers of the former Articles, the Iew ſtandeth with vs, and for vs, and offereth his life in defence thereof, as far forth as if hee were a Chriſtian. In ſo much, as the Gentile oftentimes, is inforced to maruaile, when he ſeeth a people ſo extreameſly bent one againſt another, as the Iewes are againſt Chriſtians; and yet doe ſtand ſo peremptorily in defence of thoſe very principles, which are the proper cauſes of theyr diſagreement.

But heereunto the Iewe maketh answer, that this diſagreement from vs, is in the application of thoſe principles. For that in no wiſe he wil allow, that they were, or may be verified in Ieſus. And heerein hee ſtandeth againſt vs, much more obſtinately then doth the Gentile. For that the Gentile, as ſoone as he commeth once to vnderſtand and beleue the Prophecies of Scripture, hee maketh no doubt or difficultie in the application thereof; for that he ſeeth the ſame moſt euidently fulfilled in our Saviour Chriſt. Which is the cauſe, that fewe or no Gentiles ſince Chriſtes appearance, haue come to bee Iewes, but that preſently alſo they  
paſſed

Our contro-  
uerſie with  
the Iewes.

passed ouer to be Christians.

The obstinacie of the Iewes.

But the Iewe by no meanes will be moued to yeeld, albeit he haue neyther Scripture, nor reason, or probability for his defence. Which among other thinges, is a very great argument to prooue, that Iesus was the true Meisias indeede, seeing that among the marks of the true Meisias set downe by Gods Prophets, that was one; that he should bee refused of the Iewish Nation. Heere-hence are those wordes of the holy Ghost

*Psalme, 118,*

\* The Iewes are the builders, who take vpon them to build Gods house.

*Math, 21,*

*Isay, 6,*

*Deut, 28,*

so long before vttered; *The stone which the \* builders refused, is made the head stone of the corner, this is done by God, and it is meruailous in our eyes.* Heere-hence is that great complaint of Esay, touching the incredulitie and obstinacie of his people, against their Meisias at his comming, which Moses also long before Esay, expressed most effectually.

The Iewes obstinacie against vs, a great argument for vs.

It maketh then, not a little for our cause (gentle Reader) that the Iewish nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whomsoever that Nation shold receiue and acknowledge, it were a great argument by Scripture, that he were

were not indeede the true Meſſias. But yet to demonſtrate to the world what little ſhew of reaſon they haue in ſtanding thus againſt their ovvne ſituation, and in reſuſing Chriſt, as they doe; I will in as great breuitie as I may, run ouer the chiefe poynts that paſſed at his beeing vpon earth, and thereby examin by the teſtimonies of his greateſt enemies, whether the foreſayd Prophecies, and all other ſignes, which haue beene from the beginning, to fore-tell vnto vs the true Meſſias, were fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that wil come heerin to be handled, I will for order ſake, The diuiſion of thys  
reduce all to foure conſiderations. on of thys  
Whereof the fiſt, ſhal be, touching ſeſtion into  
the time fore-prophecied of y com- foure conſi-  
ming of the Meſſias, and whether derations.  
the ſame agreed with Chriſtes nati-  
uitie or no. The ſecond ſhall bee of  
dyuers particulers that paſſed in  
Chriſtes incarnation, birth, circum-  
ciſion, and other accidents, vntil the  
time that hee began to preach. The  
thyrd ſhall be of his lyfe, conuerſa-  
tion, miracles, and doctrine. The  
fourth & laſt, ſhall be of his paſſion,  
death,

The testi-  
monies  
heere vſed.

death, Reſurrection, and aſcention. In all which (as I ſaid before) I will vſe no one Authour or testimonie of our owne ſide, for approving anie thing that is in controuerſie between vs; but all ſhall paſſe by tryall, either of their owne Scriptures, or of manifeſt force and conſequence of reaſon, or els by expreſſe record of our profeſſed enemies.

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*The firſt Conſideration.*

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The tyme  
appointed.

FOR the firſt then, concerning the tyme, which is the principall and head of all the reſt; it is to be noted, that by conſent of all VVryters, both Pagan, Iewiſh, and Chriſtian, *IESVS* (whom wee beleue and confeſſe to be true *CHRIST*) was borne the twentieth five day of December, in the end of the fortie and one yeere of the raigne of the Emperour Auguſtus Cæſar, which was fiſteene yeeres before his raigne ended. Alſo in the beginning of the thirtie-three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death. And from the beginning of the worlde, as \* ſome account, foure thouſand, one hundred

\* See Euseb.  
in Chron.

dred, and ninetie-nine. And as others doe account, foure-thousand, foure-score and nine: for that in this poynt, betweene the Hebrues and the Græcians, there is a difference of some little more then an hundred yeeres, concerning their reconing.

The state of the world at Christes nativitie, vvas this. The three Monarchies of the Asirians, Persians, and Græcians vvere past ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the rest, according to the Prophecie of Daniell, five hundred yeeres before Octavius Cæsar, surnamed Augustus, after five cruell warres by himselfe waged, and after infinite broyles & bloodshed in the world, raigned peaceably alone for many yeeres together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gates of Ianus to be shutte, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time. And the verie same day that Christ vvas borne in Iurie, Augustus commaunded in Rome (\* as afterward was obserued) that

The general state of the world at Christes conuining.

*Daniell, 2.*

*Suet. tran. et  
Aurel. victo.  
et alij in vita  
Augusti.*

*Oros. lib. 6.  
hist cap. 22.*

that no man ſhould call him Lord, thereby to ſignifie the free libertie, reſt, ioy, and ſecuritie, vvherein all men vvere after ſo long miſeries, vvwhich by continuall vvvarres the world had ſuſtained.

The firſt  
prooſe.

The Ro-  
maine Mo-  
narchy.  
Daniell, 2.

By this wee gather firſt, that thys time of Chriſtes byrth, agreed ex-actlie vvith the Prophecie ſo long before ſet downe in Daniell, (vvho lyued in the firſt Monarchie,) that after his tyme there ſhould be three Monarchies more, and the laſt biggeſt of all: at vvhoſe appearing the Meſſias ſhould come, and bulde vvv Gods kingdome throughout the whole world.

The ſecond  
prooſe.

The peace  
of all the  
world.  
Eſay, 32.

Pſalm. 71.

Secondlie, vvee ſee that fulfilled, which Eſay the Prophet, aboue an hundred yeeres before Daniell, foretolde that at the comming of Chriſt, *people ſhould ſit in the beautie in peace.* And againe, *there ſhould bee no ende of peace.* And yet further, *hee ſhall be Prince of peace.* And K. David long before him againe: *In his dayes there ſhall ariſe iuſtice and aboundance of peace.* VVhich thing, though eſpecially it be to be vnderſtoode, of the internall peace & tranquillitie of our mindes and ſoules: yet conſidering that

that externall peace alio was necessa-  
rie for a tyme, for the quiet planting  
and publishing of Christes Gospell,  
& seeing that the same was brought  
to passe most miraculously vpon the  
suddaine, when in reason men might  
least expect the same, for the infinite  
warres wherein the world a little be-  
fore had beene; and by reason of the  
Romaine Monarchie so freshly esta-  
blished, (which in their beginnings  
are wont to be troublesome:) thys  
peace (I say) cannot bee but a great  
argument, that thys was the proper  
tyme of the Messias his comming.  
And thus much for the state of the  
world in generall.

And nowe for the particuler state  
of Iurie at Iesus natiuity, thus it was;  
according as Iosephus the Iew (who  
was borne within fise yeeres after  
Christes passion) describeth y<sup>e</sup> same.  
One Herod a stranger, whose Father  
called Antipater, came out of Idu-  
mea, was risen to acquaintance and  
fauour with the Romans, partlie by  
his said Fathers meanes, who was,  
as Iosephus wordes are) a well moni-  
ed man, industrious, & factious, and  
partly by hys ovyne diligence and  
ambition, beeing of himselfe both

The thyrd  
prooffe.

The scepter  
of Iuda.

\* His grand  
father was a  
Sextane in  
Apollos re-  
ple, and his  
father was  
brought vp  
among  
theeues in  
Idumæa.

wittie,

*Euseb. lib. 1.  
cap. 6. ex A-  
phricano.*

*Ioseph. lib. 14  
antiqu. cap. 2.*

The first ry-  
sing of He-  
rod Asco-  
lonita.

wittie, beautifull, and of excellent rare qualities. By which commendations, hee came at length to marry the daughter of Hyrcanus King of Iurie, that was descended lineally of the house of David, and Trybe of Iuda. And by thys marriage, obtrayned of his Father in lawe to be Governour of the Prouince of Galilie vnder him. But Hyrcanus afterwards falling into the hands of the Parthyans, that carryed him into Parthia, Herod ranne away to Rome, & there by the speciall helpe and fauour of Anthonie, that ruled in companie together with Octavius, he obtained to be created King of Iurie, without any title or interest in the world. For that not onely his said Father in law Hyrcanus was yet aliue in Parthya, but also his younger brother Aristobulus, and three of hys sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iurie.

*Ioseph. lib. 15  
ant. cap. 9, 11*

Herod then, hauing procured by these meanes to bee King of Iurie: procured first to haue in his handes the foresayd King Hyrcanus, and so put him to death, he also brought to the same ende, his younger brother Aristobulus.

Ariſtobulus, and his three Sons like-  
wiſe. Hee put to death alſo his owne  
wiſe Mariannes, that was K. Hyrcanus  
daughter, as alſo Alexandra her  
Mother: and ſoone after two of his  
owne Sonnes, which hee had by the  
ſayd Mariannes, for that they vv ere  
of the blood royall of Iuda. And a  
little after that again, he put to death  
his thirde Sonne named Antipater.  
Hee cauſed alſo to be ſlayne at one  
time, fortie of the cheefeſt noble  
men of the Trybe of Iuda. And as  
Phylo the Iew wryteth (that lyued at  
the ſame time vvith him) hee put to  
death all the *Sanhedrin*, that is, the  
ſeauentie and two Senatours of the  
Trybe of Iuda, that ruled the people.  
Hee killed the cheefe of the Sect of  
the Pharifees. Hee burned the Gene-  
alogies of all the Kings and Princes  
of the houſe of Iuda: and cauſed one  
Nicholaus Damascenus an Hiſto-  
riographer that was his ſeruant, to  
drawe out a Petidegree for him and  
his lyne, as though he had deſcended  
from the auncient Kings of Iuda.

Hee tranſlited the High prieſt-  
hood, and ſolde it to ſtrangers. And  
finallie, hee ſo rased, diſperſed, and  
mangled the houſe of Iuda: as no  
one

The moſt  
horrible  
murders  
committed,  
by Herod.

*Libro 17.  
cap. 10.*

*Lib. 15, ca. 1.  
Phylo lib. de  
tempore.*

*Ioſeph lib. 14  
cap. 2.*

A pattern of  
an ambici-  
ous Tirant.

one iote of gouernment, dignitie, or principallitie remayned therein. And when he had done all this, then was *Ieſus* of the ſame houſe and lyne of Iuda, borne in Bethleem, the proper Cittie of Dauid, which Dauid was the founder and firſt Author of Regality in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda.

Gene. 49.

Now then, conſider the prophecie of Iacob, concerning the particular time of Chriſtes appearance, almoſt two thouſand yeeres before theſe things fell out. *Come hether my children* (ſayd hee) *that I may tell you the things which are to happen in the latter dayes.* &c The Scepter ſhall not be taken from Iuda, vntill he come who is to be ſent: and he ſhall be the expectation of Nations. Which prophecy, that it was fulfilled now at Chriſtes natiuitie, when Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things ſet downe before, which are recorded by Writers both of that time, and of the Iewiſh Nation and Religion themſelues.

That the

Scepter neuer failed in from Dauids dayes, (who began the Iuda vntill gouernment of the houſe of Iuda) Herod cam. vntill this time, appeareth plainly by all

all Hiſtories and Recordes both di-  
uine and prophane. For that from  
David, (who was the firſt King) vn-  
to Zedechias that was the laſt, and  
dyed in the captiuitie of Babilon, the  
Scripture ſheweth how all the Kings  
deſcended from the houſe of Iuda.  
And during the time of theſe capti-  
uitie in Babilon, (which was ſeauen-  
tie yeares) the Iewes were alwayes  
permitted to chuſe themſelues a Go-  
uernour of the houſe of Iuda, whom  
they called *Reſchgaluta*.

1, Reg. 19.

4, Reg. 20.

Jerem. 37.

*Thal. in tra.*

*Sanh. ca. Di-*

*nei. Man-*

*monoth.*

And after theſe deliuey from Ba-  
bilon, Zorobabel was their Captaine  
of the ſame Tribe: and ſo others af-  
ter him, vntill you come to the Mac-  
chabees, who were both Captaines  
and Prieſtes: for that they were by  
the Mothers ſide, of the Trybe of  
Iuda, and by the Fathers ſide, of the  
Tribe of Leui, as Rabbi Kimhi hol-  
deth. And from theſe men down to  
Hircanus and Ariſtobulus vvhom  
Herod ſlewe, there continued ſtill the  
ſame lyne, as Iofephus declareth. So  
that by this Prophecie it is euident,  
that Ieſus was borne at the proper  
time appointed for the Meſſias, whe  
there vvas neyther King nor Cap-  
taine, nor high Prieſt, nor Counſeller,  
nor

*Rab. Moyſes*

*Egip. in pra.*

*Maimonim,*

*Eſd. lib. 1. ca.*

1, 2, 3.

*Mac. lib. 1,*

*cap. 2, 3.*

*Rab. Kimhi.*

*com. in Agg.*

*Iofep. lib. 13,*

*& 14. ant.*

nor any one Gouvernour of the houſe and Trybe of Iuda, left in Iurie.

The fourth prooſe.

The deſtruction of the ſeconde Temple.

3, Reg. 6, 7,

2, Chron. 3.

Euseb. in

Chron.

Clem. lib. 1,

ſtröm.

4, Reg. 25,

1, Eſd. 1, 3, 4.

An other Prophecie, there is, no leſſe euident then the former, wherein it is affirmed, that the Meſſias ſhould come before the ſecond Temple of Ieruſalem, (that was builded by Zorobabell after the Iewes were returned from theyr captiuitie in Babilon) ſhould be deſtroyed by the Romaines. For better vnderſtanding whereof, it is to be noted, that the Temple of Ieruſalem was builded twice; firſt by Salomon, which laſted about ſoure hundred and forty two yeeres, and then it was burned and deſtroyed by Nabuchodonozzer king of Babilon. Wherefore about ſeuentie yeeres after, it was builded againe by Zorobabell, who reduced the Iews from Babilon, and ſo it continued, vntill it was deſtroyed the ſecond time by Titus, ſon to Veſpaſian the Romaine Emperour, about forty and ſixe yeres after our Sauior Chriſt his aſcention. At what time it had laſted from Zorobabell almoſt ſixe hundred yeeres: and from Salomon, aboue a thouſand.

And in the time of the ſeconde building, the people of Iſraell were poore

poore, and much afflicted in reſpect of theyr late baniſhment, (though much afflicted to this worke by the

liberalitie and munificencie of Darius King of Babylon; (ſo was the building and workmanſhip of this ſecond Temple, nothing comparable for excellencie to the firſt, which was builded by Salomon, vwhen the Jewes vv ere in the flower of theyr glory & riches. Thys testiſieth Aggeus the Prophet, who was one of the builders, and hee testiſieth the ſame to Zorobable, and to the reſt of thoſe that were with him, by Gods owne appoyntment, in theſe words. *The word of God was made to Aggeus the Prophet. Tell Zorobabell the ſonne of Salathiel, Captayne of Iuda, and Ieſus the ſonne of Joſedec High Prieſt, and the reſt of the people. Who is here left of you that ſaw this Temple in his firſt glory, (before our tranſmigration;) & what ſay you to this which now wee ſee? is it not in our eyes as though it were not at all? That is, is it not as though it were a thing of nothing, in compariſon of the former Temple, which Salomon builded?*

Thus ſayth Aggeus by Gods comiſſion of the materiall building of the

1, *Eſdras*, 5, and 6.

The building of the ſeconde Temple, leſſe gorgeous then the firſt.

1, *Eſdras*, 5,

*Aggeus*, 2,

Agge, 2,

\*Thys hee  
said for that  
the 3. Mo-  
narchies en-  
sued, where-  
in there was  
continuall  
warre and  
bloodshed.

the seconde Temple. And yet to comfort the Iewes withall, hee was commaunded presently in the same Chapter to say thus ; *Comfort thy selfe Zorobabell, and comfort thy selfe Iesu, thou sonne of Iosedec high Priest, and comfort your selues all yee people of the earth, saith the Lord God of Hostes: doe yee the thinges which I couenaunted with you, when yee came foorth of the Land of Egypt, and feare not, for that my Spirite shall bee among you. Thus saith the Lord God of Hostes* \* a little time yet remaineth, when I shall moue both heauen and earth, both Sea and Lande, with all Countries in the world. And then shall come the Desired of all Nations, And I will fill his house (or Temple) with glory, sayth the LORD of Hostes. Siluer is mine, and Gold is mine, sayth the **LORDE GOD** of Hostes: great shall bee the glory of this last house or Temple, more then of the first, sayth the **LORDE GOD** of Hostes. Hetherto are the wordes of **GOD** by Aggeus, and the oft repetition, of the **LORD GOD** of Hostes, is to signifie the certaintie & great weight of the matter promised. Now consider then, that whether as God had sayd immediatly before, that

that thys seconde Temple was nothing in respect of the first, for pomp and riches of the materia'll building, which the old men in the booke of Esdras doe testifie by theyr weeping, (when they saw thys second, and remembred the first) yet nowe G O D sayth, that *Gold & Siluer is his owne*, (as tho igh hee made no account of the aboundance thereof in the former Temple, or of the want of the same in thys) and that notwithstanding the pouertie of the second building, yet *shall it bee filled and replenished with glory*, and that in such fulfilled sort, as it shall farre passe in glory the whē christ former; and that shall bee, (as both was perforceere is exprested, and other where nally, and most plainly,) by the coming of taught in our Saviour \* Christ into the second the Temple. Temple, which shall bee a greater *Luc, 1, 2, 19* dignitie, then any dignitie what so- *Math 21,* euer was found in the first building *26, &c.* of Saimons Temple.

Concerning which poynt, it is to Preterogabe considered, y the learned Iewes, trues of the besides the matereall dyfference of first Temple building before mentioned; doe ple. note five things of great importance *Rab. Samuel* to haue beene wanting in the second *tract. Sanh.* Temple, which were in the first. To in *Thalm.*

M                      wit,

*Hierofo. Rab. wit, The fire sent from Heaven, to*  
*Aba in lib. burne the Holocaustes; The glory of*  
*deorum. God (or Angels) appearing among*

1. the Images of Cherubines that stood

2. in the Temple; The manifest inspi-

3. ration of Gods Spyrit vppon Pro-

phets; (for that Prophecie sayled in

the second Temple; ) The presence

4. of the Arke; and last of all *Vrim &*

5. *Thumim*. All which great wants and

differences, notwithstanding, God

saith as you see, that the glory of this

second Temple, shall be much greater

then the first, by the comming of

Christ into the same. Which thing,

Malachie that lyued at the same time

when the seconde Temple was in

building, confirmeth more expresse

in these words. Beholde, I send myne

\* Angell, and hee shall prepare the way

before my face. And straight after shall

come to this Temple, the Lorde or Ruler

whom yee seeke, and the MESSENGER

OF THE TESTA-

MENT whom yee desire. Beholde,

hee cometh sayth the Lord of Hoste,

and who can imagine the day of his

comming? or who can stande or abyde

to see him? for hee shall be as a purging

fire, &c.

By all which is made euident, that

Christ

*Mala. 3.*

\* Thys

Christ in-

terpreted of

S. Iohn

Baptist.

*Math. II.*

Christ must come and appeare in the second Temple before it be destroyed, (as Iesus did) and therefore he cannot be now to come, seeing the layde Temple was destroyed aboue one thousande and five hundred yeeres past by the Romaines, as hath beene sayd. Which destruction and finall desolation, was prophecied by Daniell, to ensue soone after the byrth and passion of Christ in these words. *After sixty and two Hebdomades, Christ shall be slayne: and a people with their Captaine to come, shall destroy the Citty, and the Sanctuary, and the end thereof shall be wastie or spoile. And after the warre ended, there shall ensue the appointed desolation.* Which prophecie to haue fallen out litterally about 40. yeeres after Iesus was put to death, when Ierusalem was destroyed, and the Temple ouerthrowne by Titus, the story of Iosephus that learned iew; who was Captaine against Titus in that warre, doth manifestlie and at large declare.

*Dan. 9.*  
The second Temple to be destroyed presently after Christes passion

*Iosep. de bel. Iudaico li. 6.*

And for that wee haue made mention heere of Daniels prophecy concerning the particuler time of Christes comming, and of hys death, which confirmeth the purpose wee

The first prooue. The 72, Hebdomades.

Two kinds  
of weekes.

Leu. 25, vide  
etiam ca. 23.  
et ali paſſim.

treate of ſo perſpicuouſly, as nothing can be ſaid more euident, it ſhall not be amiſſe to examine the ſame before wee paſſe any further. For better conceiuing whereof, it is to bee vnderſtoode, that thys Greeke word *Hebdomada*, (ſignifying ſeauen) doth ſom-time import a weeke or ſeauen dayes, according to our common uſe, and then it is called in Scripture *Hebdomada dierum*, a weeke of daies, as in Daniell the tenth chapter, and the ſecond verſe; where the Prophet ſayth of himſelfe, that he did mourne three vweekes of dayes. But at other times, it ſignifieth the ſpace of ſeauen yeeres, and is called in Scripture *Hebdomada annorum*, a vweek of yeeres. As in Leuiticus vwhere it is layde; *Thou ſhalt number vnto time ſeauen weekes of yeeres, that is ſeauen times ſeauen, which make fortie and nine yeeres.*

Nowe then it is certaine; that Daniell in the Prophecie before alledged, vwhere hee aſſigneth ſixty-two weekes to the time of Chriſtes death, could not meane weekes of dayes, for that hee appoynteth onelie ſeauen weekes, to the rebuilding of the Citie of Ieruſalem, of the Temple, and

of the wals about; vvhich were not ended but in fortie and nine yeeres after, as may be gathered by the Bookes of Eldras: vvhich forty nine weekes, do make iuſt ſeauen weekes of yeeres. And therfore it is certaine, that ſuch Hebdomades of yeeres, are meant heere by Daniell in all the prophecie.

Lib. 1, 2.

Fiſt then, when the Angell came to comfort him, and to open vnto him, ſecrets for the time to come, he ſayd theſe wordes; *Marke my ſpeech, and vnderſtand the viſion. The ſeauentie Hebdomades or weekes are ſhortened, (or haſtened) vpon thy people and vpon thy holy Cittie: to the end all preuariance and ſinne may take an ende, and iniquity be blotted out and euerlaſting iuſtice bee brought in place thereof: to the end that viſions and prophecies may be fulfilled, and the HOLY OF HOLIES may bee anoynted.*

Dan. 9.

Jerem, 25, et 29.

In which words, it ſeemeth that the Angell did allude by naming ſeauentie, vnto the ſeauentie yeeres of captiuitie, prophecied by Ieremie, after which ended, the people ſhould be deliuered from theyr temporall bondage in Babilon. And therefore Daniell now beeing in that place, and

VVhy the Angel named ſeauentie and two Hebdomades in thys place.

perceiuing the ſame time to bee expired, prayed to God vvith great inſtance, to fulfill his promiſe made by Ieremie. VVhereto the Angell answered, that it ſhould be done. And as after the expiration of 70. yeeres, God was now to deliuer them from the bodily captiuitie of Babilon: ſo was hee alſo after ſeauentie Hebdomades more, to deliuer them from bondage of Sinne and preuarication, and that by the annoynted *M E S S I A S*, which is indeede the *Holy of Holies*.

This (i ſay) may be the reaſon of naming ſeauentie Hebdomades, thereby to allude to the number of the ſeauentie yeeres of that Babilonically ſeruitude. For that immediately after, the Angell appoynteth the whole exact number to bee threeſcore and nyne Hebdomades, that is ſeauen to the building of the Cittie and Temple, and ſixtie-two from that to the death of Chriſt, in theſe wordes. *Know thou and marke, that from the end of this ſpeech, to the time that Ieruſalem ſhalbe builded, and vntill Chriſt the Captaine, there ſhal be Hebdomades ſeauen, and Hebdomades ſixtie-two: and the ſtreetes and walls (of Ieruſalem)*

*Dan. 9.*

The exact  
number of  
weeks from  
the build-

*ruſalem) ſhal bee builded againe, though with much difficultie of the times: and after ſixtie & two Hebdomades, Chriſt ſhall be ſlaine. And the people that ſhall denie him, ſhall not bee his &c. And then unto conſumation and end, ſhall perſeuere deſolation.*

ding to the  
ſecond Tē-  
ple to the  
death of  
Chriſt. 62,

Now then, if wee put theſe yeeres together, which are here mentioned by Daniell: that is, firſt the ſeauen Hebdomades, which make fortie and nine yeeres, and then the threeſcore and two, from the reſtauration of Ieruſalem, which make ſoure hundred, thirtie and foure more, we ſhall finde the whole number to bee foure hundred, and eyghtie three yeeres. Which being begunne from the firſt yeere of Cyrus, as ſome will, (for that he firſt determined y Iewes reduction,) or from the ſecond yere of Darius, as others will, for that hee confirmed and put the ſame in execution,) or from the twenty yere of the ſayd Darius, for that then, hee made a newe Ediſt in the fauour of Nehemias, and ſent him into Iurie, euery way they wil end in the raigne of Herod & Auguſtus, vnder whom Chriſt was borne, or in the raigne of Tiberius Cæſar, vnder whom hee

The account  
of Daniels  
weekes.

suffered. And by no interpretation in the worlde, can be auoyded, but that thys time appoynted by Daniel is nowe out, aboue one thousand & five hundred yeres past, while yet the Temple stooode, and vvas not put to desolation. And therefore of necessitie, Christ must bee come about that time, and neuer more heereafter to be looked for.

The sixt  
proofe.

The tradi-  
tions of  
Rabbines.

*Thal tract.  
Saul. cap.  
helec. et alibi*

*Thal, in tra.  
Auodazara,*

The traditions and obseruations of the olde Iewes themselves, doe meruailously confirme thys beleefe of ours, for that they all dyd run to thys one poynt, that about the tyme of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elyas left thys tradition, that the world should endure fixe thousande yeeres; that is, two thousand before the Lawe of Moses, two thousande vnder y<sup>e</sup> same Lawe, and two thousand after that, vnder the Messias. Which last two thousande yeeres, by all computation, could not begin much from the byrth of Iesus. And the Rabbines a great whyle agoe, complayned in theyr Thalmud, that there seemed to them in those dayes, seauen hun-

hundred and fourteene yeeres past,  
since Christ by the Scriptures should  
haue appeared : and therefore they  
doe meruaile vvhhy God so long de-  
ferreth the same.

An other obseruation they name  
vppon the wordes of Esay, *Parvulus* *Esay, 9.*  
*natus est nobis*, a little child is borne An obser-  
vnto vs. In vvhich vvordes, for that uation of  
they finde the Hebrue Letter *Mem*, the Caba-  
to be shut in the midst of a vvord, listes.  
(which is strange in that tongue, for  
that *Mem* is vvont to be open in the  
midst of words, and shut onelie in  
the end,) they gather many secretes. *Thal. in lib.*  
And among other, that seeing *Mem* *Sabbat. et in*  
signifieth sixe hundred yerres, so long *tract. Sanbe.*  
it should be after Esay, vntill the time  
of Christ. VVhich account of theyrs  
falleth out so iust, that if you reckon  
the yeeres from Achaz King of Iuda, *Esay, 7,*  
in whose time Esay spake these words  
vntill the time of King Herod vnder  
whom Christ was borne, you shall *Math. 2,*  
perceiue the number to faile in little  
or nothing.

A much lyke obseruation hath  
Rabbi Moses, the sonne of Maimon, The obser-  
vvhom the Iewes doe holde in ex- uation of  
tream great reuerence, calling him Rabbi Mo-  
the Doctor of iustice,) in hys Epistle ses.  
M 5 to

Rab. Moſes  
Ben Mai-  
mon. ep. ad  
Iudeos Afri.

to his Country-men of Affrica, concerning the time of Chriſtes appearance, vvhich hee thinketh to be paſt according to the Scriptures, about a thouſand yeeres in his dayes, (he lyued about the yeere of Chriſt, one thouſand, one hundred & forty,) but that God deferreth his manifeſtation for their finnes.

Rab. Iosue  
Ben. Levi, in  
Thal tract.  
Sanhed. cap.  
helec.

To which purpoſe alſo, appertayneth the Narration of one Elias, as Rabbi Iosue reporteth it in the Thalmud, that the Meſſias was to be born indeede, according to the Scripture, before the deſtruction of the ſecond Temple; for that Eſay ſayth of the Sinagogue, *Before ſhee was with child ſhee brought forth: and before the grieſe of trauaile came, ſhee was deliuered of a man child.* That is, ſayth hee, before the Sinagogue vvas afflicted and put to deſolation by the Romaines, ſhee brought forth the Meſſias. But yet (ſayth he) this Meſſias for our finnes, dooth hide himſelfe for a time in the Sea, and other deſert places, vntill wee be worthy of his comming. To the like effect is the obſervation of the Thalmud it ſelfe, and of diuers Rabbines therein, concerning the wicked man-

Eſay, 66.

*ſhee brought forth: and before the grieſe of trauaile came, ſhee was deliuered of a man child.* That is, ſayth hee, before the Sinagogue vvas afflicted and put to deſolation by the Romaines, ſhee brought forth the Meſſias. But yet (ſayth he) this Meſſias for our finnes, dooth hide himſelfe for a time in the Sea, and other deſert places, vntill wee be worthy of his comming. To the like effect is the obſervation of the Thalmud it ſelfe, and of diuers Rabbines therein, concerning the wicked man-

Chriſt hy-  
deth him-  
ſelfe in the  
Sea.

The obſer-  
uation of  
the Thal-  
mud.

ners of men that ſhould be at Chriſt's appearance vpon earth, of who they doe pronounce theſe vvordes; *The wiſe men in Iſraell ſhall bee extinguiſhed: the learning of our Scribes & Pharifees ſhall be putrified: the ſchools of Diuinitie ſhal be ſtewes at that time.* Which thing Iosephus that lyued in the ſame age with our Sauior Chriſt, affirmeth to be fulfilled in the tyme of Herode; in ſo much that if the Romaines had not deſtroyed them, without doubt (ſayth hee) eyther the earth woulde haue opened and ſwallowed them downe, or els fire from Heauen would haue conſumed them.

All then runneth to thys end, both by Scripture, tradition, obſeruation, and inſtinct of God himſelfe; that about Herods time the true Meſſias ſhould be borne. And heereof came that common and publique ſame that is recorded by Tacitus Suetonius, and Iosephus, (which was alſo written in open ſight, vpon the chiefest tower of the city of Ieruſalem) that out of Iurie ſhould riſe, A generall Lorde of the vniuerſall worlde. Which Prophecie, as the Romaines eyther contemned, or turned ano-

*Thal. tract. Sanhed. cap. helee, Rabbi Iohanan. Rab. Iuda. Rab. Nehor. ras. &c. Iosep. lib. 20. antiq. ca. 6. et 8, et ls. 6, de bel. Iu. 15 et lib. 7. c. 9.*

The ſeventh proſe  
Foreboding

*Tacit. lib. 12 Sueton. in Vita Veſp. Iosep. de bel. Iuda. lib. 7 cap. 12,*

ther

ther way, applying the ſame afterward to the Emperour Veſpaſian, ſo the Iews vnderſtood it of their Meſſias, and Herod feared the matter greatly; and for that was ſo watchfull to extinguiſh the line of Dauid, as hath beene already ſhewed.

The eyght  
prooſe.

The gene-  
rall expecta-  
tion of the  
people.

John, 1,

John, 10,

Heereof alſo it did proceede, that the Magi, or Wiſe men of the Eaſt, attended ſo diligently about y<sup>e</sup> time, to expect the ſtarre that Balaam had promiſed at the comming of thys King. Heere-hence alſo it was, that the whole people of Iurie, remained ſo attent at thys tyme, more then euer before or ſince, in expecting the Meſſias. Whereupon, o ſoone as euer they heard of I. Baptiſt in the Deſert, they ranne vnto him, asking if he were Chriſt? As afterward alſo they flocke to Ieſus, demanding, *Art thou hee which is to come, or doe wee expect another?* Which wordes import the great expectation wherein that people remained in thoſe daies. Neyther wanted that expectation in the chiefe Gouvernors themſelues, as may appeare by that ſpeech of theirs to Ieſus; *Howe long wilt thou kill vs.* (with thys expectation?) *if thou be Chriſt, tell vs plainly.*

Of

Of which fame, expectation, and greedy desire of the people, diuers deceiuers tooke occasion to call themselves the Mefsias in those dayes, and the people followed them presently; vvhich thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Golilæus (as S. Luke calleth him,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Atonges, a sheepeheard, and two other, named Theudas & Egyptus, most notable deceiuers. And aboue all, there was one Barcozbam, (who as the Thalmud affirmeth) for thirtie yeeres together was receiued for the Mefsias, by the Rabbines themselves, vntill at last they slewe him, for that he was not able to deliuer them from the Romans.

Which facility in the people whē Herod sawe, hee caused Nicholaus Damascenus (as I noted before) to deuise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Mefsias, whom diuers carnall Iewes, that expected the Mefsias to be a magnificent King, as Herod

Diuers false Christs dyd rise in Iurie.

*Acts, 5.  
Iosep. lib. 17.  
ca. 8. et li. 18  
ca. 1, et 2, et  
lib. 20. cap.  
2, & 6.*

*Thal. tract.  
San. ca. helec  
Rab Moses  
Ben Maim.  
in Sententijs*

*Nicol. Damascenus.  
Iosep. lib. 14  
antiq. cap. 2.*

was,

*Math, 22,**Mar, 3, 12*

was, would seeme to beleeue, and divulgate abroad, and thereof in the Gospell, they are thought to haue beene called *Herodians*, that is, Herodians or followers of Herod, who came to tempt Christ, with the Scribes and Pharisees.

The cōclusion of thys first consideration of the tyme.

Wherefore to conclude at length, thys vveightie poynt of the tyme of Christes appearing; seeing that about the birth of Iesus vnder Herods raigne, there concurred so manie signes and arguments together; as the generall peace of the Romaine Empyre: the defection of the lyne and regiment of Iuda; the open decay of the second Temple; the iust calculation of Daniels Hebdomades; the attestation of Oracles; the obseruation of Rabbines: the publique fame & expectation of all the Iewes; together with the palpable experience of more then fiftene hundred yeeres past, since Iesus appeared, wherein wee see the Iewish people in vaine doe expect another Messias, they beeing dispersed ouer all the world, without Temple, law, Sacrifice, Prophet, or promise for theyr redemption (which neuer happened vnto thē till after Iesus death,

for

for that in all other theyr banishments, captivities, & afflictions, they had some Prophecie, consolation, or promise for theyr deliuey. ) These things all (I say) considered and put together, we may most vndoubtedly and assuredlie conclude, that Iesus was born at the iust time appointed, and fore-told by the spirit of G O D; and consequently, that he onely was the true Messias and Saniour of the world, which yet shal better appeare, by examination of other things that are to follow.

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*The second consideration.*

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**N**OW in the second consideration there come to bee weighed these points following; the lyne and stock of Iesus; his manner of conception; the place, of hys birth; his circumcision & name; his adoration by the Magi; his preservation in the Temple; and his flight to Egypt. Christ bys byrth.

For hys line and stock, there was neuer man denied or doubted, but that Iesus was directly of the Trybe of Iuda, and descended lineally by hys Mother of the peculier house of David, ( \* according as it was fore- Iesus lyne.  
\* 3, Reg. 7.  
Psalms, 80.  
told

*Esay, 11,**Math. 1.**Luke, 3.*

\* *Of this  
matter writ-  
teth Iosep.  
lib. 18, cap.  
1, antiq.*

*1, Regu. 17**2, Reg. 2.**Math. 13,**Luke, 6.*

tolde that the Messias should doe,) vvhich is prooued most cleerely by the two Genealogies & petidegrees sette downe by S. Matthewe and S. Luke, of the blessed Virgins vvhole discent, from Dauid to Ioseph, that was of the same Trybe and kindred with her. And it is confirmed by theyr repaying to Bethleem, (vvhen Proclamation vvas made by Cyrenius in \* Augustus name, that euerie person should repayre to the head City of theyr Trybe and familie, to be cessed for theyr Tribute,) seeing that Bethleem vvas the proper City onely of them that were of the house and line of Dauid: for that K. Dauid was borne therein. And finally, it is euident by that the Scribes and Pharises, vvho obiected matters of much lesse importance then thys against Iesus, (as that he was a Carpenters sonne, thereby to debase him for his pouerty,) yet neuer obiected they against him, that he was not of the house of Dauid, vvhich they would neuer haue omitted, if they might haue doone it vvith anie colour: for that it would haue weighed more agaynst him then all the rest: and would in one word haue dyspatched

patched the whole controuersie. Nay I adde further, that it remaineth registered in the Iewes Thalmud it self, that Iesus of Nazareth crucified, was of the blood royall from Zorobabel of the house of Dauid.

*Thal. tract.  
San. ca. Nig-  
mar. had.*

For the maner of his conception, and the message or annunciation made vnto his Mother by the Angel, albeit it depend principally, vpon the relation and credite of the Virgine herselfe, who onely was priuie therunto; and vpon the testimonie of Ioseph, to whom it was revealed by the same Angel afterward, yet, he that shal consider the circumstances of the thing it selfe; as first, the simplicitie of both the reporters, then, howe that it is, not vnlikelie, that Ioseph being iust (as hee is described) woulde haue concealed a thing so much against himselfe, and against the Law, if hee had not some way beene assured of the truth.

*The maner  
of his con-  
ception.  
Luke, 1,*

*Math, 1,*

Thirdly, the innocent age of the blessed Virgine, (who was not past fourteene yceres olde at that tyme, as S. Augustine and other auncient fathers doe prooue by manifest arguments.) All these things I say, doe make it improbable, that shee would

*Augu. lib. 4.  
de Trin. ca. 5  
et lib. cont.  
Iudeos ca. 5.  
Christ. in  
cap. 1. Luc.*

inuent

inuent such a matter of herselfe. And finally the strange prophecie vvhich she vttered in her Canticke of *Magnificat*, and which we see nowe fulfilled, (albeit at that time very vvalikely, to wit, *That all generations should call her blessed*. These circumstances, he that shall consider them, cannot but see that the matter must needs be true.

The maner  
of Iesus na-  
tiuitie.

*Esay, 7.*

*Parthenos.*

*Rab, Simeon  
Ben Iohai.*

And as for the kind and maner of his natiuitie; most manifest it is by Scripture, that the Messias was appointed to bee borne of a Vergine, for so saith Esay plainly; *Beholde, a virgine shall conceive, & bring forth a Sonne*. And Esay appointeth thys to King Achaz for a wonderfull and a strange signe from God, which he could not haue done in reason, if the Hebrue worde in that place, might haue signified a young woman onely, (as some latter Rabbines will affirme) for that it is no signe or strange thing, but very common and ordinary for young women to conceive and bring forth Children. Wherefore the Septuagint doe very well translate it in Greeke by the proper name *Virgine*, and so dyd also the elder Iewes vnderstand it, as Rabbi Simeon

on well noterh. And Rabbi Moſes in cap. 2,  
Hadarſan, of ſingular credite vvith Gene.  
the ſewes, vpon theſe vvords of the Rab. Moſes  
ſilines : *Truth ſhall bud forth of Hadar. in*  
*the earth, &c.* ſayth thus : Heere *Pſal. 14.*  
Rabbi Ioden noterh, that it is not verſe 12.  
ſayde, *Truth ſhall be ingendered of the*  
*earth,* but, *Truth ſhall bud forth,*  
To ſignifie thereby, that the Meſſi-  
as, (vvho is meant by the vvorde  
*Truth*) ſhall not be begotten (as o-  
ther men are) in carnall copulation.  
Thus farre Rabbi Moſes : vvho in  
another place, that is, vvpon the  
twentie and ſiue Chapter of Genesis,  
alledgeth Rabbi Berachias to bee of  
the ſame opinion; and to prooue it  
out of the hundred and nine Pſalme  
and fourth verſe.

The ſame is prooued alſo, in the  
plaine vvords of the Prophet Ieremy:  
*God hath created a newe thing vvpon*  
*earth: a woman ſhall inuiron (or in-* *Ierem. 31.*

*cloſe) a man.* That is, ſhee ſhall in-  
cloſe him in her wombe, and bring  
him forth after a newe and ſtrange  
manner, without generation of man.

And finally, Rabbi Hacadoſch proo- *Ra. Hac. hn.*  
ueth by Cabala out of many places *3, in Ea. c. 9.*  
of Scripture, not onely that the Mo-  
ther of the Meſſias ſhall be a Virgine,  
but

*Betu. in lib.**de car. Sibyl.**Clem in  
recog.*

The place  
appointed  
for ſ birth  
of the Meſ-  
ſias.

*Mich. 5.*

but alſo that her name ſhall be Ma-  
rie. All the tenne Sibyls in like man-  
ner, (according as Betulius ſeteth  
out theyr Prophecies) doe make ſpe-  
ciall mention of the Mother of the  
Meſſias, that ſhee ſhould bee a moſt  
pure and holy Virgine; ſo that thys  
matter vvas reuealed verie cleerely,  
both to Iewe and Gentile before it  
came to paſſe. And Clemens Alex-  
andrinus wryteth, that Simon Ma-  
gus, to the end he might not ſeeme  
inferiour to Ieſus in thys poynt, ſay-  
ned, that he was alſo borne of a Vir-  
gine, as Ieſus was.

That Bethleem where Chriſt was  
borne, was the peculier place preor-  
dayned by God for the birth of the  
Meſſias: the Prophet Michæas fore-  
told plainely, vwhen hee vttered di-  
uers ages before Chriſt vvas incar-  
nate, theſe vvordes; *And thou Beth-  
leem Ephrata, art but a little one (in  
reſpect of thouſands in Iuda: ) and yet  
ſhall there come forth of thee, one  
that ſhall be the R V L E R of Iſraell:  
and his coming forth is from the be-  
ginning, and from THE D A I E S  
O F E T E R N I T I E.* By vvich  
words is plainly expreſſed, that albeit  
Bethleem vv ere but a little poore

Towne,

Towne, (as indeede it was, in comparison of many other in Iuda :) yet therein should be borne temporallie that Gouvernour of Israell, vvwhose diuine byrth, vvvas before the vvorlds foundation, and from all eternitie. And so doe interpretethys place, both Jonathan Benuziell the great Author of the Chaldie Paraphrase, (vvwho dyed twenty eyght yeeres before our Sauour Christ was borne,) and also Rab. Selomoth and Hacedosch, in theyr Commentaries vpon this place of Michæas.

The same thing fore-tolde Dauid of Ephrata, or Bethleem, (for both names doe signifie one thing, as appeareth by the former place of Michæas and \* other,) vvhen talking \* Gene. 35, of the Messias, and being desirous to and 48. knowe where hee should be borne, 1, Cron 2, sayth; *I will not goe into the tabernacle of my house, not into my bed: nor will I giue mine eyes sleepe, or rest to the temples of my head: vntill I finde out the place that is appoynted for my Lorde: the Tabernagle (or house) for the God of Iacob.* And then, the myserie beeing reuealed vnto him: he sayth presentlie; *Beholde, wee haue heard of it (nowe) in Ephrata (or Bethleem,)*

\* Thys he  
said for that  
in Dauids  
time Beth-  
leem stood  
nigh vnto  
woods.

*Math. 2.*

*Orig. cont.  
Cels.*

The Angels  
singing.

The name  
of Iesus.

Bethleem) wee haue founde it out in  
the fieldes of \* wood. And to shewe  
howe hee reuerenced the place for  
that cause, hee addeth immediatly;  
*Wee will adore in the place where hys  
feete haue stood.* Whereby hee fore-  
prophecieth, not onely the adoration  
vsed after in that place vnto Iesus by  
the Magi, or three kings of the East,  
but also of all other adoration vsed  
in the same place in the memorie of  
Iesus, by other deuoute Christians  
vntill thys day: for which cause O-  
rigen sayth, that the place of Bethle-  
em, was most famous and renowned  
in his dayes.

For the Angels appearing to the  
Sheepe-herds, in the nyght of the  
Natiuity, there can be no more sayd,  
but the credite, honesty, and simplici-  
tie of them that reported it: and  
likely it is, they vould neuer sayne a  
thing, that might haue beene refused  
by testimony of the Sheepe-herds  
themselues, if it had been false.

Of the Name of Iesus, giuen in  
hym in hys circumcision: it vvas to  
be seene sette downe in a booke, that  
how soeuer it were not scripture, yet  
was it extant in the worlde before  
Christ was borne. I mean the second  
Book

Booke of Eſdras, which hath theſe words in the perſon of G O D the Father. *Behold, the tyme ſhall come, 2, Eſdr, 7. when the ſignes ſhall appeare that I haue told, &c. And my ſon I E S V S ſhall bee reuealed, with thoſe who are with him. And after thoſe yeeres my ſonne C H R I S T ſhall die: and the earth ſhall render thoſe that ſleepe therein.*

Rabbi Hacadoſch alſo prooueth by arte Cabaliſt, out of many places *Rab. Haca. and texts of Scripture, that the Meſ- in Eſay, 9. ſias at hys cōming, ſhalbe I E S V S. Gene, 49. And among other, hee addeth thys Pſalm, 71, reaſon; That as the name of him and 95. who firſt brought the Iewes out of bondage into the Lande of Promiſe, was Ieſus, or Ioſue, (which is all Note thys one) ſo muſt hys name bee Ieſus, reaſon. that ſhall the ſecond time deliuer thē from the bondage wherein they are, and reſtore them to theyr olde and auncient poſſeſſions of Iurie; which is the chiefe benefite they expect by the Meſſias.*

Finally, it is not probable, that the Virgine Mary ſhould fayne thys name of herſelfe, for that among the Iewes there were many other names of more honour and eſtimation at that

that time; as Abraham, Isaac, Jacob, Moses, and David. And therefore, if she would haue feigned anie, it is like shee would haue taken one of them, as soone as thys, which had not beene the name of any great Patriarch.

The coming of the three kings.

\* Cyp. ser. idem 1. c.

lib. 3. cont.

Marcion. in hillar. lib. 4. de Trin.

Iosua, 12.

There followeth the comming of the three Magi, or VVise men from the East; of who \* Cyprians words are these; *It is an old tradition of the Church, that the Magi of the East, were Kings, or rather little Lordes, of particuler places. Which is to be vnderstood, such little Kings as Iosua slew thirty in one battaile. And it is to bee noted, that S. Mathewe maketh mention of the comming of these Kings to Ierusalem, as oia knowne & publique matter, whereof all Ierusalem and Iurie were able to beare him witnes. For he talketh of theyr often comming to Ierusalem, and of the inquirie for the new borne King; of their speech & conference had with Herod; as also of Herods cōsultation with the Scribes and Pharisies about the place of the Messias birth. And finally, hee sheweth the most pittiful murder that ensued, of almost \* infinite infants,*

\* 14. Thousand as saith the Lyturgie of the Aethiopians, et Calend. Grecorum.

all the circuite of Bethleem for thys matter. Which could not be a thing vnknown to all Iurie, & much lesse fained by the holy Euangelist Saint Mathew; for that hee shoulde haue giuen his aduersaries the greatest advantage in the world; if he had begun hys Gospell, with so notorious and open an vntruth, which might haue beene refuted by infinite persons that were yet aliue.

Epiphanius is of opinion, that the three Kings arrived in Ierusalem, two yeeres after Christes Natiuitie, for that Herod slewe all the infants of that age. But other holde more probable, that the starre appeared unto them, two yeeres before Christes natiuitie, so that they came to Bethleem the thirteenth day after Christes byrth, according as the Church doth celebrate the Epiphanie. Saint Basile thinketh that they were learned men, and might by theyr learning and Arte Magicke, wherein those Countymen at that tyme were verie skilfull, vnderstand and feelee, that the power of theyr heathen Gods, was greatly diminished and broken. They might also be stirred vp with that comon brute

*Epiph. legit. § 1.*

*Amon Alex. in Harm. Niceph. lib. 1, cap. 13.*

*Basil. ser. in nati. Dom.*

*Suet. in Vef.*  
*cap. 4.*

*Iosep. lib 7.*  
*de bel. ca. 12*

*Numb. 24,*

Prophecies  
of things  
that should  
fall out in  
Bethleem.  
*Numb, 24,*  
*Psalme, 71,*

*Ierem, 31,*  
*Genes, 35,*

and generall prophecie, spreadde ouer all the East in those dayes, as both Suetonius and Iosephus do recorde. That out of Iurie shoulde come an vniuersall King ouer all the worlde. By these meanes (I say) and by the prophecies of Balaam, left among them from Moses time, (for hee was a Gentile) whereby was signified that a starre shoulde rise & declare a great and mightie King in Isracell; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iurie.

This starre (as I haue sayde) was fore-told by Balaam a Heathen prophet, about one thousande and five hundred yeeres before it appeared. And after Balaam againe, it was prophesied by Dauid, that Kings of Arabia, Saba, and other Eastern Countries, should come and adore Christ, and offer both golde and other gifts vnto him. The murder also of those infants of Bethleem, was presignified by Ieremie, in the weeping of Rachell for the slaughter of her children; which Rachel was buried in Bethleem, and for that cause those Infants were called her children, albeit she were dead about those

those

thoufande yeeres before they vvere  
flaine, and aboue one thousand and  
fue hundred yeeres before Ieremie  
wrote thys prophecie.

Amongft which infants, Herode  
also for more affurance, flew an in-  
fant of his owne. For that as Phylo  
noteth, hee was descended by his  
Mothers fide of the lyne of Iuda.  
VWhich crueltie, comming to Au-  
gustus eares, he fayde, (as Macrobius  
reporteth) that he had rather be He-  
rods fwine then his fonne, for that  
hee beeing a Iewe, was forbidden by  
his religion to kill his fwine, though  
not afhamed to kill his fonne.

*Philo. lib. de  
temp.*

*Macro. lib. 2  
Saturnal.  
cap. 4.  
Augustus  
fpeech of  
Herod.*

The fame ftarre whereof we fpake  
is mentioned by diuers Heathen  
Writers; as by Plinie, vnder the  
name of a Comete, (for fo they ter-  
med all extraordinary ftarres) which  
appeared in the latter end of Augu-  
stus daies. & were far different from  
all other that euer appeared. And  
therefore contrarie to the nature of  
thofe kind of ftarres, it was adiudged  
by the whole Colledge of Soothfai-  
ers, to pretend vniuerfall good vnto  
the earth; and for that caufe had an  
image of mettall erected to it in  
Rome, and (as Plinies wordes are)

*Plin. lib. 2,  
cap. 25,  
Heathen te-  
ftimonies  
for the ftar  
which gui-  
ded the wife  
men.*

*Is Cometa vnus, tota orbe colitur,* that only Comete, is worshipped throughout the whole world.

*Orig. cont.  
Celsus.*

Origine also writeth of one Chremon a Stoike, that was much moued with the consideration of this Starre, and for that after the appearance therof, he perceiued the power of hys Gods decayed: tooke a iourney into Iurie, (in company of other Astronomers) to informe himselfe further of the matter. Whereunto

*Chalcid apud  
Marfil. Ficin  
tract. de stel-  
la Magi.*

Chalcidius a Platonick doth ad, that the Chaldean Astronomers did gather by contemplation of this starre, that some God descended from heauen to the benefit of mankind. And finally, the Sibyls talking of the coming of Christ, affirmed playnely

*Sibyl. Samia  
apud Betul.*

*Rutilans eum Sydus monstrabit:* a blazing starre shal declare his coming. Which prophecy, Virgil the Poet hauing read in Augustus time, & soon hauing seene the same fulfilled: applied it (as I haue shewed before all the rest,) to the flattering of Cæsar, and therefore he saith in the place before alledged.

*Ælog. 4.*

*Ecce Dionæi,  
processit Cæsaris astrum.*  
Behold the star of Cæsar, (descend

ded of Venus) hath nowe appeared.  
Which starre indeede, was the starre  
of Cæsars Lord and Maister.

After fortie dayes past ouer, Saint  
Luke reporteth, howe Iesus by his  
Mother was presented in the Tem-  
ple of Ierusalem: and therewithall,  
recounteth two strange things that  
happened at the same time; to wit,  
that two grane & reuerend persons,  
Simeon, surnamed Iust, and Anna the  
Prophetesse: both of singuler sancti-  
tie amongst the Iewes, comming in-  
to the Temple at the same time when  
Iesus was there in his Mothers arms:  
tooke notice of him, and acknow-  
ledged him publicuely for the Mes-  
sias and Sauour of the world. Fore-  
telling also by the Spirit of prophe-  
cie diuers particuler things that were  
to ensue, both to Christ and Christi-  
ans, and especially to his Mother the  
blessed Virgine.

*Luke, 12.*

The presen-  
tation of  
Iesus in Ie-  
rusalem.

VVhich things being published at  
that time, and confirmed afterwards  
by the cuent, doe vvell declare, that  
this narration of S. Luke could not  
be forged; as doe also the number  
of perticuler circumstaunces sette  
downe about the time, place, and  
persons, most notoriouslie knowne

Anna the  
Prophesse.

Simeon.

*Thal tract.  
picks. A-  
month.*

*Thal tract.  
Ioma cap.  
Tereph. Be-  
calpi.*

Christes  
flight into  
Egypt.  
*Luke, 2,  
Osea, 11.*

*Esay, 19.*

to all Ierusalem. For, as for Anna, she had lyued from her youth vntill foure-score yeres of age in the Temple, and thereby vvas knowne to the most part of Iurie. And as for Simeon, he was the Scholler of the most famous *Hillel*, and condisciple to *Jonathan* maker of the Chaldie Paraphrase, of whom I spake before, and the Iewes Thalmud confesseth, that by the death of these two men, (especially of Simeon) sayled the spirit of the great Synagogue, called *Santadrin*: which after the captiuitie of *Babilon* vntill *Herods* time, supplied (in a sort) the spyrit of prophecie, that was expresly in Israel before the said captiuitie.

Of Christes flight into Egypt for feare of *Herod*, *S. Luke* well noteth, that it was prophecied by *Osea* long before, that God would call his seru out of Egypt. And the Prophet *Esay* describeth the same very particulerly when hee sayth: Behold our Lord *Iehoua* shall ascend vp, (or ryde) vpon a light cloude: (which was his flesh and humanity) and shall goe downe into Egypt, and all the Idols of Egypt shall shake at his presence.

VVhich latter poynt, *Eusebius* shew

ſheweth that it was fulfilled moſt evidently in the ſight of al the world, for that no Nation came to Chriſtian Religion with ſo great celeritie or ſeruour, as dyd the Egyptians, who threwe downe theyr Idols before any other Heathen Nations. And as they had beene the firſt in Idolatrie to other Countreyes, ſo were they the firſt, by Chriſtes comming vnto them, that afterward gaue example of true returne to theyr Creator. It ſolloweth in Eſay; *And I wil giue vnto Egypt into the handes of cruell Lordes: and a potent King ſhall take dominion over them.* Which vvas fulfilled about the verie time wherein Chriſt was to come. For that then, after many ſpoyles and cruelties exerciſed vpon Egypt by the Romaine Lordes and Princes, as Pompey, Caſar, Anthony and others; in the end Cleopatra theyr Queene, that was the laſt of all the bloode and lync of the Ptolomies, was inforced to ſley herſelfe: and ſo Auguſtus the Emperour tooke poſſeſſion of all Egypt, and ſubiected it as a Prouince to the Romaine Empire.

But conſider you, howe Eſay concludeth y<sup>e</sup> matter, after all theſe temporall

*Euseb, lib. 6, dem, cap, 20, et lib. 9. cap.*

*2. 3, 4.*

The benefit that Euseb receiued by Chriſtes flight vnto it.

porall afflictions threatned againe Egypt, and confesse, that such aduersitie is no signe of Gods dis-fauour to them who receiue it. For thus sayth God after all his cominations, *In that day there shall bee an Altar of Iehoua in the middest of Egipt: they shall cry to G O D in theyr tribulation, and hee shall send them a Saviour, &c. Blessing shall bee in the midst of that Lande, to whom the Lorde G O D of Hostes hath giuen his benediction, saying: Blessed is my people of Egipt.* And heere we make an end of our second Consideration.

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*The thyrd Consideration.*

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The life &  
actions of  
I E S V S.

*Iust. in Trip.  
Chris. in Ioh.  
Aug. li. 4, de  
Trin. cap. 4.*

**N**OW in the third place there cometh to bee considered (according to our former diuision) the life, conuersion, doctrine and miracles of I E S V S. And first, touching things doone by him after his coming out of Egypt, which might be about the sixt or seauenth yere of his age, vntill his baptisme by S. Iohn, which vvas the thirtith, there is little recorded, eyther in prophane, or Ecclesiasticall wryters. For that as Iustine, S. Chrisostome, S. Aug-

ſtine & others doe write, he beſtowed that time in the cōmon exerciſe and labours of mans life: therby to ſhew himſelfe true man, and giue demonſtration how much he hated and deteſted idlenes.

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Of S. Iohn Baptiſt.

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OF Saint Iohn Baptiſt, all Hebrue Wryters of that tyme doe make mention, vvith exceeding prayſe and admiration of hys holineſſe: eſpecially Iofephus that lyued immediatly after Chriſtes dayes, ſayth: hee was, *Proptimus: Iudeos exitans ad virtutum ſtudia.* A moſt excellent man, ſtyrring vp the Iewes to the exerciſe of vertue. He addeth alſo, that partly for feare of the great concourſe of people vvhich flocked vnto him, and partly by the ſolicitation of Herodias, concubine and brothers wife to Herode Antipas, the great Herods Sonne, for vvhoſe cauſe he had turned off hys owne vvife, daughter to Areta King of the Arabians: hee vvvas apprehended and impryſoned in the Caſtle of Acherun, and therein ſoone after put to death. VVhich murder, Iofephus eſteemed to be

*Iofep. lib. 18, antiq. cap. 7.*

the cauſe of all the miſerie vvhich inſued afterward to Herode and his whole family.

*Mala. 3.*

S. Iohns behauiour towards Christ.

*Math, 3.*

*Mark, 1,*

*Luke, 3.*

Of this man it vvas vvvritten by Malachie the Prophet : Beholde, I ſend my meſſenger ( or Angell ) before mee, and hee ſhall prepare the way before my face : and preſently ſhall come to this Temple, the R<sup>V</sup> L E K whom y ſeeke, and the M E S S E N G E R O F T H E T E S T A M E N T whom ye deſire . Which prophecie was fulfilled moſt evidently, vpon the preaching of S. Iohn, vvhhen Chriſt came vnto him, and albeit S. Iohn had neuer ſeene him before, yet he acknowledged hym for the Meſſias , in the preſence of infinite people, and his acknowledgement vvas confirmed by the viſible descending of a Dove and voice from heauen, in the ſight and hearing of all the people preſent, according as three of our Euangeliſts doe report. Which they would neuer haue preſumed to doe : had not the matter beene moſt euident and without all compaſſe of denial or contradiction.

And truelie , no one thing in this ſtorie of Ieſus lyfe, dooth more eſtabliſh the certaintie of his beeing

the true Meſſias; then that S. Iohn Baptiſt, whoſe wiſedome, learning, vertue and rare ſanctitie is confeſſed and recorded by the wrytings of all our aduerſaries, ſhould reſuſe the honor of the Meſſias offered vnto him ſelfe, and lay it vpon Ieſus; as alſo, ſhould direct thoſe diſciples that depended vpon him, to the onely following and embracing of Ieſus doctrine. Which is moſt evidently proved that hee dyd, for that ſo manie followers and diſciples as himſelfe had, not one appeared euer after, that was not a Chriſtian.

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*The preaching & doctrine of Ieſus.*

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W Hen Ieſus was baptized, he beganne to preach, and his whole doctrine was directed to the manifeſtation of hys Fathers will, and amendment of mans lyfe. It tendeth all to this one grounde or principle. *Thou ſhalt loue the Lorde thy G O D* Deut, 6, *with all thy ſoule: and thy neighbour* Math, 2, *as thy ſelfe.* It was plaine, eaſie, perſpicuous, and euident, though it treated of moſt high myſteries. It had neither pompe nor pride of rethorick, nor flattering of mans wicked-

Jewiſh Ce-  
remonies.

Turkiſh  
Alcoran.

The com-  
pariſon of  
Chriſtes  
Law with  
that of Mo-  
ſes.

*Math. 5,*

wickednes, as the doctrine of manie  
Phyloſophers had. Neither conſiſted  
it, of vnprofitable externall ceremon-  
ies, as the latter obſeruations of the  
Jewiſh Law dyd, nor was it fraught  
with carnalitie and ſpyrite of thys  
world, as the Turkiſh Alcoran, and  
other ſectaries doctrine is. But al was  
ſimplicite; all was ſpyrit; all vvas  
truth; all was honeſtie; all was hu-  
mility, all was charitie.

It tooke away or diſannulled no  
one perfect or ſpiritual point of Mo-  
ſes Lawe, but rather reuiued, inter-  
preted, fulfilled, and made perfect  
the ſame. For wheras that comman-  
ded externall obſeruance, thys ad-  
deth alſo internal obedience. Wher-  
as that ſayd, loue your friendes, thys  
adioyneth, loue alſo your enemies.  
VWhereas that commaunded vve  
ſhould not kyll, thys further com-  
mandeth to ſpeake no angry words.  
Whereas that prohibited to commit  
actually adultery; this alſo forbyd-  
deth to couet in minde. Wheras that  
ſayde, take no intereſt or vſurie of a  
Iewe that is thy Countriman; thys  
ſayth, take it of no man what ſoe-  
ner. Whereas that accounted every  
Iew onely to be thy neighbour, thys  
teacheth

teacheth euerie perſon lyuing to bee thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy finnes, thyſ inſtructeth thee, to offer vp a contrite hart, by fayth in the bloode of him that dyed for all, with a firme & reſolute purpoſe of amendment of life. And finally, thyſ doctrine tendeth wholly to the true, ſincere, and perfect ſer-  
uice of GOD thy Lord, that made and redeemed thee, to the exaltation of his holy name, power, goodneſſe, and glory: to the depreſſion of mans pryde by diſcouering his miſery, to the contempt of this world & vaine pompe thereof; to the mortification and ſubduing of our ſenſuall appetite, to the true loue and vnfeyned charitie of our neighbour: to the ſtyrring vp of our ſpirite or celeftial cogitations; to peace of conſcience; tranquillitie of mind; puritie of bodie; conſolation of our ſoule. And in one word, to reduce mankinde againe to a certain eſtate of innocencie, ſimplicite, and Angelical ſanctitie vppon earth, with hys eye fixed onely in the eternall inheritance of Gods kingdome in heauen.

The effect  
of Chriſtes  
doctrine.

Thys was the doctrine deliuered  
by

by Ieſus; which is the ſame that the Prophets of God fore-tolde ſhould be deliuered by the Meſſias.

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*The life & conuerſation of Ieſus.*

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**A**N D as for his life and conuerſation, by ſy testimonie of his greateſt aduerſaries, it was more admirable then his doctrine, his life being a moſt liuely Table, wherein the perfection of all hys doctrine was expreſſed. A man of ſuch grauitie, as neuer in hys lyfe hee was noted to laugh, of ſuch humilitie, as being the ſonne of G O D, hee ſcarce vſed in thys worlde the dignitie of a ſeruant, of ſuch ſweete and milde behauiour, as all the iniuries of his enemies, neuer wreſted from hym one angry word. Finally, hee was ſuch a one as he was deſcribed by Eſay, ſo many ages before hee was borne, in theſe words; *He ſhall not cry nor conſend, nor ſhall any man heare his voyce in the ſtreete: he ſhall not crush a broken reede, nor treade out a little flaxe that lieth ſmoking on the ground.* &c. And another Prophet not long after him, brake forth into thys ſpeech, vpon cōſideration of the behauiour that

*Eſay, 42,*

that ſhould be in the Meſſias: Re- Zach. 9.

ince thou daughter of Syon: triumph  
thou daughter of Ieruſalem: for behold  
thy King ſhall come vnto thee, thy iuſt  
Saviour: hee is poore and humble. &c.

And as the Prophets did fore-tell the  
vertue and ſanctity of the Meſſias,  
ſo the devils themſelues could not  
but confeſſe the ſame to haue beene  
fulfilled in the perſon of Ieſus; as is  
moſt euident by the testimony of

Porphirie, a profleſſed enemy of the  
Chriſtian name. VVho after conſide-  
ration of diuers Oracles vttered by  
hys Idols, touching Ieſus, hee brei-

leth forth into this confeſſion. It is

*Porph. lib. de  
laud. Phyl.*

exceeding wonderfull, what testimony  
the Gods doe giue of the ſingular pietie  
and ſanctitie of Ieſus: for which they  
awouch him rewarded with immortality:

but yet theſe Chriſtians are deceived in  
calling him G O D. Thus much wry-  
teth Porphirie. And laſt of all Iose-

phus the Iew, that was borne imme-  
diately after Ieſus, vvryteth of him  
thus. There was at this time one Ieſus,

*Iosep. lib. de  
antiq. cap. 7.*

a wiſe man, if it be lawfull to call him  
a man: a worker of moſt wonderfull  
miracles, and a Maſter and teacher of  
all ſuch men, as willingly were content  
to imbrace the truth.

of

*Of Iesus miracles.*

Predictions  
of the Mes-  
sias mira-  
cles.

*Lact. lib. 4.  
dioma. In-  
sit. cap. 15.*

**B**Y vvhich testimony of Iosephus, we see mention also of Iesus my-  
acles, which is the next thing where-  
of we are to consider. And as Iose-  
phus in this place, (beeing a Iewe)  
beareth vvitnesse that Iesus perfor-  
med manie strange myracles: so  
most apparantlie, and according to  
the interpretation of Iosephus in this  
place, vvere the same myracles fore-  
told by the Prophets of G O D, that  
they shold be done by the true Mes-  
sias. So Esay in his thirty-five chap-  
ter, describeth at large, how the Mes-  
sias at hys coming, shall declare  
hys commission, by giuing sight to  
the blind, hearing to the deafe, speed  
to the dumbe, and agilitie of bodie  
to the lame and cripple. And this  
vvhich is more; God reuealed this  
poynt verie particulerlie to the Gen-  
tiles by the Sibyls, among vvhom  
one of them vvrote thus of Christ  
to come, as Lactantius recordeth  
*Hee shall doe all by his onely word, he  
shall cure all infirmities: hee shall raise  
the dead: he shall make the lame to run  
and skip: the deafe shall heare: the  
blinde*

Blinde shall see : and the dumbe shall  
speake. In five loaves & two Fishes, five  
thousand persons shall bee satisfied, and  
the fragments shall fill twelve baskets, to  
the hope of many. Hee shall commaunde  
the windes, and walke vpon the furious  
sea, with his fecte of peace.

And after diuers other Greek ver-  
siles to this purpose, shee concludeth  
in these words, Men shall say, that I  
am a mad and lying Prophetesse, but *Thal tract.*  
when all these things shall come to passe, Beracoth. et  
then remember mee, for then shall no Mermathas  
man say more, that I was a lyar, *Colin.*  
but rather the Prophet of the great  
G O D.

To these predictions of Prophets  
in Iurie and among the Gentiles, do  
agree the Doctores of the Iewes them  
selues, in many places o' their Thal-  
mud; to wit, that the Messias shall  
be most wonderfull in working my-  
racles. And in theyr publique Com-  
mentary vpon Ecclesiastes, they haue  
these wordes. *All the former miracles*  
*of Prophets or Saints, shall bee nothing*  
*to the myracles of the Messias, when*  
*he commeth. And thus much of the*  
*fore-telling of Christes miracles. But*  
*now for the fulfilling thereof in Ie-*  
*sus; that is, howe these predictions*  
*were*

*Misdrach, co*  
*heleth, cap. 1,*

The confession of Iesus miracles by his enemies.

*Tha. in tract  
AuodaZara  
Misd. Cohel-  
leth Alcoran  
Azar. 14.  
11, 13.*

were performed in the stupendious workes and actions of our Sauour Christ, there is no difficultie. For that besides the former testimony of Iosephus, (which were sufficient in this case) the Iewes themselves doe graunt and record Iesus miracles, in diuers places of Treatises of their Thalmud; yea, they make mention of many wonderfull things that Iesus did, which are not written by our Euangelists. The same doth Mahomet in hys Alcoran, affirming Iesus the sonne of Mary, to haue beene a great Prophet, and to haue wrought hys myracles, by the onely power of the Spyrite of God; and that himselfe was sent to confirme Iesus doctrine, sauing onely in the poynt of his God-head: wherein hee sayth, that Iesus went too-farre, & had a checke for the same at Gods hand when he returned to heauen.

Thus much do these enemies confesse of Iesus miracles. Which as it is much, comming from such witnesses: so if they would eyther deny or dissemble the same, they might be prooued against them by most euident reasons: especially in two poynts, wherein there can be no probability

bility of any deniall.

The firſt is, the calling and retay-  
ning of hys Apoſtles, and other  
followers, (vvhwhereof Iosephus alſo  
in the place before alledged, maketh  
mention, as of a great miracle) who  
were of dyuers callings, ſtates, con-  
dition, trades, and occupations in  
the world. And yet all, vpon the ſud-  
daine, left both father, mother, wife,  
children, & other temporall reſpects,  
and followed him, who had nothing  
to giue or promiſe the in this world.  
A man, that neuer ſpoke them fayre,  
or vttered doctrine that was not re-  
pugnate to the ſensualitie of this life,  
as may appeare by theyr owne vvyry-  
tings and testimonies of hym. A  
man, that vvas accounted by the  
better ſort, as then it might ſeeme:  
that is, by the Wiſe and learned of  
that Countrey, and eſpecially diſly-  
ked by them that vvere in govern-  
ment, as a dangerous and trouble-  
ſome man to the ſtate. One that had  
neither friendes in the vvorld to  
beare him out, nor a houſe to put  
hys head in. And yet notwithstanding  
all thys, that worldly men and  
women, and ſome ſuch alſo as were  
great ſinners, and looſe liuers before,  
ſhould

The calling  
of the Apo-  
ſtles.

*Ioseph. lib. 18,  
antiq. cap. 4.*

A great mi-  
racle.

ſhould leaue all theyr worldly hope, ſtay, and condition, to follow ſuch a man, vvith ſo great inconueniences, loſſes, dangers, & diſfauours as they did, and ſhould continue vvith him in all his afflictions, and be content to die & looſe theyr liues rather then ſortake him or abandon his ſeruiſe; thys (I ſay) is ſuch a miracle as neuer in the vvorld fell out the like, & muſt needes be graunted by the enemy, to be ſupernaturall.

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*The miraculous facts of Ieſus.*

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THE ſecond poynt is, of external thinges and facts done by Ieſus aboue all power of humane ability, in the ſight and knowledge of all the Iewes, which facts were publiſhed by our Euangelists, and eſpecially by S. Matthew, in the Hebrew tongue, vvwhile yet the perſons vvhere alivv upon vvho they were wrought or infinite other that might be vvitnesses thereof. As for example, the rayſing of Lazarus in Bethania, the vvvas a vvillage but a mile or two diſtant from Ieruſalem: at vvvhich death and buriall, (beccing a Gentleman) many Scribes and Phariſa

I.  
Iohn, II.

must needes be present, (according to the Iewish custome at that tyme, as is reported by Iosephus) and they saw him both decessed, interred, & the funerall feast obserued for hym, as also raysed agayne from death by Iesus, after foure dayes of his buriall. VVith whom they did both eate and drinke, and conuerse after his returne to lyfe, and euery day might behold him vvalking vp and downe openly in the streetes of Ierusalem. Thys storie (I say) how could it be feigned.

*Iosef. lib. 17. antiq. ca. 11.*

So in lyke manner, the rayfing of the Archisinagogues Daughter, whose name is affirmed to be Iairus, vvith diuers other circumstances that doe make the thing most notorious. The rayfing of the widdowes Sonne, before the gate of the Cittie Naim, in the presence of all the people that bare the sayde corpes, and stode about it. The healing of the Cripple in Ierusalem, that had lyen thirtie and eight yeeres lame, at the Pooles side or Bath called Probatica, vvhich miracle vvvas done also in the sight of infinite people. The casting out of a Legion of deuils, from a man that for many yeeres together

2.  
*Math. 9. Mark. 5.*

3.  
*Luke, 7.*

4.  
*Iohn, 5.*

5.  
*Math. 8.*

*Mark. 5.*

was

was knowne to liue poſſeſſed in the Mountains, vvhich deuils by peculiar licence, obtayned of Ieſus to enter into a heard of ſwine, and ſo preſentlie carried two thouſand of them away into the ſea, and drowned them. VVhereupon the whole Country about of the people called *Geraſſians*, being ſtricken with extreame feare vpon ſight of the fact, beſought Ieſus moſt humbly to depart from theſe borders. The feeding & filling of ſixe thouſand men, beſides women and children, with ſixe Barley loaves and two fiſhes only. The turning of water into wine, at a marriage at Cana, in the preſence of all the Gueſts. The healing of him by a word only, that had an incurable dropſie, and this at the Table of a principall Pharifee, and in the ſight of all that ſat at dinner with him.

Thys (I ſay) and diuers other ſuch myracles, vvhich were doone in the preſence and ſight of ſo infinite a number of people, and recorded by our Euangelists, at ſuch times vvhem many deſired to diſcredit the ſame, and might haue done eaſily by manie witneſſes and authorities, if any one part thereof had beene ſubieſt

to

6.

*Math.* 14.

7.

*Luke*, 9.

8.

*Luke*, 14.

The con-  
clusion of  
thys Consi-  
deration.

no calumniation; cannot in reason  
or probabilitie bee doubted of. And  
therefore I must conclude, that see-  
ing these things are aboue all power  
of humane nature, and could not  
be done, but by the finger and ver-  
ge of the liuing God himselfe, con-  
sidering also that it is impossible,  
that God shoulde assise, or giue testi-  
monie vnto any falshoode, it must  
needes ensue, that all was true and  
incere which Iesus affirmed; and  
consequently, seeing hee affirmed  
himselfe to be the sonne of God, and  
the true and onely Messias, it must  
needes follow by these miracles, that  
hee was so inderde; which is the  
grounde of that speech of his to the  
hythlesse Pharisees, *If you will not*  
*belceue my wordes, belceue my deedes.*  
And thus much of Iesus lyfe, doc-  
trine, conuersation, and miracles.

*Iohn, 10,*

*The fourth Consideration.*

Here remaineth nowe onely, the  
fourth and last consideration of  
thys Section, which is, the passion,  
resurrection, and ascension of Iesus.  
And about thys passion there is little  
or no controuersie; for that all thys  
enemies

The passiō  
and resur-  
rection.

*Iosep. lib. 18  
antiq. cap. 4.*

enemies doe agree and graunt, that hee was betrayed by his owne Disciple; apprehended, afflicted, and deliuered vp by the Iewes, and finally, put to death vppon a Crosse by the Gentiles. The testimony of Iosephus may serue for all herein, whose wordes are these; *That the principal Iewes of his Country, hauing accused and deliuered ouer I E S V S to Pilate, (that was Gouvernour of Iurie for the Roman Emperour) hee adiudged him to the Crosse.* The same doe other Iewes and Gentiles recorde, and in this they take great offence & scandale, that wee shoulde attribute diuinitie vnto a man that had suffered death vpon the Crosse.

But if we shewe that this was the eternall preordination and appointment of GOD for sauing of man kinde, and that the same was foretold both to Iewe and Gentile from the beginning: and so vnderstood also by the Iewish Doctors themselves of elder times; then euery reasonable man (I trowe) will remain satisfied, and preferre Gods diuine wisdom before mans follie.

*Christes ascending to Ierusalem to  
receiue his passion.*

First then consider, that vwhen  
Christ had ended hys preaching,  
and wrought so many miracles as  
seemed sufficient to hys eternall wis-  
dome, and when the time was come,  
preordained by his passion, (wherof  
he told publicly his Disciples be-  
fore,) hee went vp to Ierusalem of  
purpose to receiue hys death; and  
made a solemne entry into that Cit-  
ie vppon and Assse, which was pro-  
phesied of him many yeeres before;  
*Reioyce daughter of Sion. Beholde thy* Math, II,  
*FIRST KING & SAVIOR,* Zach, 9,  
*shall come vnto thee vpon an Assse.*

And after hys abode some daies  
in that place, hee was betrayed and  
sold by his owne Disciple, as David  
before hande in many places had  
pre-told shold come to passe. Then  
followed his apprehension, and most  
cruile abusage by the Iewes, wherof  
it was fore-prophecied in his person  
by Esay, *I gave my body to them that* Math, 10,  
*ate it, and my cheekes to them that* and 16,  
*affected the same. I did not turne my* Psalm, 40,  
*selfe* 54, & 108,  
Esay, 50,

ſelfe away from them that reproched  
me: nor yet from them that dyd ſmet in  
my face.

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*The barbarous abuſage of Ieſus, fore-  
told by propheſie.*

---

*Pſalm. 21.*

**A**FTER thys barbarous intreatie by  
the Iewes, they deliuered him o-  
uer to Pilate a Gentile, & neuer cra-  
ſed to ſolicite and purſue theyr vn-  
quenchable hatred againſt him, vntil  
they ſaw him on the Croſſe, where  
alſo hee was vſed in the higheſt de-  
gree of ſpightfull dealing. Whereof  
likewiſe the Prophet Dauid made  
mention long before, in the perſon  
of the Meſſias, when hee ſaide; *They  
perſed my hands and ſeete: they deu-  
ded among them my apparrell, and rpe  
my (rpper) garment they did caſt lot  
And againe, of another Prophet he  
complayneth, ſaying; They gaue me  
gaule to eate, and in my thirſt they  
freſhed mee with Vineger.*

---

*Chriſtes death plainly fore-told.*

---

**A**ND, finally, that Chriſt ſhould  
die for the finnes of mankind,

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Iſaack: by the rayſing vp of the brazen Serpent, and by all other ſacrifices that were in the Law.

Gene. 21, 22.  
Num. 21.

Fore-tolde, not onely by the Scriptures before alledged, but alſo moſt plainly by Daniell, vwho was told by an Angell, that after a certaine time by him there appoynted; *Vngetur Sanctus Sanctorum*, the Saint of Saints ſhall be annoynted, *et occiditur Chriſtus*, and thys annoynted Saint or Chriſt ſhall be put to death. Zacharie alſo about the ſame tyme, dooth not onely fore-tell his death, but alſo the kind thereof, and from what people hee ſhould receiue the ſame: for thus hee ſayth in the perſon of Chriſt himſelfe. *The inhabitants of Ieruſalem at that day ſhall looke vpon me, whom they haue crucified.*

Dan. 9.  
“  
“  
“  
“  
“  
“  
Zach. 12.

The wonderfull predictions of Chriſtes paſſion, ſet downe by Eſay.

VT if yee will reade the whole ſtory of Chriſtes paſſion, ſette down at large fixe hundred yeres before it fell out, I refer you to a narra-

O 2 tion

Esay, 57.

Christes deformity vpon the Crosse.

Christ appointed to die for our sinnes.

tion of Esay, vvhich to signifie the strangenesse of the case, beginneth with the Præface. *Who will giue credite to that we shall report. &c.* And then a litle after he goeth on in these wordes. *Hee shall mount vp as a twig from a dry earth. Hee hath no forme or beauty vpon him. We beheld him, and there was no countenance in him, we saw him the most contemptible and despised man in the world. A man full of paynes, and experienced in infirmities. His countenance was obscure and despicable, and wee made no account of him. Truly hee tooke vpon himselfe our griefes, and did beare our paynes. We accounted him as a Leaper, and as a man stricken and punished by G O D. But hee was wounded for our iniquities, and crushed in peeces for our wickednes. To discipline (or correction) of our people lyeth vpon him: and by his wounds we are made whole. Wee haue all erre, and gone astray lyke sheepe, euery man after his owne wayes, and God hath layde vpon him the iniquitie of vs. Hee was offered vp for vs, because he would so, he shall be led to his slaughter as a sheepe: and as a Lambe he shall be silent before his shearers.*

For the sinnes of my people haue

stricken

ſtricken him, ſayth God. Hee hath doone  
no iniquity, neyther was there deceite  
found in his mouth. Yet would the Lord  
bruſh him in infirmitie.

But if he ſhall giue his lyfe for ſinne :  
then ſhall he ſee a long ſeede (or genera-  
tion) and the will of the Lord ſhall be di-  
rected in his hand. And for ſo much, as  
his ſoule hath ſuſtained labour : it ſhall  
ſee and be filled. And this MY IVST  
SERVANT, \* in his knowledge  
ſhall iuſtifie many, and beare theyr ini-  
quities. And I will allot vnto him very  
many people, and hee ſhall deuide the  
ſpoiles of the ſtronge, for that he hath deli-  
uered his ſoule vnto death, and was ac-  
counted among the wicked, and prayed  
for his treſpaſſours.

The increaſe  
of Chriſtes  
kingdome  
after his re-  
ſurrection.

\* That is in  
making  
himſelfe  
known, or  
reueling the  
knowledge  
of himſelte  
to y world.

---

The particulars of Chriſtes paſſion  
fore told by Sibylla.

---

THUS particularly (as vve ſee) was  
the death and paſſion of our Sa-  
uiour Chriſt, fore-told by the Pro-  
phets of Iſraell, to that Nation. Now  
heare ye the Prophecie of Sibylla, if  
ye pleaſe, vvherein ſhee fore-ſhewed  
the ſame to the Gentiles ; Theſe are  
her owne vvords, ſet downe by Lac-

*La. Tan. li. 4, tantius. Hee shall appeare miserable, diuin. instit. ignominious and deformed, to the ende ca. 16, et 18. hee may giue hope vnto the miserable.*

*Afterwarde he shall come into the hands of most wicked and saythlesse men: they shall buffet him with theyr sacriligious fistes, and shall spette vpon him, with theyr vncleane mouthes. Hee shall yeelde hys innocent backe to the whyle, and shall say nothing while hee receiue the stripes, to the end he may steepe to those that are dead. Hee shall beate a crowne of thornes, and they shall giue him a Gaule to eate, and Vineger to drinke. And thys shall be the hospitallie he shall finde among them. VVhat thing can be more plainly described then this?*

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*The consent of Rabbines.*

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*Thal. tract.  
Sanh. ca. he-  
lec Misdr.  
Ruth. Rab.  
Iosep. in lib.  
Siph. Rab.  
Iacob et R.  
Hanina in  
cap heles.*

**N**Eyther doe the auncient Rabbines and Teachers among the Iewes discent from this. For that theyr Thalmud, that vvas gathered aboue one thousand and two hundred yeeres agoe, the plaine sentences of diuers are sette downe: that theyr Messias at hys comming shall be put to death. And as for Rabbi Jonathan, the Author of the Cha-

die Paraphraſe, who dyed a little before our Sauour Chriſt vvas borne, he applyeth the whole narration of the Prophet Eſay before recited, (as needes hee muſt) to the murther of the Meſſias by the Iewes. Whereupon Rabbi Simeon, that liued the next age after him, vvryteth theſe words following; *Woe bee to the men of Iſraell, for that they ſhall ſley the Meſſias. G O D ſhall ſend his ſonne in Mans fleſh to waſh them, and they ſhall murder him.*

*Eſay, 53,*

*Rab. Simeon Ben. Iehai. lib. de ſpe.*

VVhereto agreeth Rabbi Hadarſan and others, and doe prooue further, out of the fore-alleged Prophecie of Daniell, Chapter 9, verſe 27. that after the Meſſias ſhall haue preached halfe ſeauen yeeres, he ſhall be ſlaine. For that Daniell ſayth: *In halfe of ſeauen yeeres, the Hoſt and Sacrifice ſhall ceaſe. Vppon the vvich wordes they comment thus; Three yeeres and a halfe ſhall the preſence of God in fleſhe, cry and preach vpon the Mount Oliuet, and then ſhall hee bee ſlaine. Which words the Iewes ordinarily: \* Commentarie vppon the Pſalmes, doe interpret to be meant of Chriſtes preaching three yeeres & an halfe before his paſſion. Which*

*Rab. Had. in Dan.*

*Dan, 9,*

*\* Miſdraſſis Tehelim.*

disagreeth very little or nothing from the account of vs Christians, and of our Euangelists.

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*Of the miracles that fell out in Christes death and passion.*

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**T**HUS see wee by all that hetherunto hath beene sayde, that the verie particulers of Christes whole death and passion, were fore-tolde most plainly both to Iew & Gentile, and acknowledged also by the auncient Doctors of the Iewish Nation, before the effectuation thereof came to passe. And Sibylla addeth further two particuler myracles that shoulde fall out in the sayde passion of the Messias, to wit, *That the Veile of the Iew Temple, shoulde breake in two: and that at midday, there should be darknes for three houres ouer all the world.* Which thing to haue beene fulfilled at the death of Iesus, not onely Saint Matthevve dooth assure vs in his Gospell; but also Eusebius confirmeth that hee had reade the same word for worde, recorded in diuer Heathen Wryters. And amongst other, he citeth one Phlegon an excellent Chronicler, that reporteth the same

*Last. lib. 4.  
diuin. Inst.  
cap. 19.*

*Math, 27,*

in the fourth yere of the two hundred and two Olimpiad, which agreeth iust with the eightene yeere of Tyberius his raigne, which was the yere wherein our Sauour Christ suffered. And hee goeth so nigh, as to name the very houres of the day, as our Evangelists doe. \* Aesculus an old Astronomer, doth confirme the same, and prooueth moreouer, by the situation and constitution of the Sunne and Moone at that time, that no Eclipse could then be naturally. Which thing in like manner, Dyonisius Areopagita did obserue in the very day of Christes passion, being at that time but twenty and fise yeeres old, and yet well studied in Astronomie, as himselfe testifieth. And finally, Lucianus a learned Priest of Antioche, was accustomed to prouoke the Gentiles to theyr owne Commentaries and stories, for record and testimony of those things.

*Eusebius in Chron. An. Domi. 32, Phleg. Tralian. 11, 14, Chro. An. 4. Olim, 202. \* See Orig. cont. Cels. li. 6, et Suid. in verbo Iesus et Tert. in Apolg. Dioni. Are. in Epist.*

*Lucian præs. apud Euseb.*

*Of Iesus Resurrection.*

There ensueth now, for ending and confirmation of all that hath beene sayde and prooued before, to adde a word or two of Iesus Resurrection,

Jonas, 2.

Pſalm, 16.

Oſea, 6.

Lactan. li. 4,  
inſt. di. c. 19.

rection. VVhich poynt, as of all other it is of moſt importaunce : ſo was it exactly fore-told both to Iew and Gentile, and promiſed by Chriſt himſelfe in all his ſpeeches vvhile he was vppon earth . And among the Iewes, it vvas aſſured by all the Prophecies before recited, which do promiſe ſo great aboundance of glorie, ioy, and triumph to Chriſtes Church after his Paſſion. VVhich neuer poſſibly could be fulfilled , vnleſſe hee had riſen from death agayne . And therefore the ſayd Reſurrection vvas prefigured in Ionaſ , together vvith the time of his abode in the Sepulcher. It was alſo expreſſly fore-ſhewed by Dauid, affirming ; *That God would not ſuffer his holy one to ſee corruption.* And after him agayne, more plainly by the Prophet Oſe ; *He ſhall quicken vs agayne after two dayes , on the thyrde day he ſhall rayſe vs, and we ſhall liue in his ſight.* And to the Gentiles, Sibylla left vvvritten not farre from the ſame time : *Hee ſhall end the neceſſitie of death by three dayes ſleepe : and then returning from death to lyght agayne, hee ſhall be the firſt that ſhall ſhew the beginning of Reſurrection to his choſen : for that by conquering death*

*death he shall bring vs life.*

Thus much was promised by prophets before Christs appearance. And Iesus to comfort his disciples & followers, reiterated his promise againe of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Saracins after eyght hundred yeeres to reuise them againe,) albeit the performance were neuer meant; yet might the falshood lurk in the length of tyme. But Iesus assuring all men that hee would rise againe within three daies, it cannot be imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraude must haue beene discouered. Nowe then let vs consider what manner of performance Iesus made heereof.

*Mat, 12, 16*

*Marke, 8, 9.*

*Luke, 11, 13*

*Iohn, 2,*

*M. sh. in*

*Alcor. Az. 17.*

*ar. 17.*

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*The appearings which Iesus made after his Resurrection.*

---

**A**ND first the persons most interested in the matter, as they whose totall hope, stay, refuge, and felicitie depended heereof, I meane his appalled

1.  
*Math, 16,*

2.  
*Math, 28,*

3.  
*1, Corin, 15,*

4.  
*Luke, 24,*

5.  
*Iohn, 20,*

6.  
*1, Corin, 15,*  
*Iohn, 20,*

7.  
*Iohn, 21.*

8.  
*Math, 28.*

9.  
*1, Corin, 15,*

palled, dysmayed, and afflicted Disciples, do recount twelue sundry apparitions, which Iesus made vnto them in flesh, after his Resurrection. The first was, to Mary Magdalen apart, when shee with Solome and other vvomen, went and remayned with oynments about the Sepulcher. The second was, to all the vvomen together, as they returned home-wards, who also were permitted to embrace his feete. The thyrd, vvas to Simon Peter alone. The fourth, to the two Disciples in theyr iourney to Emmas. The fift vvas to all the Apostles, and other Disciples together when the doores were shut. The sixt, was to the same comp<sup>ny</sup> againe, after eyght dayes when Thomas was with them, at what tyme also he dyd both eate and drinke, & suffered his body also to be handled among them. The seauenth was to S. Peter and Saint Iohn, with five other disciples, when they were a fishing, at what time also he vouchsafed to eate with them. The eyght was to eleuen Disciples at one tyme, vpon the Mount Thabor in Galiley. The ninth was, to more the 5. hundred bretheren at one tyme, as Saint Paule

Paule testifieth. The tenth was to S. James, as the same Apostle recordeth. The eleuenth was to all his Apostles Disciples & friends together, vpon the Mount Oliuet by Ierusalem, when in their presence he ascended vp to heaven. The twelfth and last, was after his ascention, vnto S. Paule, as himselfe beareth witnesse.

*Ibidem.*  
11  
*Acts, 1,*  
12  
*1, Cor. 15,*

All these apparitions are recorded in Scripture, as made by Iesus after his Resurrection, to such as by his eternall wisdom, were preordayned to be witnesses of so glorious a spectacle. To whom (as S. Luke affirmeth,) *Hee shewed himselfe aliae by many arguments, for the space of fortie dayes together, and reasoned with them of the kingdom of his Father.* And why any man shoulde mistrust the testimonie of those men which sawe him, conuersed with him, eate with him, dranke with hym, touched him, and heard him speake, and whose entire estate and welfare, depended wholly of the certainty heerof; I see no reason. For what comfort had it beene or consolation to these men, to haue deuised of themselves these former apparitions?

What encouragement might they haue

Circuſtances that cō-  
firme the  
true reſur-  
rection of  
IEſVS.

haue taken, in thoſe dolefull tymes  
of deſolation and affliction, to haue  
had among them the dead bodie of  
him, on whoſe onely lyfe, theyr vni-  
uerſall hope and confidence depen-  
ded? The Scribes and Pharifies, be-  
ing aſtoniſhed vvith the ſuddaine  
newes of hys riſing againe, confir-  
med vnto them by their owne Soul-  
diours that ſawe it, founde no other  
way to reſiſt the fame thereof, but  
onely by ſaying, (as all theyr poſtere-  
tie doe vnto this day) that his Diſ-  
ciples came by night and ſtole away  
his body while the Souldiours were  
a ſleepe. But what likeli-hood or  
poſſibilitie can there bee in this? for  
firſt, it is euident to all the vvorlde  
that his Apoſtles themſelues, (who  
were the heads of all the reſt) were  
ſo diſmaied, diſcomforted, and de-  
iecte at that time, as they durſt no  
once goe out of the doore, for which  
cauſe onely thoſe ſeely vvomen, who  
for theyr ſexe eſteemed themſelues  
more free from violence, presumed  
alone to viſite the Sepulcher, which  
no one man durſt doe for feare of  
the Souldiours; vntill by thoſe wo-  
men they were enformed, that the  
fore-ſayde band of ſouldiours were  
terrified

terrified and put to flight by Christes Resurrection.

And then how was it likely, that men so much amazed & overcome with feare, should adventure to steale away a dead body from a Guard of Souldiours that kept it? or if theyr hearts had serued them to adventure to great a daunger: vwhat hope or probabilitie had there beene of successe? especially, considering the said body lay in a new Sepulcher of stone, shut vp, locked, and fast sealed by the Magistrate?

Great improbabilities.

Howe vvas it possible (I say) that hys Disciples should come thether? breake vp the Monument? take out his body? and carry the same away, neuer after to be seene or founde, without espial of some one amongst so many that attended there? Or if this were possible, (as in reason it is not) yet what profit, vwhat pleasure, vwhat comfort coulde they receyue heereby? We see that the Apostles & Disciples of his, vwho were so abandoned of life and hart in his passion: after two dayes onely they vvere so changed, as life and death can be no more contrary.

For vwhereas before they kept home

The great  
change in  
Iesus Disci-  
ples by his  
resurrection.

The exami-  
nation of  
the matter  
by Pilate.

home in all feare, and durst appeare  
no where, except among their owne  
private friendes : nowe they came  
forth into the streetes and common  
places, and auouched with all alacra-  
tie, and irresistable constancie, euen  
in the faces and hearing of their great-  
est enemies, that Iesus was risen fro  
death to lyfe ; that they had seene  
him, and enioyed his presence. And  
that for testimonie and confirmati-  
on heereof, they vvere most readie to  
spend theyr liues . And could all this  
(trow you) proceed onely of a dead  
bodie , vvhich they had gotten by  
stealth into their possession ? would  
not rather the presence and sight of  
such a body, so torne, mangled, and  
deformed, as Iesus body vvas, both  
vppon the Crosse and before : haue  
rather dismayed them more , then  
haue gyuen him any comfort ? Yet  
truely. And therefore Pilate the Go-  
uernour, considering these circum-  
staunces , and that it vvas vnlykelie,  
that eyther the body should be stolne  
away without priuety of the Sould-  
ours, or if it had beene, that it should  
yeeld such lyfe, hart, consolation, and  
courage to the stealers : beganne to  
giue eare more diligently to the mat-  
ter

ter; and calling vnto him the Sou-  
 diers that kept the watch, vnderstood  
 by them the whole truth of the acci-  
 dent, to wit, that in theyr sight and  
 presence, Iesus was risen out of hys  
 Sepulcher to lyfe, and that at his ry-  
 sing, there was so dreadfull an earth-  
 quake, with trembling and opening  
 of Sepulchers rounde about; such  
 skryches, cryes, and commotion of  
 all Elements; as they durst not a-  
 bide longer, but ranne and tolde the  
 Jewish Magistrates thereof, who bee-  
 ing greatly discontented (as it see-  
 med) with the aduertisement, gaue  
 them money to say, that while they  
 were sleeping, the body was stolne  
 away from them by his Disciples.

All thys wrote Pylate presently to  
 hys Lorde Tyberius, who was then Pilats Let-  
 ter to Ty-  
 Emperour of Rome. And hee sent ter to Ty-  
 withall, the particuler examinations berius, and  
 and confessions of diuers others, that his procee-  
 had seene and spoken vwith such as ding there-  
 were risen from death at that tyme, vpon.  
 and had appeared to many of theyr  
 acquaintance in Ierusalem, assuring  
 them also of the Resurrection of Ie-  
 sus. Which information, when Ti-  
 berius the Emperour had considered,  
 he was greatly moued therewith, &  
 proposed

*Tertul. in  
Apolo. pro.  
Christ.*

*Egesip. lib. 1,  
hist. Euseb.  
lib. 4, cap.  
21. Ruff. lib.  
cap. 22.*

proposed to the Senate, that Iesus might be admitted among the rest of the Romaine Gods ; offering hys owne consent, with the priuiledge of his supream roiall suffrage to that decree. But the Senate in no wise would agree thereunto. Whereupon, Tyberius beeing offended, gaue licence to all men to beleue in Iesus that would ; and forbid vpon payne of death, that any Officer or other, shoulde molest or trouble such, as bare good affection, zeale, or reuerence to that Name. Thus much testifieth Tertullian against the Gentiles, of hys owne knowledge, vvhil he liuing in Rome a learned man, and pleader of causes, dyuers yeeres before he was a Christian, (which was about one hundred and foure score yeeres after our Sauour Christ by ascension,) had great abilitie by reason of the honour of hys familie learning, and place wherein hee liued, to see and knowe the Records of the Romaines. And the same doe affirme also Egisippus, another ancient Wryter, of no lesse authority then Tertullian, before whom he liued.

Neyther onely diuers Gentiles had

thai

thys opinion of Iesus Resurrection Theopini-  
gayne from death, but also sundry on of ſy wi-  
lewes of great credit and wisdom, at ſer ſort of  
that time were enforced to beleue Iewes, tou-  
t: notwithstanding it pleased not ching Iesus  
God to giue them ſo much grace as reſurrection  
to become Christians. at that time

Thys appeareth playnelie by the  
learned Iosephus, vwho vvytyng hys  
ſtorie not aboute ſortie yecres after  
Chriſtes paſſion, tooke occaſion to  
ſpeake of Iesus and of his Diſciples.  
And after hee had ſhewed howe hee  
was crucified by Pilat, at the inſtance  
of the Iewes, and that for all thys,  
his Diſciples ceaſed not to loue him  
ſtill: hee adioyneth forth-with theſe  
wordes; *Idcirco illis tertio die vita re-* Iosep.lib. 14.  
*ſumpta, denovo apparuit.* That is, for *antig.ca.4.*  
this loue of his Diſciples, hee appea-  
red vnto them againe the third day,  
when he had reſumed life vnto him.  
VVhich expreſſe, plaine, and reſolute  
words wee may in reaſon take, not  
as the confeſſion onely of Iosephus,  
but as the common iudgement, o-  
pinion and ſentence, of all the diſ-  
creete and ſober men of that tyme,  
layde downe and recorded by thys  
Hitoriographer. In vvhoſe dayes  
there vv ere yet many Christians a-  
litae,

liue, that had ſeene and ſpoken with Ieſus after his Reſurrection; and infinite Iewes, that had heard the ſame proteſted by theyr Fathers, brethren, kinf-folkes and friends, who had bene themſelues eye witneſſes thereof.

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*Of Ieſus aſcention.*

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**A**ND thus having declared and proued the Reſurrection of our Sauour Ieſus, both how it was ſo- ſhewed, as alſo fulfilled: there remaineth nothing more of neceſſity to be ſayd in this Section. For that who ſoever ſeeth and acknowledgeth that Ieſus beeing dead, could rayſe himſelfe againe to life, will eaſily beleeue alſo, that he was able likewiſe to aſcend vp to heauen. Whereof notwithstanding, S. Luke alledgeth one hundred and twenty witneſſes at the leaſt in whoſe preſence he aſcended from the top of the Mount Oliuet, after forty dayes ſpace, which he had ſpent with them from the time of his reſurrection.

Hee alledgeth alſo the appearing of two Angels among all the people

*Acts, I.*

with  
d in-  
same  
ethe-  
vwho  
nelles  
for testimonie thereof. Hee nameth Likely-  
the day and place, vwhen, and where hoods of  
happened. He recounteth the very truth.  
words that Iesus spake at his ascenti-  
on.

He telleth the manner how he as-  
cended, & how a cloud came down,  
and receiued him into it out of their  
sight. He declareth what the multi-  
tude did, whether they went, and in  
what place they remained after their  
departure thence.

And finally, hee setteth downe so  
many particulers, as it had beene the  
easiest matter in the world, for hys  
enemies to haue refuted his narrati-  
on, if all had not beene true. Ney-  
ther was there anie to receiue more  
damage by the falsehoode thereof,  
then himselfe; and those of his pro-  
fession, if the matter had beene  
feigned.

VVherefore to conclude at length  
this treatise of the byrth, lyfe, doc-  
trine, actions, death, resurrection,  
and ascension of Iesus: seeing no-  
thing hath happened in the same,  
which was not fore-told by the Pro-  
phets of G O D: nor any thing fore-  
shewed by the same Prophets con-  
cerning the Messias, which was not  
fulfil-

The con-  
clusion of  
this second  
Section.

fulfilled moſt exactly, vwithin the compaſſe and courſe of Ieſus abode vpon earth: we may moſt certainly aſſure our ſelues, that as G O D can neyther fore-tell an vntruth, nor yeeld teſtimouie to the ſame, ſo can it not be, but that theſe things which wee haue ſhewed to haue bene ſo manifeſtly fore-propheci- ed, and ſo euidently accompliſhed, muſt needs aſſure vs, that Ieſus was the true Meſſias. VVhich thing ſhal yet more particularly appeare, by that which enſued by his power and vertue, after his aſcention: vvhich ſhal bee the argument of the next Section which followeth.

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*How Ieſus proued his Deſſie, after his departure to heauen.*

Sect. 3.

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The con-  
tents of this  
thyrd Secti-  
on.

**A**S by the deedes and actions of **I E S V S** while he was vpon the earth, compared with the predictions of Gods Prophets from time to time: he hath bene declared in the former Sections, to be the true Meſſias and Sauionr of the world; ſo in this that now we take in hand, ſhall

the same be shewed by such thinges  
as insued after his ascention and de-  
parture from thys world. Wherein  
his power and Deitie appeared more  
manifestly, (if it may be so spoken,)  
then in other his workes which hee  
wrought in his life. In which kinde,  
albeit I might treat of many, and al-  
most infinite branches, yet for order  
and breuities sake, I meane onelie to  
take in consideration these few that  
ensue. Wherein not onely the pow-  
er of Iesus, but also his loue, his care  
and prouidence, and most perfect ac-  
complishment of all his promises, &  
finally, the iustification of all his  
speeches, prophecies, and doctrines  
upon earth haue declared.

And to reduce what is to be sayd  
herein to some order and method,  
it is to be noted, that in y<sup>e</sup> first place  
shall bee considered the sustentation,  
protection, increase, and continua-  
tion of Christes lyttle Church and  
kingdome, that himselfe first plan-  
ned and left vpon earth. The second  
consideration, shall bee of his Apo-  
stles and theyr actions. The third of  
his Euangelists. The fourth, of hys  
Witnesses and Martyrs throughout  
the world. The fift shall treat of the  
king-

The deuisi-  
on of the  
particuler  
considera-  
tions ensu-  
ing.

kingdome of infernall powers, beaten downe by his vertue. The ſixt of the puniſhment and iuſt reuenge that lighted vppon his enemies, who moſt impugned his diuine perſon in the world. The ſeauenth and laſt, ſhall declare the fulfilling of all ſuch Prophecies and predictions, as proceeded from his diuine mouth, while he was conuerſant vpon earth.

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*The firſt Conſideration.*

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Chriſtes  
Church.

**N**OW then for the firſt, it is to be conſidered, that as I E S V S departed out of this world from the Mount Oliuet, S. Luke reported, that all the multitude of his followers, which there had beheld his aſcention into heauen, returned back together into the city of Ieruſalem, and there remained in one houſe together, continuing in prayer and expectation what ſhoulde become of them. The whole Cittie was bent againſt them; themſelues were poor and ſimple people; and diuers of them women; Lands or reuenue they had none to maintaine them; nor freendes in Court to giue them countenance againſt their enemies.

mic

mies. The name of Iesus was most odious; and who soeuer dyd fauour him, was counted an enemy to the state. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselves what should become of them? where they should find to maintaine & sustaine them? what should be the end of that feeble congregation? for abroad they durst not goe, for feare of persecution; & continue long together they might not, for want of necessities. Besides that, euery houre they expected to be molested & drawne forth by Catchpoles and other Officers.

And albeit in these distresses the freshe memories of Iesus, and hys sweete promises made vnto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, dyd comfort them generally as may be supposed: yet, to him that by humane reason shou'd ponder and weigh their present state and condition, it could not chuse but seeme hard, and no waies surable.

The state of  
Christes first  
Church.

But beholde vppon the suddaine,  
P when

The coming of the holy Ghost, and what comfort he brought with him.

when they had continued now ten dayes together, & might by all probability find themſelves in very high degree of temporall diſtreſſes, Ieſus performed his promiſe of ſending them a Comforter, which was the holy Ghost. By whoſe comming, beſides the internall ioy and incredible alacritie and exultation of mind, they receiued alſo fortitude and audacitie to goe forth into the world. They receiued the gyft of tongues, enabling them to concurſe & diſcours with all ſorts of people. They receiued wiſedome and learning, vnder the moſt vvonderfull illumination of the highest miſterie, whereby to preach and teach, and conuince their aduerſaries. They receiued the giſt of prophecy, to fore-tell things to come together with the power of working ſignes, and myracles, whereby the whole world remained aſtonied.

And for a taſte or earneſt perſwaſion of that which ſhoulde enſue, conſidering the infinite increaſe of that little Congregation; they ſawe that a thouſand of their aduerſaries were conuverted to them in one day, by a ſermon of S. Peter.

VVhich increaſe went on ſo faſt

for the time that ensued: that vwith-  
in fortie yeeres after, the Gentiles  
themselves confessed, that the bran-  
ches of this congregation, were spread  
ouer all the world, and began to put  
in feare the very Romane Emperors  
themselves. Whereof not long after,  
a man that was as learned as euer was  
any, converted from Paganisme to  
Christianitie, beareth record in hys  
defence to an Emperour and his Of-  
ficers, who according to the nature  
of persecutors, accounted Christians  
for Traytors and enemies to his state  
and dignity. VVhich vulgare obiecti-  
on, this fore-sayd learned man refu-  
teth in these words.

*Suet. in vita  
Nero. Corn.  
Tacit. lib. 5.  
hist.*

If we were enemies to your estate, *Tertul in a-*  
you might vvell seeke newe Citties *pol. ad gen.*  
and Countries ywhereof to beare go-  
ernment; for that you should haue  
your Empire more enemies then  
Citizens. VVe haue filled your Cit-  
ies, your Townes, your Prouinces,  
your Ilands, your Castels, your For-  
tresses, your Tents, your Campes,  
your Courts, your Palaces, your Se-  
ats, and your Market places. Onely  
we haue left your Idolatrous Te-  
mples vnto your selues: all other pla-  
ces are full of Christians. If we were

“ enemies, vvhhat dangerous vvarres  
 “ might we make against you, (albeit  
 “ our number vvere farre lesse,) vvhich  
 “ esteeme so little of our liues, as to offer  
 “ fer our selues daily to bee slaine at  
 “ your hands? This then is your safety  
 “ in very deed, not your persecuting of  
 “ vs, but that we are honest, patient, and  
 “ obedient; and that it is more law-  
 “ full in Christian Religion, to be killed,  
 “ led, then to kill.

The won-  
 derful quick  
 increase of  
 Christes  
 Church.

*In Præfa.  
 Apolog.*

By vvhich words of Tertullian, at  
 this first beginning and infancie (as  
 were) of Christian Religion, (for he  
 liued in the second age after Christ)  
 we see how this little flock and kin-  
 dom of *Iesus* was increased, notwithstanding  
 all the resistance & violence of the  
 world against it. VVhich appeareth  
 by the same Tertullian, haue beene  
 such: and was euery that time when  
 he wrot those words (the fourth per-  
 secution being then most fury,) as  
 all the malefactors of the world to-  
 gether, had not so much rigour shewed  
 against them: as the most innocent  
 Christian that was persecuted, for  
 confessing onely that name and Religion.

This then declared most appar-  
 ly, that it could not proceede but  
 so

ſome diuine power and ſupernatural  
aſſiſtance, that in ſo ſhort a ſpace, a-  
midſt the contradiction and oppoſiti-  
ons of ſo many aduerſaries, among  
the whips, ſwords, and tortures, of ſo  
great, potent, and violent perſecuti-  
ons, this poore, ſimple, and feeble  
congregation ſhould pearſe through,  
and augment it ſelfe ſo ſtrongly. E-  
ſpecially if we conſider the outward  
meanes of this increaſe, wherein there  
was nothing to allure or content  
mans nature: nothing gorgious, no-  
thing delectable, nothing to pleaſe or  
entertaine ſenſuality.

The increaſe  
of Chriſti-  
ans againſt  
nature.

VVe reade of an Emperour, that *Plut. in A-*  
taking in hand to cōquer the world, *poth. Priſc.*  
made thys Proclamation for vvin- *regum.*  
ging men vnto his party, Who ſo- The Procla-  
guer will come and be my ſeruaunt: mation of  
if hee be a ſoote-man, I vwill make Cyrus, Mo-  
hym a horſe-man; if he be a horſe- narch of  
man, I vwill make hym ride vwith Media.  
Coches; if he be a Farmour, I vwill  
make him a Gentleman, if hee poſ-  
ſeſſe a cottage, I vwill giue him a Vil-  
lage; if hee haue a Village, I vwill  
giue him a Citty; if he be a Lord of  
a Citty, I vwill make him Prince of  
Region or Countrey. And as for  
gold, I will poure it forth vnto them

“ by heapes and vveight , and not by  
 “ number.

Ieſus Pro-  
 clamation.

Math. 3.

Iohn, 16.

Math. 10.

Luke, 9.

Luke, 14.

Math. 5.

Thys vvas the Proclamation and  
 Ediſt of Cyrus to hys followers, ve-  
 ry glorious (as wee ſee) in pompe of  
 words and oſtentation of ſtyle. Let  
 vs now compare the Proclamation  
 of Ieſus, vvhofe enterance and Pra-  
 face was: *Penitentiam agite*, Repent  
 yre. And then it followeth: *In hoc*  
*mun-do preſſuram habebitis*: in thys  
 vvorld you ſhall receiue affliction.  
 And then after againe; They ſhall  
 whip and murder you. And yet further  
 You ſhall be hatefull in the ſight of al  
 men for my ſake. Then is there adioun-  
 ned, He that loſeth his life, ſhall loſe  
 his ſoule. After that enſueth, Hee that  
 will follow mee, muſt beare his Croſſe.  
 And finally, the concluſion is; He that  
 com-meth to mee and dooth not hate his  
 Father, his Mother, his wife, his chyl-  
 dren, his bretheren, his ſiſters, and his  
 owne lyfe for my ſake, he is not worthy  
 to be my ſervant.

Thys was the entertainment pro-  
 poſed by Ieſus, to ſuch as wold come  
 and ſerue vnder his Banner; with ex-  
 preſſe proteſtation; that himſelfe was  
 ſent into the vvorld; not to bring  
 peace, reſt, and eaſe to fleſh & blood,  
 but

but rather to be the cause of sword, fire, tribulation, combate, and enmitie. And yet with these colde offers, presented to the world by pore, obiect, and most contemptible Officers; and by thys doctrine, so crosse and opposite to mans nature, inclination, and sensuall appetite, he gained more hearts vnto him, within the space of fortie yeeres, as hath been sayde, then euer dyd Monarch in the worlde possesse louing Subiects, by what-soeuer temporall allurements they did or might propose. VWhich argueth most evidently, the omnipotent puissance of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

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*The second Consideration.*

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Here followeth in order, the consideration of Christes Apostles; which in some respect may be sayde more strange & wonderful then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part of the baser sort,) shoulde be chosen & assigned to so great a worke, as was the conuersion of all Countries & Nations,

Of Christes Apostles.

and to ſtande in combate vwith the power, learning and wiſedome of al the world. Neither onely had they to contende and fight againſt thei enemies, but alſo to direct, gouerne, and menage all thoſe, who ſhoulde be adioyned to their Maſters kingdom. To which charge they ſeemed ſo vntoward and inſufficient, in all that tyme wherein they lyued vwith him heere vpon earth: as by thei questions and demaunds made vnto hym a lyttle before hys paſſion, they might appeare to haue learned very little, in three whole . . . es conuerſation & inſtruction; and in verie deepe, to be incapable of ſo high miſteries and functions.

Yet notwithstanding, theſe men who of themſelues were weake and impotent, after ſtrength and confirmation receiued by the diſcending of Gods holy Spirite into them, became ſo perfect, able, and moſt excellent men, as they brought the vvhole worlde in admiration of them. Not onely by the moſt exquisite perfection of thei doctrine, (wherein on ſuddaine, without ſtudy, they excelled, and conuincd the greateſt Philoſophers then lyuing,) but alſo, and

tha

that especially, by the rare & stupendious miracles which they wrought in the sight of all men. The contemplation wherof, as S. Luke reporteth, *Acts. 2.* droue the beholders, not onely into great meruaile, but also into feare and exceeding terrour.

The Apostles miracles.

And for example, he recounteth the restoring of a lame man at the Temple gate of Ierusalem, vvhich had been a Cripple for the space of forty yeeres and more, and this myracle was doone and testified in the presence and knowledge of all the Citie. Hee recordeth also the dreadfull death of Annanias and Saphira, by the onely speech and voyce of S. Peter: as in lyke manner, the healing of infinite sicke people, by the presence and shadowe of the same Apostle. Hee reporteth also the most wonderfull deliuerance of the sayd Saint Peter, out of the hands & prison of Herod by the Angell of God. *Acts. 5.* The varietie of languages, vvhich all the Apostles spake. The visible descending of the holy Ghost vppon all such, on vvhom the sayd Apostles *1, Cor. 15.* dyd but lay theyr hands. The miraculous conuersion of S. Paule, by *2, Cor. 12.* *Acts, 9, 22,* Christes appearing vnto him in the *and 26,*

way then he went to perſecute. Of which miracle, S. Paule himſelfe proteſteth in every place afterward, and once eſpecially, in an open audience and iudgement, before K. Agrippa, and Feſtus Governour of Iury.

The miracles reported of the Apoſtles, could not be fayned.

Theſe myracles & many moe are recorded by S. Luke, vvhereof ſome part vvere ſcene by himſelfe, and the reſt moſt euident to all the vvorld, as doone in pubhque before infinite witneſſes. Neyther is it poſſible they could be fayned, for that (as in the lyke I haue before noted) it had been moſt eaſie to haue refelled them, & therby to haue diſcredited the whole proceedings of Chriſtian Religion in their firſt beginnings. As for example; if the myracle of Saint Peter, beeing deliuered ſoorth of the hands and priſon of Herod Agrippa had any way beene to bee touched vvith falſhood, how many vvould there haue beene of Herodes Officers, Courtiers, ſeruants, and friends that for defence of theyr Princes honour, ſo (deeply tainted by this narration of Saint Luke, publiſhed not long after the things was done) how many (I ſay) vvould haue offered themſelues to refute and diſgrace the

Wrote

writer heereof, hauing ſo pregnant  
meanes by publique record to doe  
the ſame; So againe, whereas the ſame  
S. Luke reporteth of his own know-  
ledge, that in a Cittie of Macedonia,  
named Philippi, Saint Paule and Si-  
las after many miracles doone, were  
whipped and put in pryſon, vvith a  
dilligent garde in the loweſt priſon  
of all; theyr feete locked faſt in the  
ſtockes of Tymber, and that at mid-  
night, when Paule and Silas began  
to pray, the whole pryſon was ſha-  
ken, and all the doores throwne o-  
pen, as alſo the gyues, not onely of  
thoſe two, but of all the other pry-  
ſoners vpon a ſuddaine burſt in ſun-  
der; and that thereupon, not onely  
the Iaylor caſt himſelfe at the feete  
of S. Paule, but the Magiſtrates al-  
ſo, (who the day before had cauſed  
them to be whypt,) came and asked  
them pardon, and humbly intreated  
them to depart out of theyr Cittie.  
This ſtory (I ſay) if it had beene falſe,  
there needed no more for confutati-  
on therof, but onely to haue exami-  
ned y whole Cittie of Philippi, which  
could haue teſtified the contrary.

And yet among ſo many aduer-  
ſaries, and eager impugners of Chri-  
ſtian

*Acts, 16,*

None euer durſt impugn the miracles of the Apoſtles, but by calumnia- tion. ſtian Religion, as Gods enemy ſtyrred vp in the Primatiue Church, of all ſorts and ſects of people; no one of euer appeared, that durſt attempt to take in hande, the particuler impro- uing of theſe or the like miracles, but rather confeſſing the facts, ſought al- wayes to diſcredit them by other ſiniſter calumniation: namely and commonly, that they were wrought by the deceits and ſleights of Arte- Magicke.

*Math, 12,*

*Apud Cyril.  
lib. 1. cont.  
Iulian.*

*Augu. lib. de  
vera Relig.*

*Euseb. lib.  
cont. Hiero.*

Thus ſayd the Iewes of the my- racles of Ieſus, and ſo ſayde Iulian the Apoſtata, of the vvonderfull ſtrange things done by Saint Peter & S. Paule; affirming them to haue been the moſt expert in Magicke, of any that euer liued; and that Chriſt wrote a ſpeciall booke of that pro- feſſion, and dedicated the ſame to Peter and Paule; whereas notwith- ſtanding it is moſt euident, that Paule was a perſecutor diuers yecres after Chriſtes departure.

One Hierocles alſo wrote a booke wherein he ſayned Appolonius Ty- anaxus to haue doone the lyke mira- cles by Magick, which Chriſt & hy Apoſtles dyd by diuine power. And finally, it is a generall opinion, that  
Both

both Nero and Iulian, gaue them- ſelues ſo extreameſy to the ſtudie of that vaine Science, as no men euer did the like; vpon emulation onelie of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Diſciples in the tyme of Iulian.

But what was the ende? Plinie that was a Pagan, wryteth thus of Nero; that as no man euer laboured more then he in that Science, ſo no man euer left a more certaine teſtimonie of the meruailous exceeding vanitie thereof. The like in eſfect writeth Zoſimus of Iulian, albeit himſelfe a malicious Heathen.

*Plin. lib. 30.*

*Nat. Hiſt.*

*cap. 1.*

*Zoſimus in*

*vita Iulian.*

And if it were not written, yet theyr ſeuerall extraordinary calamities, & moſt miserable deaths, which by all theyr Magick they coulde not fore-ſee, doth ſufficiently teſtifie the ſame vnto vs; eſpecially the laſt words of Iulian, *Viciſti Galilae, Viciſti*. Thou haſt won (o Galilæan) thou haſt gotten the victorie. Acknowledging thereby, as wel ſy truth of Chriſtes myracles & of hys followers, as alſo the vanitie, folly, and madnes of his owne endeuours.

*Niceph. lib.*

*10. c. 35. hiſt.*

Thus then went forward Chriſtes

The successe thes Apostles, and preached him eue-  
of the Apo- rie vwhere throughout the worlde;  
stles.

*Domino cooperante & sermonem con-*  
*firmante, sequentibus signis:* that is,  
*Marke, 16,* (as S. Marke affirmeth) the Lorde  
Iesus working with them, and con-  
firming their preaching by signes and  
myracles. In respect of which be-  
nigne assistance of Iesus in theyr ac-  
tions, S. Luke sayth further; *They*  
*Acts, 14,* *dealt most confidently in the Lorde, in*  
*worde of grace giuing testimonie vnto*  
*theyr doings, and shewing forth signes*  
*and most prodigious wonders by theyr*  
*hands. No perlecution, no terror, no*  
*threats of enemies, no difficultie, or*  
*danger that might occur, could stay*  
*them from their course of setting*  
*forth Christes name and glory.*

And they were so assured of the  
truth, by the inwarde illuminations  
The as- which they had, and by this certaine  
surance of the which they had, and by this certaine  
Apostles. testimonie of Gods fauour and assi-  
stance in dooing myracles; as one  
of them wryteth thus: *That which*  
*wee haue heard, which wee haue seene*  
*1. Iohn, 1,* *with our eyes, which wee haue behelde,*  
*which our handes haue handled of the*  
*worde of lyfe: that wee doe testifie &*  
*announce vnto you. And another*  
*\* S. Paule.* *who had \* been a grieuous persecu-*

tor,

tor, and was conuerted without any conference with any Christian in the world; sayd, *Of Iesus that was dead and ryſen againe*, that neyther tribulation, nor diſtreſſe, nor ſamine, nor beggarie, nor danger, nor perſecution, nor dint of ſword, could daunt hym from the ſeruice of ſuch a Maſter. And in another place he ſayth, that he eſteemed all things of this world, & herein a man might glory, to bee as very dung and detriments, in reſpect of the eminent knowledge, (that is hys word) of hys Lord Ieſus Chriſt. In which very name he tooke ſo exceeding great delight: as in a fewe Epiſtles which he left written, he is obſerred to haue vſed this ſentence, *Dominus noſter Ieſus Chriſtus*, aboute two hundred times.

Rom. 8,

Phil. 3.

Neyther indured thys in theſe Apoſtles for a time onely but all theyr lyues, which as they ſpent the ſame with alacritie in the ſeruice of Ieſus, ſo in the ende they gaue vp the ſame moſt cheerefully, to vwhat ſo-euer death preſented it ſelfe, for confirmation and ſealing of theyr former doctrine; neuer ſo full of confidence, courage, and conſolation, as at that houre, nor neuer ſo boldly denouncing

The ioyfull  
ending of  
the Apoſtles

2 Tim. 4.

1, Theſ. 2.

cing their Maſter, or talking ſo ioyfully of rewards, Crownes and Kingdoms, as at the very laſt inſtant and vp-ſhot of their worldly combat.

Thys then declareth moſt manifeſtly, that the actions of theſe men, proceeded not of humane ſpyrit, nor could be performed by the power of man, but by the diuine force and ſupernaturall aſſiſtance of theyr Lord and God, whom they confeſſed.

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*The third conſideration.*

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Of the E-  
uangeliſts.

AND thus much in breuitie of Chriſtes Apoſtles. There enſue next his Euangeliftes: that is, ſuch men as haue left vnto vs written, his birth, life, doctrine, and death. Wherein it is to be noted, that Ieſus being God, tooke a different way from the cuſtome of man, in deliuering vnto vs his Lawes and precepts. For thoſe men, vvhich haue bene Law-makers vnto the vvorld, knewe no ſurer vvay of publiſhing theyr Lawe, and procuring authority to the ſame, then to write them with their own hands, and in theyr lyfe time to eſtabliſh theyr Promulgation. So Lycurgus, Solon, and others among the Græ-  
cians

ians, Numa to the Romaines, Ma-  
 homet to the Saracines: and diuers  
 other in lyke manner. But Iesus to  
 shewe his diuine power in directing  
 the penne and style of hys Euange-  
 lists, would not leaue any thing writ-  
 ten by himselfe, but passed from thys  
 world in simplicitie and silence, with-  
 out any further shewe or ostentation  
 of his owne doings; meaning not-  
 withstanding by his eternal wisdom,  
 that the prophecie of Ezechiel shold  
 bee fulfilled, which fore-signified the  
 being of his foure irrefragable wit-  
 nesses, which day and night, without  
 rest, should preach, extoll, and mag-  
 nifie theyr Lord and Maister to the  
 worlds ende.

Iesus left  
 nothing  
 written by  
 himselfe.

Ezech, 1,

Four then were fore-prophecied,  
 and foure as wee see by Gods proui-  
 dence, vvere prouided to fulfill the  
 same prophecie. The first and last are  
 two Apostles, that wrot as they had  
 scene. The two middle are two Dis-  
 ciples, who registred thinges as they  
 had vnderstood by conference with  
 the Apostles. The first Gospell was  
 written by an Apostle, to gyue light  
 and open the way to al the rest. And  
 the last in lyke manner was written  
 by an Apostle, to gyue authority and  
 con-

The differ-  
 ent quali-  
 ties and cir-  
 cumstances  
 of the foure  
 Euangelists.

confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were doone in that Countrey, to the ende that thereby, eyther the whole Nations might beleue them, or the obstinate impugne them. The other three were written in the publique tongues of all other Nations, that is, in the Greeke and Romaine languages, if it bee true (\* which dyen hold) that Saint Markes Gospel was first wrytten in Latine.

\* See Ar-  
maean. lib. 9  
de quest.

Circūstan-  
ces of truth  
in our E-  
uangelists.

They wrote their stories in diuer Countries, each one remaining far distant from another, and yet agree they all (as we see) most exactly, in the very same narration; w<sup>h</sup> they wrote in diuers times, the one after the other, and yet the latter dyd neyther correct nor reprehende any thing in the former. They published their stories, when infinite were aliue that knewe the factes, and manie more that desired to impugne them. They sette downe in most of theyr particular narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are

number

The number, the more easie to be refuted  
if they were not true. Neyther dyd  
they in Iurie, vvyte of things doone  
in India, but in the same Countrey  
it selfe, in Townes and Citties that  
were publicly knowne, in Betha-  
nia and Bethsaida, Villages hard by  
Ierusalem: in the Suburbes and hyls  
about the Citty, in such a streete, at  
such a Gate, in such a porche of the  
Temple, at such a fish-pool, vvhich  
all people in Ierusalem did every day  
behold.

They published theyr vvytyng in  
theyr owne lyfe time, and preached  
in word, so much as in vvytyng they  
had recorded. They permitted the  
same to the iudgement and exami-  
nation of all Christes church, espe-  
cially of the Apostles, vvho were a-  
ble to discerne euery least thing ther-  
in contained. So S. Marke set foorth  
his Gospell, by the instruction and  
approbation of S. Peter, as also dyd  
S. Luke by the authority of S. Paule.  
They altered not theyr vvytyngs af-  
terward, as other authors are vvont  
to do in theyr later editions, nor euer cor-  
rected they one iore of that vvich  
they had first sette downe. And that  
which neuer happened in any other  
wri-

The publi-  
shing of our  
Gospels.

*Hier. in ca-  
talog. scrip.  
Eccles.*

wrytings in the world beſides, nor euer Prince or Monarch vvas able to bring to paſſe, for credit of his Edicts or ſanctions : they gaue theyr lyues for defence and iuſtifying of that which they had written.

The maner  
of ſtyle in  
our Euan-  
gelists.

*Math. 21,*

*Marke, 2.*

*Iohn, 7,*

*Luke, 19.*

*Mark, 15.*

*Iohn, 10, 11*

*and 20.*

Theyr manner of vvyryting, is ſincere and ſimple, vvithout all Arte, amplification, or rethorickall exhortation. They flatter none, no not Jeſus hymſelfe, whom they moſt adore, nor in confeſſing hym to be theyr God and Creator, doe they conceale his infirmities of fleſh, in that he was man : as hys hunger and thyrſt : hys being weary ; howe hee wept : hys paſſions of feare, and the lyke. So lykewiſe in the Apoſtles that were the Gouvernours, Superiours, and heads of the reſt : doe theſe Euangelists dyſſemble, hyde, or paſſe over no ſuch things as were defects, and might ſeeme to worldly eyes to turne to theyr diſcredits. As for example, how Chriſt rebuked them for theyr dulneſſe in vnderſtanding : howe after long inſtruction, they propoſed notwithstanding, very rude and impertinent queſtions vnto hym ; how Thomas vvould not belecue the attestation of hys fellowes : howe S.

Iohn

John and S. James, the Sons of Zebedee, ambitiously solicited to haue the preheminence of sitting neereſt to Chriſt in his glory: vvhich latter claufe, being ſet downe cleerely by S. Mark, while yet S. Iohn the Apoſtle was lyuing, the ſame was neuer denied, nor taken ill by the ſayd Apoſtle, neyther was S. Marks Goſpell any thing the leſſe approued by him, albe it he lyued longeſt, and wrote laſt of all the reſt. *Mark, 10.*

Nay, vvhich is more, and greatlie (no doubt) to be obſerued; theſe Euangelists were ſo ſincere and religious in theyr narrations, as they noted eſpecially the imperfections of our Euangelists. So S. Mathew nameth himſelte *Matthew the Publican.* And ſo S. Marke, beeing Peters Diſciple, recordeth particulerlie how S. Peter thrice denied his Lord and Maſter. S. Luke that was Scholler and dependant of S. Paule, maketh mention alone of the differences betweene Paule & Barnabas, and in the ſtory of S. Stephens death, after all his narration ended, he addeth a claufe that in humane iudgement might haue beene left out, to vvith,

*Saulus*

A ſpeciall  
poynt to be  
obſerued in  
our Euan-  
geliſts.

*Math. 10,  
Mark, 14.*

*Acts, 15.*

*Saulus erat conſentiens neceſſarius.* Saule was conſenting and culpable of Stephens death VVhereby we may perceiue moſt perſpicuouſlie, that as theſe men were plaine, ſincere, and ſimple, and farre from preſuming to deuſe any thing of themſelues, ſo were they religious, and had ſcruple to paſſe ouer, or leaue out any thing of the truth in fauor of themſelues, or any other whatſoeter.

Theſe mens vvyrytings then, were publiſhed and receiued for vndoubted truth, by all that lyued in the verie ſame age, and vv ere priuie to the particulars therein containned. They vv ere copyied abroad into infinite mens hands, and ſo conſerued with all care and reuerence, as holy and diuine Scripture. They vv ere read in Churches throughout all Countreies and Nations: expounded, preached, and taught by all Paſtours, and commentaries made vpon them by holy Fathers from time to tyme. So that no doubt can be made, but that we haue the very ſame vvyrytings incorrupt as the Authors left them: for that it yvas impoſſible for anieemie to corrupt ſo many copies ouer the world, without diſcouery and reſiſtance,

No doubt  
but that we  
haue y true  
wrytings of  
our Euan-  
gelists.

stance. And the same verie text,  
 wordes, and sentences, which from  
 age to age the learned Fathers doe  
 ledge out of these Scriptures, vvee  
 and them now, as they had them at  
 that tyme. As for example, S. Iohn  
 that liued longest of all the Apostles  
 and Euangelists, had among other  
 Schoollers and Auditors, Papias, Ig-  
 natius, and Polycarpus, all which a-  
 gree of the foure Gospels and other  
 writings left vnto vs in the new Te-  
 rament, affirming S. Iohn to haue  
 approued the same. These men were  
 Maisters againe to Iustinus Martyr,  
 Irenæus and other, whose wrytings  
 remain vnto vs. And if they did not,  
 yet theyr sayings and iudgements  
 touching the Scriptures, are recorded  
 vnto vs by Eusebius and other Fa- *Euseb. lib, 5,*  
 thers of the next age after, and so frō *hist. cap. 15*  
 hand to hande, vntill our dayes. So  
 that of thys there can bee no more  
 doubt, then whether Rome, Con-  
 stantinople. Ierusalem, & other such  
 renowned Citties, knowne to al the  
 worlde at thys day, be the very same  
 whereof Authours haue treated so  
 much in auncient times.

The

*The fourth Consideration.*

**A**N D thus much of Christes E-  
 uangelists, for whose more cre-  
 dite, and for confirmation of things  
 by them recorded, his diuine prou-  
 dence preordained, that infinite wis-  
 nesses (whom we call Martirs) should  
 offer vp their blood in the Primatiue  
 Of Martyrs Church, and after. Whereas for no  
 other doctrine, profession, or Reli-  
 gion in the worlde, the like was euer  
 heard of; albeit among the Iewes  
 in the tyme of the Machabees, &  
*Maca. lib, 1,* some other times also, whē that Na-  
*and 2.* tion for their sinnes were afflicted  
 by Heathen Princes, some few were  
 tyrannized, and iniuriously put to  
 death; yet commonly, and for the  
 most part, thys was rather of barbari-  
 rous crueltie in the Pagans for their  
 resistance, then directly for hatred  
 of Iewish Religion. And for the  
 number, there is no doubt, but that  
 more Christians were put to death  
 within tyvo monethes for their be-  
 leefe thorow out the worlde, then  
 were of Iewes for two thousand  
 yeres before Christes cōming; which  
 is vndoubtedly a matter very woorth  
 de-

derfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But thys came to passe that Christes wordes might bee fulfilled, who sayde; *I come not to bring peace, but the sworde.* And againe, *I sende you forth as sheepe among wolues.* That is to say, to bee torne and harried, and your bloode to be deuoured.

In which extreme and most incredible sufferings of christians, three poyns are worthy of great consideration. The first, what infinite multitudes of all states, conditions, sex, qualities, and age, dyd suffer daily, for testimonie of thys truth. The second, what intollerable and vnaccustomed torments, not heard of in the worlde before, were deuised by Tyrants for afflicting this kinde of people. The thyrd, what inuincible courage and vnspeakeable alacritie, the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute, but to some diuine power, & supernatural assistance.

And for thys latter poyn of comfort in theyr sufferings, I will alledge

2

onely

3. Poynts to be considered in our Martyrs.

\* See the narration of Phileas, Bishop in Africa, touching thys poyn, alledged by Euse. lib. 8. hist. 11. & 12.

The singular alacritie onely thys Testimonie of Tertullian  
 against the Gentiles, who objected,  
 of Christians that wicked men suffered also as wel  
 as Christians; whereto this learned  
 Doctor made answer in these words.

“ Truth it is, y many men are prone  
 “ to ill, and doe suffer for the same;  
 “ but yet dare they not defende theyr  
*Tertul. in* euill to be good, as Christians doe  
*Apol. cap. 1.* theyr cause. For that euery euil thing  
 “ by nature, dooth bring with it ey-  
 “ ther feare or shame; and therefore  
 “ we see, that malefactors, albeit they  
 “ loue euill, yet wold they not appeare  
 “ so to the world, but desire rather to  
 “ lye in couert. They tremble vwhen  
 “ they are taken, and when they are  
 “ accused, they denie all, and do scarce  
 “ often-times confesse theyr dooings  
 “ vpon torments. And finally, when  
 “ they are condemned, they lament  
 “ mone, and doe impute theyr hard  
 “ fortune, to destiny, or to the Planets  
 “ But the Christian, what dooth he  
 “ like in thys? is there any man asha-  
 “ med? or doth any man repent him  
 “ whē he is taken, except it be for that  
 “ he was not takē rather? if he be no  
 “ ted by the enemy for a Christian, he  
 “ glorifieth in the same; if he be accu-  
 “ sed, hee defendeth not himselfe;

he be asked the question, he confesseth it willingly; if he be condemned, he yeeldeth thanks. What euil is there then in the Christian cause, which lacketh the naturall sequell of euil? I meane feare, shame, tergiuersation, repentance, sorrow, and deploration? What euil (I say) can this be deemed, whose guiltinesse is ioy? whose accusation is desire? whose punishment is happinesse?

Hetherto are the words of learned Tertullian, who was an eye witnesse of that he wrote, and had no small part in the cause of those that suffered, being himselfe in that place and state, as daily he might expect to tast of the same affliction. To which combat, how ready he was, may appeare by diuers places of thys his Apologie, wherein he vttereth (besides his zeale and feruour) a most confident securitie, and certaine assurance of Iesus assistance, by that which he had scene performed to infinite others, in theyr greatest distresses, from the same Lord before. So that nothing doth more acertaine vs of the infinite power and omnipotencie of IESVS, then the fortitude inuincible, which aboue all humane reason,

Iesus assistance to his Martyrs.

ſon, force, and nature, he imparted to his Martyrs.

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*The fiſt Conſideration.*

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The ſubiection of ſpyrits,

**A**fter vvhich conſideration, there commeth to be weighed, the ſecond poynt before mentioned, vvhich is of the ſame power and omnipotencie of Ieſus, declared and exerciſed vppon the ſpyrits infernall. VVhich thing, partly may appeare by the Oracles alledged in the end of the former Section, (wherein thoſe ſpyrits fore-told, that an Hebrewe chyle ſhould be borne, to the vtter ſubueſſion and ruine of theyr tyrannical dominion,) and much more at large the ſame might be declared, by other answers & Oracles vttered at Chriſtes natiuity, and regiſtred in the Monuments euen of the Heathen themſelues. VVherof he that deſireth to ſee more ample mention (eſpecially out of Porphirie who then was liuing,) let him read Eusebius's Booke. *De preparatione Euangelii* where he ſhall finde ſtore, and namely, that Apollo many times exclaimed, *Hei mihi, congemſcite : Hei mihi : hei mihi : Oraculorum defe-*

me claritas. VVoe vnto mee, lament  
ye with me; woe vnto me, woe vnto  
me, for that the honour of Oracles  
hath now forſaken me. Which com-  
plaints & lamentations, are nothing  
els but a plaine confeſſion that Ieſus  
was he, of vvhom a Prophet ſayd di-  
uers ages before; *Attenuabit omnes* Soph. 2.  
*Dies tere*: he ſhal weare out & bring  
to beggery, all the Gods or Idols of  
the earth. This confeſſed alſo the  
wicked Spyrits themſelues, when at  
Chriſtes appearing in Iury, they came  
vnto him diuers times, and beſought  
him, not to ſuffe or torment them,  
nor command them, preſently to  
returne into hell, but rather to per-  
mit them ſome little time of enter-  
tainment in the Sea, or Mountaines,  
or among heardes of Swine, or the  
lyke. Which confeſſion they made in  
the ſight of all the world, and declar-  
ed the ſame afterwards by their facts  
and deeds.

For preſently vpon Ieſus death, &  
vpon the preaching of his name and  
Goſpell throughout the vworld, the  
Oracles vvvhich before vvvere aboun-  
dant in euery Prouince and Coun-  
trey, were put to ſilence. VVhereof I  
might alledge the testimony of very

Of the my-  
raculous  
ceaſing of  
Oracles at  
Chriſtes ap-  
pearing.

Iuuenall.

many Gentiles themselves, as that of Iuuenall.

Saty. 6.

*Cessant Oracula Delphis.*

All Oracles at Delphos doe now cease, &c.

That also of another Poet :

Lucan.

*Excessere omnes adytis,*

*arisque relictis*

*Dij, quibus imperium  
hoc steterat, &c.*

That is, the Gods by vvhom this Empyre stood, are all departed from their Temples, and haue abandoned theyr Altars and place of habitation. Strabo hath also these expresse wordes. *The Oracle of Delphos at this day is to be seene in extreame beggery and mendicitie.*

Strab. lib.  
Geograph.

Plutar. de  
defectu Ora-  
culo.

And finally, Plutarch that lyued vvithin one hundred yeeres after Christ, made a speciall Booke to search out the causes, why the Oracles of the Gods were ceased in hys tyme. And after much turning and winding many wayes, resolved vpon two principall points, or causes thereof. The first, for that in hys tyme, there was more store of Wise-men then before, vvwhose answers might stand in steede of Oracles; and the other

Two insuffi-  
cient cau-  
ses.

other, that peradventure the ſpyrits which were accuſtomed to yeeld Oracles, were (by length of tyme) growne old and dead. Both which reaſons, in the very common ſence of all men, muſt needes be falſe, and by Plutarch himſelfe, cannot ſtande vvith probabilitie. For firſt, in hys Bookes which he wrote of the liues of auncient famous men, he confeſſeth, that in ſuch kind of wiſedome as he moſt eſteemed, they had not theyr equals among theyr poſterity.

Secondly, in his Treatiſe of Phyloſophy, hee paſſeth it for a ground, that ſpirits not depending of materiall bodies, cannot die or wexe old, and therefore of neceſſitie hee muſt conclude, that ſome other cauſe is to bee yeelded of the ceaſſing of theſe Oracles, which cannot bee but the preſence and commaundement of ſome higher power, according to the ſaying of S. Iohn, *To this ende appeared the ſonne of GOD, that hee might diſſolve (or overthrow) the works of the dewill.*

*1, Iohn, 3,*

Neyther dyd Ieſus thys alone in his own perſon, but gaue alſo power and authoritie to his Diſciples and followers to doe the like, according

Mat<sup>h.</sup> 10.

to their commiſſion in S. Mathewes Goſpell; *Super omnia Dæmonia, et ſpiritus immundos, &c.* You ſhal haue authoritie ouer all deuils & vncleane ſpyrits. Which commiſſion, howe they afterward put it in execution, the whole world yeeldeth ſufficient teſtimonie. And for examples take onely, I will alledge in this place an offer or challenge, made for the tryal or prooſe thereof, by Turtullian to the Heathen Magiſtrates and perſecutors of hys tyme, his words are theſe.

*Tertu. in A-pol. ad gent.* Let there be brought here in preſence before your trybunall ſeates,

- “ ſom perſon, who is certainly known
- “ to be poſſeſſed with a wicked ſpyrite,
- “ and let that ſpyrite be commaunded
- “ by a Chriſtian to ſpeake, and he ſhall
- “ as truly confeſſe himſelfe to be a de-

A moſt cō- uill, as at other times to you, hee will ſident offer falſely ſay hee is a God. Againe, as made by the ſame time, let there bee brought

*Tertullian.* ſoorth one of theſe (your Prieſtes or

- “ Prophets) that will ſeeme to be poſ-
- “ ſeſſed with a diuine ſpirit, I mean of
- “ thoſe that ſpeake gasping, &c. (in
- “ whom you imagine your Gods to
- “ talke,) and except that ſpyrite alſo
- “ (commaunded by vs) doe confeſſe

him-

himselfe to be a deuill, (being afrayd  
indeede to lye vnto a Christian) doe  
you shedde the blood of the Chri-  
stians in that very place, &c. None  
will lye to theyr owne shame, but  
rather for honour or aduantage, yet  
those spyrits vwill not say to vs, that  
Christ was a Magitian, as you doe,  
nor that he was of the common con-  
dition of men. They will not say, he  
was stolne out of the Sepulcher, but  
they will confesse, that hee was the  
vertue, wisdom, and word of God;  
that he is in heauen, and that he shall  
come agayne to be our Iudge, &c.  
Neyther will these deuils in our pre-  
sence, deny themselves to be vncleane  
spyrits, and damned for theyr wic-  
kednes, and that they expect his most  
horrible iudgement, professing also,  
that they doe feare Christ in G O D,  
and God in C H R I S T, and that  
they are made subiect vnto hys Ser-  
uants.

Hetherto are the words of Tertul-  
lian, contayning (as I haue sayde) a  
most confident challenge, and that  
vpon the liues and blood of all Chri-  
stians, to make tryall of theyr power  
in controlling those spyrits, which the  
Romaines & other Gentiles adored

as theyr Gods. VVhich offer, seeing it was made and exhibited to the persecuters themselues, then lyuing in Rome, well may we be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience he had not beene perswaded, that the ioyning heerein would haue turned and redounded to his owne confusion.

The wonderfull authority of Christians ouer spyrits.

*Lact li. 2, de inst. cap. 16.*

*Euse. li. 5, de prep. Euan.*

And this puissant authority of Iesus imparted to Christians, extended it selfe so farre forth, that not onely theyr words and commaundements, but even theyr very presence did shut the mouthes and driue into feare the miserable Spyrites. So Lactantius sheweth, that in hys dayes, among many other examples of thys thing, a seely Seruing-man that was a christian, following hys Maister into a certaine Temple of Idols, the Gods cryed out, that nothing could bee well done, as long as that Christian was in presence. The lyke recordeth Eusebius of Dioclesian the Emperour, vvho going to Apollo for an Oracle, receiued aunswer, That the iust men were the cause that hee could say nothing. VVhich iust men, Apollos Priestes interpreted, to bee meant ironi-

ironically of Christians; and there-  
vppon Dyoclesian beganne his most  
searce and cruell perlecution in Eu-  
sebius dayes. Sozomenus also wry-  
teth, that Iulian an Apostata, ende-  
uouring with many sacrifices & con-  
iurations, to draw an aunswer from  
Apollo Daphnæus, in a famous  
place called Daphne, in the suburbs  
of Antioch; vnderstoode at last by  
the Oracle, that the bones of S. Ba-  
bylas the Martyr, that lay neere to  
the place, were the impediment why  
that God coulde not speake. And  
thereupon, Iulian caused the same  
body presently to be remooued. And  
finally, heereof it proceeded, that in  
all Sacrifices, coniurations, & other  
mysteries of the Gentiles, there was  
brought in that phrase, recorded by  
scoffing Lucian, *Exeat Christiani*,  
let Christians depart; for that while  
they were present, nothing could be  
well accomplished.

*Sozom. lib. 3  
hist. cap. 18.*

*Lucian in  
Alex.*

To conclude, the Pagan Porphy-  
rie, that of all other most earnestly  
endeuoured to impugne & disgrace  
vs Christians, and to holde vp the  
honour of his enfeebled Idols, yet  
discourfing of the great plague that  
raigned most furiously in the Cittie  
of

*Porph. lib. 5.  
cont. Christ.  
apud Euseb.  
li. 5. ca. 1. de  
prep. Euan.*

A meruail-  
lous-confes-  
sion of Por-  
phirie.

A prety sto-  
rie of Plu-  
tarch.

*Plu. de de-  
fectu ora.*

of Messina in Cicilie where he dwelt  
yeeldeth thys reason, why Aescula-  
pius the God of Phisick (much ado-  
red in that place) was not able to  
helpe them. *It is no meruaile (saith  
he) if this Citty so many yeeres be vex-  
ed with the plague, seeing that both Ae-  
sculapius and all other Gods bee now  
departed from it, by the coming of Chri-  
stians. For since that men haue begunne  
to worship this Iesus, we could neuer ob-  
taine any profite by our Gods.*

Thus much confessed this Patrone  
of Paganisme, concerning the maine  
that his Gods had receiued by Iesus  
honour. Which albeit he spake with  
a malicious minde to bring Chri-  
stians in hatred and persecution there-  
by, yet is the confession notable, &  
confirmeth that story which Plu-  
tarch in his fore-named booke doth  
report; that in the latter yeres of the  
raigne of the Emperour Tyberius, a  
strange voyce, and exceeding horri-  
ble clamor, with hidious cryes, skry-  
ches and howlings, were hearde by  
many in the Græcian sea, complay-  
ning that the great GOD Pan was  
nowe departed. And thys Plutarch  
(that was a Gentile) affirmeth to  
haue beene alledged and approued  
before

before the Emperour Tyberius, who meruailed greatly thereat, and could not by all his Diuines and Sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of thys vvonderfull accident. But we Christians, comparing the tyme wherein it happened, vnto the time of Iesus death and passion, and finding the same fully to agree, may more then probably perswade our selues, that by the death of their great God *Pan*, (which signifieth all) was imported y vtter ouerthrow of all wicked spirits & Idols vpon earth.

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*The sixth Consideration.*

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**A**ND thus hath the Deitie of Iesus beene declared and approoued by his omnipotent power, in subduing infernall enemies. Now resteth it for vs to make manifest the same, by his like power and diuine iustice, shewed vpon diuers of his enemies heere on earth; whose greatest punishment, albeit for the most part, he reserueth for y life to come, yet sometimes for manifestation of hys omnipotencie, (as especially it was behouefull in those first daies of his

The punishment of enemies.

**Herod As-  
colonita.**

*Iosep.lib. 17,  
anti.cap. 10.  
et lib. 1. de  
bello. Iudai.  
cap. 21.*

hys appearance in the worlde) hee chasteneth them also, euen heere on earth in the eye and sight of al men. So wee reade of the most infamous and myserable death of Herode the first, surnamed Ascolonita, who after his persecution of Christ in hys infancie, and the slaughter of the infants in Bethleem for his sake; was wearied out by a lothsome lyfe, in feare and horreur of his owne wife and children: whom after hee had most cruelly murdered, was enforced also by desperation, through hys vnspeakeable griefes, vexations, and torments, to offer his owne hand to hys owne destruction, if he had not been stayed by his friends that stood about him.

**Archelaus.**

*Iosep.lib. 17  
anti.cap. 15  
lib. 2, de bel.  
Iudai.cap. 6,*

After hym, Archelaus his eldest Sonne, that was a terroure to Iesus at hys returne from Egypt, fell also by Gods iustice into meruailous calamities. For first, beeing left a King by his Father, Augustus woulde not allow or ratifie that succession, but of a King made him a Tetrarch, assigning vnto him onely the fourth part of that dominion which his Father had before. And then againe after nine yeeres space, tooke that a-

way

way in like manner, with the greatest dishonour he could deuise, seizing vpon all his treasure and riches by the way of confiscation, and condemning his person to perpetuall banishment, wherein he died most miserably in Vienna in Fraunce.

Not long after thys, the seconde Sonne of Herod the first, named Herode Antipas, Tetrarch of Galilie, who put Saint Iohn Baptist to death, and scorned Iesus before his passion, (whereat both himselfe and Herodias hys Concubine was present,) was deposed also by Caius the Emperor, (being accused by Agrippa his nearest kinsman) and most contumeliously sent in exile, first to Lyons in Fraunce, and after that; to the most deserte and inhabitable places in Spayne, vwhere hee vvith Herodias wandred vp and downe in extreame calamity so long as they lyued, and finally ended theyr dayes abandoned of all men. In which misery also it is recorded, that the dauncing daughter of Herodias, vvho had in her iolity demaunded Iohn Baptists head, being on a certaine time enforced to passe ouer a frozen River, suddainly the Ice brake, and shee in her fall, had

Herod Antipas.

*Iosep. lib. 18, antiq. cap. 9. lib. 2. de bel. cap. 8.*

Herodias daughter.

*Niceph. li. 1, capit. 20.*

had her head cut off by the ſame ſe without hurting the reſt of her body to the great admiration of all the lookers on.

Herod Agrippa.

*Acts, 12,  
Iofep.lib. 19.  
antiq. cap. 7.*

*Lib. 18. ca. 7.*

The ſtock  
of Herod  
ſoone ex-  
tinguiſhed.

The lyke euent had another of Herods family, named Herod Agrippa, the accuſer of the fore-named Herode the Tetrach; vvho in hy great glory and tryumph, hauing put to death S. Iames, the brother of S. Iohn Euangelift, and imprifoned S. Peter, vvvas ſoone after in a publique aſſembly of Princes and Nobles at Cæſaria, ſtricken from heauen with a moſt horrible diſeaſe, vvhereby his body putrified, and was eaten with vermine, as both S. Luke recordeth, and Iofephus affirmeth. And the ſame Iofephus, vvith no ſmall meruaile in himſelfe, declareth: that at the very ſame time when hee wrote hys ſtory, (vvhich was about threeſcore and ten yeeres after the death of Herod the firſt) the whole progenie and of-ſpring, kindred and familie of the ſayd Herod, (vvhich he ſaith was exceeding great, by reaſon hee had many wiues together, with manie chyl dren, brothers, and ſiſters, beſides Nephewes and kinſ-folke) were all extinguiſhed in moſt miſerable ſort,

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ſort and gaue a testimony (ſaith Io-  
ſephus) to the worlde, of the moſt  
true confidence, that men doe put  
in humane felicitie.

And as the puniſhments lighted The puniſh-  
openly vpon Ieſus professed enemies ment of the  
in Iurie; ſo eſcaped not all the Ro- Romans.  
maines their chaſtiſement; I meane  
ſuch, as eſpecially had theyr hands in  
perſecution of him, or of his follo-  
wers after him. For firſt, of Pontius Pilate.  
Pilate that gaue ſentence of death a-  
gainſt him, wee read, that after great  
diſgrace receiued in Iurie, hee vvas *Entro. lib. 7.*  
ſent home into Italie, and there by *hiſt.*  
manifest diſfauours ſhewed vnto *Euf. b. lib. 2.*  
hym by the Emperour his Maiſter, *cap. 7. hiſt.*  
fell into ſuch deſperation, as he ſlewe  
himſelfe with his owne hands.

And ſecondly, of the very Empe-  
rours themſelues, who lyued from  
Tyberius (vnder whom Ieſus ſuffe-  
red) vnto Conſtantine the great. vn-  
der whom Chriſtian Religion tooke  
dominion over the worlde, (which  
contained the ſpace of three hun-  
dred yeres) very few or none eſcaped  
the manifold ſcourges of Gods dread  
full iuſtice ſhewed vpon them at the  
knitting vp of their daies. For exam-  
ples ſake; Tyberius, that permitted  
Chri-

*Tertul. in  
Apolog.*

*Caligula.*

*Nero.*

Christians to liue freely, and made Lawe against their molestation, (as before hath beene shewed) dyed in his bed peaceably. But Caligula that followed him, for his contempt shewed against all diuine power, making himselfe a God, was soon after murdered by the consent of his deereft friendes.

Nero also, who first of all others began persecutian against the Christians, within fewe monethes after hee had put S. Peter and S. Paule to death in Rome, hauing murthered in lyke manner hys owne Mother, brother, wife, and Maister, was vpon the suddaine, from his glorious estate and maicstie throwne downe into such horrible distresse and confusion in the sight of all men, as being condemned by the Senate, to haue his head thrust into a Pyllarie and there most ignominiously to be whynned to death, was constrained (for auoyding the execution of that terrible sentence) to massacre himselfe vvyth hys owne handes, by the assistance of such as vvas decreed vnto him.

The lyke may bee shewed in the tragickall endes of Galba, Otho, V

tellius

ellius, Domitian, Commodus, Pertinax, Iulian, Marcinus, Antoninus, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius, Carinus, Maximianus, Maximentius, Lucinius and others.

VVhose miserable deaths, a noble man and Counseller, (well neere one thousand yeeres past) dyd gather against Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vppon his enemies: adding furthermore, that since the tyme of Constantine, (whiles Emperors haue been Christiaus) few or no such examples can be shewed, except it be vpon Iulian the Apostata, Valens the Arian heretique, or some other of like detestable and notorious wickednes. And thus much of particuler men chastised by Iesus.

But if we desire to haue a full example of his iustice vppon a whole Nation together, let vs consider what befell Ierusalem and the people of Iurie, for theyr barbarous crueltie practised vpon him, in his death and passion And truly, if we beleue Iosephus and Phylo the Iewish Historiographers, (who lyued eyther with Christ, or immediatly after him,) it can

Many Emperors that dyed miserably.

*Enagr. Sco- last. lib. 3. hist. cap. 41.*

The chastisement of Ierusalem, and of the Iewish people.

*Iosep.lib. 19.  
antig.lib. 2.  
et 3, de bell.  
Iudai.  
Philo in  
Flacco et lib.  
2. de leg.  
Cornel. Tac.  
lib. 12.*

can hardly be expressed by the tongue or penne of man, what insufferable calamities and miseries, were inflicted to that people (presently vpon the ascention of I E S V S) by Pilate theyr Governour, vnder Tyberius the Emperour; and then againe by Petronius vnder Galigula, and after that, by Cumanus, vnder Claudius, and lastly by Festus and Albinus vnder Nero. Through whose cruelties that Nation was enforced finally to rebell, and take Armes agaynst the Romaine Empyre, vvhich vvas the cause of theyr vtter ruine and extirpation by Tyrus and Vespasian. At what tyme besides the ouerthrowe of theyr Citty, burning of theyr Temple, and other infinite dystresses which Iosephus an eye-witnes protesteth, that no speech or discourse humane can declare.

The same Authour lykewise recordeth, eleuen hundred thousand persons to haue been slaine, & fourscore and seauen-teene thousand taken alyue, vvho vv ere eyther put to death afterwarde in publique triumphes, or sold openly for bond slaves into all parts of the world.

And in this vniuersall calamitie

of the Iewish Nation, being the most How Christ  
 notorious and greuous , that euer his death  
 happened to people or Nation be- was puni-  
 fore or after them, (for the Romans shed with  
 neuer practised the like vpon others) like circum-  
 it is singularly to be obserued , that stances vpo  
 in the same time and place, in which the Iewes.  
 they had put Iesus to death before:  
 that is , in the feast of the Paschall,  
 when their whole Nation was assem-  
 bled at Iernsalem, from all parts, Pro-  
 uinces, and Countries of the earth :  
 they receiued this their most pittifull  
 subuersion, and that by the hands of  
 the Romaine Cæsar , to whom by  
 publique cry, they had appealed from  
 Iesus, but a little before.

Yea , further it is obserued and  
 noted, that as they apprehended Ie-  
 sus, and made the entrance to hys  
 passion vppon the Mount Oliuet, so *Iosep. lib. 5.  
 de bel. ca. 8.*  
 Tytus (as Iosephus wryteth) vppon  
 the same Mount planted his first  
 siege for their finall destruction.

And as they ledde Iesus from Cai-  
 phas to Pilate, afflicting him in theyr  
 presence: so now were they them-  
 selues led vp and downe from Iohn *Capit. 27.*  
 to Symon, (two Tyrants that had v-  
 surped dominion within the Citty,)  
 and were scourged and tormented  
 before

before the trybunall ſeates. Again, as they had cauſed Ieſus to be ſcoffed, beaten, and villainouſly intreated by the Souldiers in Pilats Pallace : ſo were now theyr owne principall Rulers and Noble men, (as Iosephus wryteth) moſt ſcornfully abuſed, beaten, and crucified by the ſame Souldiers. Which latter poynt of crucifying, or villainous putting to death vpon the Croſſe, was begun to be practiſed by the Romaines vpon the Jewiſh Gentrie, immediatly after Chriſtes death, and not before. And now at thys tyme of the war, Iosephus affirmeth, that in ſome one day, ſiue hundred of his Nation were taken and put to this opprobrious kind of puniſhment; in ſo much, that for the great multitude he ſayth:

*Lib. 5, de bel. cap. 28.* *Nec locus ſufficeret Crucibus, nec Crucis corporibus :* that is, neyther the place

“ was ſufficient to contayne ſo many  
 “ croſſes as the Romaines ſet vp, nor  
 “ the croſſes ſufficient to ſuſtaine ſo  
 “ many bodies as they murdered by  
 “ that torment.

Thys dreadfull and vnſpeakeable  
 A meruailous prouidence of miſery, ſel vpon the Iewes about forty yeeres after Chriſtes aſcention, when they had ſhewed themſelues moſt

moſt obſtinate and obdurate againſt God, for de-  
 ys doctrine, deliuered vnto them, liuering the  
 at onely by himſelfe, but alſo by his Chriſtians  
 Diſciples; of which Diſciples they that were in  
 ad now ſlayne S. Stephen and Saint Ieruſalem  
 ames, and had driuen into baniſh- at the tyme  
 ment both S. Peter & S. Paule, and of deſtruc-  
 other that had preached vnto them. tion.

To which latter two Apoſtles, (I  
 neane S. Peter and S. Paule) our Sa-  
 iour Chriſt appeared a little before  
 theyr martyrdoms in Rome, as Lac-  
 tantius wryteth, and ſhewed that  
 within three or foure yeeres after  
 their deaths, he was to take reuenge  
 upon theyr Nation, by the vtter de-  
 ſtruction of Ieruſalem and of that  
 generation. Which ſecrete aduiſe, *Lib. 4. diui.*  
 he ſayde Lactantius affirmeth, that *inſtit. cap. 21*  
 Peter and Paule reuealed to other  
 Chriſtians in Iurie; wherby it came *Euseb. lib. 3.*  
 to paſſe, (as Eusebius alſo and other *hiſt. cap. 5.*  
 Authors doe mention) that all the *Nicep. cap. 3.*  
 Chriſtians lyuing in Ieruſalem, de-  
 parted thence, not long before the  
 ſiege began, to a certaine Towne  
 named Pella, beyoud Iordan, which  
 was aſſigned them for that purpoſe  
 by Ieſus himſelfe, for that it beeing  
 in the dominion of Agrippa, who  
 with the Romaines, it remay-  
 ned

ned in peace & ſafetie, while all Iurie beſides was brought to deſolation.

Thys then was the prouidence of God for y<sup>e</sup> puniſhment of the Iewes at that tyme, . And euer after, theſe miſeries after the deſtruction of Ieruſalem.

estate declined frō worſe to worſe and their miſeries daily multiplied throughout the world. Whereof hee that will ſee a very lamentable narration, let him read but the laſt booke onely of Iosephus hiſtorie *De bello Iudaico*, wherein is reported beſides other things, that after the war was ended, and all the publique ſlaughters ceated, Tytus ſent three ſcore thouſand Iewes as a preſent to his Father to Rome, there to bee put to death in diuers and ſundry manners. Others hee applyed to be ſpectacles for paſtime to the Romaines y<sup>e</sup> were preſent with him; whereof Iosephus ſayth, that hee ſawe with his own eyes, two thouſand and five hundred murdered and conſumed in one day, by fight & combat among themſelues, and with wilde beaſts at the Emperours appointment. Others were aſſigned in Antioch and other great Citties, to ſerue for ſpectacles in theyr famous bond-fires, at times of triumph. Others were ſold

*Ioseph. lib. 7.  
de bello cap.  
20, & 21.*

to be bond-slaves, others condemned to dyg and hewe stones for euer. And thys was the end of that warre and desolation.

After thys againe, vnder Traiane the Emperour, there was so infinite a number of Iewes slayne, and made away by Marcus Turbo in Affrica, and Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the same Historians report; that in the eyghtene yeece of Adrian the Emperour, one Iulius Seuerus beeing sent to extinguish all the remnant of the Iewish generation; destroyed in small time, ninetie and eight townes and Villages within that Countrey, and slew five hundred and fourscore thousand of that blood and Nation in one day; at which time also, hee teate downe the Citty of Ierusalem in such sort, as he left not one stone standing vpon another of their ancient buildings; but caused some part thereof to bee reedified againe, and inhabited onely by Gentiles. He changed the name of the Cittie, and called it \* A E L I A, after the Emperours name. Hee droue all the pro-

R

genie

The finall desolation of the Iewish Nation.

*Oros. lib. 7. c. 13. Ariston. pellaus in hist. Ense. lib. 4, cap. 8. Niceph. lib. 3 cap. 24.*

\* The Emperours name was Aelius Adrianus.

genitie & offspring of the Iewes forth of all thoſe Countries, with a perpetuall Lawe confirmed by the Emperour, that they ſhould neuer returne: no, nor ſo much as looke back from any high or eminent place to that Country againe. And this was done to y<sup>e</sup> Iewiſh Nation by the Romaine Emperours for accompliſhing that demaund, which their principall Elders had made not long before to Pilate the Romaine Magiſtrate, concerning Ieſus moſt iniurious death crying out with one conſent and voyce, to wit, *Let his blood bee vpon vs, and vpon our poſteritie.*

*Math, 25,*

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*The ſeauenth Conſideration.*

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The fulfilling of Ieſus prophecies.

**A**N D heerein alſo, I meane in the moſt wonderfull, and notorious chaſtiſement, or rather reprobation of the Iewiſh people, which of the vvorlde was Gods peculier before, is ſette out vnto vs as it were in a Glaſſe, the ſeauenth and laſt poynt, which wee mention in the beginning of thys Section: to wit, the fulfilling of ſuch ſpeeches and prophecies, as Ieſus vttered when he was vpon the earth; as name-  
ly

one time, after a long and vehement  
 commination made to the Scribes  
 and Pharisees, and principall men of  
 that Nation, (in which hee repeateth  
 eyght severall tymes that dreadfull  
 threat woe,) hee concludeth finally,  
 that all the iust blood, iniuriouſlie  
 shedde from the first Martyr Abell,  
 should be reuenged verie shortly vp-  
 on that generation. And in the same  
 place, he menaceth the populus Cit-  
 tie of Ierusalem, that it should bee  
 made desert. And in another place  
 hee assureth them, that one stone  
 should not be left standing thereof  
 vpon another. And yet further hee  
 pronounceth vpon the same Cittie  
 these words; *The dayes shall come vp-  
 on thee, and thine enemies shall envi-  
 on thee with a wall, and shall besiege  
 thee: they shall streighten thee on e-  
 uery side, and shall beate thee to the  
 ground, and thy children in thee.* And  
 yet more particularly, he fore-telleth  
 the very signes whereby his Disciples  
 should perceiue vhen the tyme in-  
 deede vvas come, vsing thys speech  
 vnto them. *When you shall see Ieru-  
 salem besieged with an Armie: then  
 know yee that her desolation is at hand,  
 and that these are the dayes of reuenge,*

*Math. 23.*

*Luke, 21.*

*Luke, 19.*

Iesus spee-  
 ches of Ie-  
 rusalem.

*Luke, 21.*

to the ende all may be fulfilled which is written. Great distresse shall fall vpon this earth, and vengeance vpon this people. They shall be slaine by dint of the sword, and shall be led as slauess into all Countries. And Ierusalem shall be trodden vnder feete by the Gentiles, vntill the time of Nations be accomplished.

The circumstance of the tyme when Iesus spake hys words, and when they were written.

This fore-tolde Iesus of the miserie that was to fall vpon Ierusalem, and vpon that people (by the Romaines and other Gentiles,) vvhich the Iewes seemed to be in most securitie, and greatest amitie vvith the Romaines, (as also they were vvhen the same things were written,) and consequently at that time, they might seeme in all humaine reason, to haue lesse cause then euer before to misdoubt such calamities. And yet how certaine and assured fore-knowledge (and as it were most sensible feeling) Iesus had of those miseries, he declared, not onely by these express words, and by theiur euent: but also by those pittifull teares he shed vpon sight & consideration of Ierusalem, and by the lamentable speech hee said to the woman, of that Citty, who wept for hym at his passion, perswading them to weepe rather for themselves

Luke, 19.

selu

selues and for theyr chyldren, (in re-  
spect of the miseries to follow) then  
for him. Which words and predicti-  
ons of Iesus, together with sundry o-  
ther his speeches, fore-shewing so  
particularly the imminent calamities  
of that Nation, (and that as I have  
sayd, at such time, when in humane  
discourse there could be no probabi-  
lity therof,) when a certaine Heathen  
Chronicler and Mathematicke, na-  
med Phlegon, about a hundred yeres  
after Christes departure, had dilli-  
gently considered, hauing seene the  
same also in hys dayes most axactlie  
fulfilled, (for he was seruaunt to A-  
drianus the Emperour, by vvhose  
commandement as it hath been said  
before, the finall subversion of that  
Iewish Nation was brought to passe)  
thys Phlegon (I say) though a Pa-  
gan, yet vpon consideration of these  
euent, and others that he sawe, (as  
the extreame persecution of Christi-  
ans fore-told by Christ and thelyke)  
he pronounced, that neuer any man  
foretold things so certainly to come,  
or that so precisely vvere accompli-  
shed, as were the predictions and pro-  
phcies of Iesus. And thys testimo-  
nie of Phlegon, was alledged and vr-

*Orig. lib. 2.  
con. Cels. sub  
initium.*

ged for Christians against one Celsus a Heathen Philosopher and Epicure, by the famous learned Origen; even the very next age after it was written by the Authour: so that of the truth of this allegation, there can bee no doubt or question at all.

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*Other prophecies of Iesus, fulfilled  
to his Disciples.*

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AND nowe albeit these predictions and prophecies, concerning the punishment and reprobation of the Iewes, fulfilled so evidently in the sight of all the vworld, might be a sufficient demonstration, of Iesus fore-knowledge in affayres to come, yet are there many other thinges besides fore-shewed by him, which fell out as exactly as these dyd, notwithstanding that by no learning, Mathematicall reason, or humane conjecture, they were or might be fore-seene. And as for example, the foretelling of hys owne death, the manner, tyme, and place thereof: as also the person that should betray him together with hys irrepentant ende. The flight, seare, and scandale of his Disciples, albeit they had promised

and

& protested the contrary. The three severall denials of Peter. The particular tyme of his owne resurrection, and ascention. The sending of the holy Ghost, and many other the like predictions, prophecies and promises, which to his Apostles, Disciples, and followers that heard them uttered, & left them written before they fell out, and saw them afterward accomplished; and who by the falsehood thereof, should have received greatest damage of all other men, if they had not bene true; to these men (I say) they were most evident proofes of Iesus diuine prescience in matters that should ensue.

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*Prophecies fulfilled in the sight of Gentiles.*

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**B**UT yet for that an Infidell, (with whom onely I suppose my selfe to deale in this place) may in these and the like thinges, find (perhaps) some matter of cauillation, and say, that these prophecies of Iesus, were recorded by our Euangelists, after the particularities therein prophesied were effectuated and not before; and consequently, that they might

be forged, I will alledge certaine other euent, both fore-told and registred before they came to passe, & divulged by publique wrytings in the face of all the world, when there was small semblance that ever the same shoulde take effect. Such were the particuler foretellings of y<sup>e</sup> kinde and maner of S. Peters death, whiles he liued. The peculier and different manner of S. Iohn the Euangelists ending, from the rest of the Apostles. The fore-shewing and describing to his Disciples, the most extreme and cruell persecutions, that should ensue vnto Christians for his sake, (a thing at that tyme not probable in reason, for that the Romans permitted the exercise of all kinds of Religions,) and that notwithstanding all these pressures and intollerable afflictions, his saythfull followers should not shrink, but hold out and daily increase in zeale, fortitude, and number, and finally should achieve the victorie & conquest of all the worlde; a thing much more unlikely at that day, and so farre passing all humaine probabilitie, as no capacitie, reason, or conceite of man might reach or attaine the fore-sight thereof,

thereof. And with this will we conclude our third and laſt part of the generall diuiſion ſet down in the beginning, concerning the grounds and prooſes of Chriſtian Religion.

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*The Concluſion.*

Sect. 4.

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BY all that hetherto hath been ſaid, we haue declared & made mani- feſt vnto thee (gentle Reader) three thinges of great importaunce. Firſt, that from the beginning and creation of the vvorld, there hath beene promiſed in al times and ages a Meſſias, or Sauour of man-kinde, in vvhom, and by vvhom, all Nations ſhould be bleſſed; as alſo, that the particuler time, manner, and circumſtaunce of his comming, together with the qualitie of his perſon, purpoſe, doctrine, lyfe, death, reſurrection, and aſcention, were in like manner by the Prophets of G O D, moſt evidently fore ſhewed. Secondly, that the very ſame particulers and ſpeciall poynts that vv ere diſſigned and ſette downe by the ſayde Prophets, vv ere alſo fulfilled moſt exactly vvith theyr circumſtances, in the perſon and acti-

The ſum of  
the former  
3. Sections.

1.

2.

3.

ons of Ieſus Chriſt our Lord and Sa-  
 uiour. Thirdly, that beſides the ac-  
 compliſhment of all the fore-ſayde  
 prophecies, there were ginen by Ie-  
 ſus many ſignes, manifeſtations, and  
 moſt infallible arguments of his dei-  
 tie and omnipotent uiſſaunce, after  
 his aſcention or departure from all  
 humane and corporall conuerſation  
 in this world.

Eyght rea-  
 ſons.

By all which wayes, meanes, argu-  
 ments and prooſes, and by ten thou-  
 ſand more, vvhich to the tongue or  
 penne of man are inexplicable, the  
 Chriſtian mind remaineth ſetled, and  
 moſt firmly grounded in the vn-  
 doubted beleeſe of his Religion, ha-  
 uing beſides all other things, euiden-  
 ces, certainties, and internal comfort  
 and aſſuraunces vvhich are infinite.  
 theſe eyght demonſtratiue reaſons  
 and perſwaſions which enſue, for his  
 more ample and abundant ſatis-  
 faction therein.

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*The Prophecies.*

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Firſt, that it vvas impoſſible, that  
 ſo many thinges ſhould be fore-  
 tolde ſo precifely, with ſo many par-  
 ticularities, in ſo manie ages, by ſo  
 diſſe-

different persons of all sanctity, with so great concord, consent, and vnitie, and that so long before hande, but by the Spyrit of God alone, that onely hath the fore-knowledge of future euent.

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*The fulfilling.*

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SEcondly, that it could not possibly bee, that so many thinges, so difficult and strange, with all theyr particulers, & circumstances, shoulde bee so exactly and precisely fulfilled, but in himselfe alone, of whom they were truely meant.

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*Gods assistance.*

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THirdly, that it can no wayes bee imagined, that God would euer haue concurred with Iesus dooings, or assisted him, aboue all course of nature, with so abundant myracles, as the Gentiles doe confesse that he wrought, if hee had beene a seducer, or taken vpon him to seete forth a false doctrine.

*Iesus*

*Ieſus doctrine.*

**F**Ourthly, if Ieſus had intended to deceiue and ſeduce the world, he woulde neuer haue propoſed a doctrine ſo difficult and repugnant to all ſenſualitie, but rather woulde haue taught things pleaſant and gratefull to mans voluptuous delight, as Mahomet dyd after him. Neither could the nature of man, haue euer effectually embraced ſuch aſteritie without the aſſiſtance of ſome diuine and ſupernaturall power.

*Ieſus maner of teaching.*

**F**irſtly, for that Ieſus beeing poorly borne and vnlettered, as by his aduerſaries confeſſion doth appeare and that in ſuch an age and tyme when all worldly learning was in moſt flouriſhing eſtate; hee could neuer poſſibly, but by diuine power haue attayned to ſuch exquisite knowledge in all kind of learning, as to be able to decide all doubts and controuerſies of Philoſophers before him, as hee dyd, laying downe more plainly, diſtinctly, & perſpicuouſly,

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the pyth. of all humane and diuine learning, within the compasse of three yeeres teaching, (and that to auditors of so great simplicitie) then dyd all the Sages of the worlde vnto that day: insomuch that euen then, the most vnlearned Christian at that time, could say more in certaintie of truth, concerning the knowledge of GOD, the creation of the worlde, the end of man, the reward of vertue, the punishment of vice, the immortallitie and rest of our soules after thys lyfe, and in other such high poynts and misteries of true philosophy, then could the most famous and learned of all the Gentiles, that had for so many ages before, beaten their braynes in contention about the same.

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*Iesus life, and manner of  
proceeding.*

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S Ixtlie, if Iesus had not meant plainely & sincerely in all his doings, according as hee professed: he woulde neuer have taken so seuerer a course of lyfe to himselfe, neyther would he haue refused all temporall dignities and aduauncements as hee dyd;

did; he would neuer haue choſen to die ſo opprobriouſly in the ſight of all men, or made election of Apoſtles and Diſciples ſo poore & contemptible in the worlde; nor if hee had, woulde ener worldly men haue ſolowed him in ſo great multitudes, with ſo great feruour, zeale, conſtancie, and perfeuerance vnto death.

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*The beginners and firſt publiſhers  
of Chriſtian religion.*

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**S**Euently, we ſee that the firſt beginners and founders of Chriſtian religion left by Ieſus, were a multitude of ſimple and vnſkilfull perſons, vnapt to deceiue or deuife any thing of themſelues. They beganne againſt all probabilitie of mans reaſon: they went forward againſt the ſtreame and ſtrength of the world: they continued and increaſed aboue humane poſſibilitie; they perfeuered in torments and afflictions inſufferable: they wrought myracles aboue the reach and compaſſe of mans abilitie; they ouerthrew Idolatry that then poſſeſſed the world, and confounded all powers infernal by the onely name & vertue of thei Maſter.

Maister. They saw the prophecies of Iesus fulfilled, and al his diuine speeches and predictions come to passe. They sawe the punishment of theyr enemies & cheefe impugnors, to fall vpon them in their dayes. They saw every day whole Prouinces, Countries, and Kingdomes conuerted to theyr sayth. And finally, the whole Romaine Empire and world besides, to subiect it selfe to the lawe, obedience, and Gospel of their Maister.

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*The present state of the Iewes.*

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**L**Astlie, among all other reasons and arguments, this may be one most manifest vnto vs: that whereas by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israell should abandon, persecute, and put to death, the true Messias at hys comming, as before hath been shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the world: (vvherein according to the vvordes of Ose, *They shall sitte for a long tyme, without a King, without Prince, without sacrifice, without Altar,* *Osea, 3.*

tar, without Ephode, or Images, and after this againe, the chyl dren of Iſraell ſhall returne, and ſeeke theyr God, in the laſt dayes.) VVe ſee in thys age the ſame particularities fulfilled in that Nation, and ſo haue continued nowe for theſe 15. hundred yeeres: that is, wee ſee the Iewiſh people afflicted aboute al Nations of y world: diſperſed in ſeruilitie throughout all corners of the earth: vvithout dignitie or reputation: vvithout Kings, Prince, or common-wealth of themſelues, prohibited by all Princes, both Chriſtian and other, to make theyr ſacrifice vvhere they inhabit: deprived of all meanes to attayne to good knowledge in good literature, vvhereby daylie they fall into more groſſe ignorance, and abſurdities againſt common reaſon, in their latter doctrine: then did the moſt barbarous Infidels that euer vv ere, hauing loſt all ſence and feeling in ſpyrituall affayres; all knowledge and vnderſtanding in celeftiall thinges for the lyfe to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spyrite; and finally, as men forlorne and filled with all kynde of miſery, doe  
both

both by theyr inwarde and externall calamities, preach, denounce, and testify to the world, that Iesus whom they crucified, was the onely true Messias and Sauour of man-kinde, and that bys bloode, (as they themselves required) lyeth heauily vppon theyr generation for euer.

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*The conclusion of the Chapter, with an admonishment.*

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**W** Herfore to conclude this whole dyscourse, and treatise of the prooves and evidences of our Christian Religion: seeing that by so manifold and inuincible demonstrations, it hath beene declared and laid before our eyes, that Iesus is the onely true Sauour & Redeemer of the worlde; and consequently, that his seruice and Religion, is the only way and meane to please Almighty God, and to attaine everlasting happines: there remaineth nowve to be considered, that the same Iesus, which by so many Prophets was promised to be a Sauour, was also foretold by the selfe same Prophets, that hee should be a Iudge, and examiner of al our actions. Which latter poynt, no one Prophet

Iesus shall  
be also a  
Iudge.

Prophet that hath fore-ſhewed hys comming, hath omitted ſeriously to inculcate vnto vs. No not the Sibyls theſelues, who in euery place where they deſcribe the moſt gracious coming of the Virgins ſonne, doe alſo annexe thereunto hys dreadfull appearance at the day of Iudgement, eſpecially, in thoſe famous Acroſtick verſes, whereof there hath beene ſo much mention before; the whole diſcourſe vpon the words *Ieſus Chriſt the ſonne of God, Sauour and Croſſe*, containeth nothing els, but a large and ample diſcription of hys moſt terrible comming in fire and flame, and conflagration of the vvolde at that dreadfull day, to take account of all mens wordes, actions, and cogitations.

To which deſcription of theſe Pagan Prophets, is conſonant the whole tenor and context of the old Bible, foreſhewing euery where, the dreadfull maieſtie, terrour, and ſeueritie of the Meſſias at that day. The newe Teſtament alſo, which tendeth to comfort and ſolace mankinde, and hath the name of Euangile, in reſpect of the ioyfull newes which it brought to the vvorlde, omitted

*Apud. Euſe.  
lib. 4. in vita  
Con. in ſi.*

*1, Reg. 2,  
Pſalm, 95,  
Eſay, 2, 13,  
26, 27, 30.  
Ierem. 30,  
Dan. 7.  
Soph. 1.  
Mala. 4,*

mitteth not to put vs continually in  
mind of this poynt. And to that end  
both Christ himfelfe, amidst all hys  
sweet and comfortable speeches with  
hys Disciples, dyd admonish them  
often of thys last day, and hys Apo-  
stles, Euangelists, and Disciples after  
hym, repeated, iterated, and vrged  
thys important consideration, in all  
their words and writings.

*Math. 12. 13*  
*16, 14, 25,*  
*Marke, 13.*  
*Luke, 17,*  
*Rom. 2, 14,*  
*1, Cor. 15,*  
*2, Cor. 5.*  
*1, Thes. 4, 5,*  
*2 Thes. 1,*  
*1, Titus, 2,*  
*2, Peter, 3,*  
*Hebr. 9,*  
*Jude. 4,*  
*Reue. 1.*

VVherefore, as by the name and  
cogitation of a Sauour, we are great-  
ly stirred vp to ioy, alacritie, confi-  
dence and consolation, so by thys  
admonishment of Gods Saints, and  
by the testimonie of our Lord & Sa-  
uour Iesus Christ himfelfe, that hee  
is to be our Iudge, and seuerer exami-  
ner of all the minutes and moments  
of our lyfe: wee are to conceiue iust  
fear and dread, of thys hys second  
comming.

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*An illation vpon the premisses, with  
an exhortation.*

AND as by the whole former treatise,  
wee haue beene instructed,  
that the onely way to saluation, is by  
the true profession of Christian Re-  
ligion: so by thys account that shall  
be

Prophet that hath fore-shewed hys comming, hath omitted seriously to inculcate vnto vs. No not the Sibyls themselves, who in euery place where they describe the most gracious coming of the Virgins sonne, doe also annexe thereunto hys dreadfull appearance at the day of Iudgement, especially, in those famous Actoslick verses, whereof there hath beene so much mention before; the whole discourse vpon the words *Iesus Christ the sonne of God, Saviour and Crosse*, contayneth nothing els, but a large and ample discription of hys most terrible comming in fire and flame, and conflagration of the vvolde at that dreadfull day, to take account of all mens wordes, actions, and cogitations.

To which description of these Pagan Prophets, is consonant the whole tenor and context of the olde Bible, foreshewing euery where, the dreadfull maiestie, terrour, and severity of the Messias at that day. The newe Testament also, which tendeth to comfort and solace mankinde, and hath the name of Euangile, in respect of the ioyfull newes which it brought to the vvorlde, omitteth

*Apud. Euse.  
lib. 4. in vita  
Con. in fi.*

*1, Reg. 2,  
Psalm, 95,  
Esay, 2, 13,  
26, 27, 30.  
Jerem. 30,  
Dan. 7.  
Soph. 1.  
Mala. 4,*

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mittereth not to put vs continually in mind of this poynt. And to that end both Chriſt himſelfe, amidſt all hys ſweet and comfortable ſpeeches with hys Diſciples, dyd admoniſh them often of thys laſt day, and hys Apoſtles, Euangelists, and Diſciples after hym, repeated, iterated, and vrged thys important conſideration, in all their words and writings.

*Math. 12. 13*  
*16, 14, 25,*  
*Marke, 13.*  
*Luke, 17,*  
*Rem. 2, 14,*  
*1, Cor. 15,*  
*2, Cor. 5.*  
*1, Theſ, 4, 5,*  
*2 Theſ. 1,*  
*1, Titus, 2,*  
*2, Peter, 3,*  
*Hebr. 9,*  
*Jude. 4,*  
*Reue. 1.*

VVherefore, as by the name and cogitation of a Saujour, we are greatly ſtyrred vp to ioy, alacritie, confidence and conſolation, ſo by thys admoniſhment of Gods Saints, and by the testimonie of our Lord & Saujour Ieſus Chriſt himſelfe, that hee is to be our Iudge, and ſeuere examiner of all the minutes and moments of our lyfe: wee are to conceiue iuſt feare and dread, of thys hys ſecond coming.

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*An illation vpon the premiſſes, with  
an exhortation.*

AND as by the whole former treatiſe, wee haue bene inſtructed, that the onely way to ſaluation, is by the true profeſſion of Chriſtian Religion: ſo by thys account that ſhall be

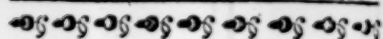
be demaunded at our handes at the laſt day, by the Authour and fiſt inſtitutor of thys Religion; wee are taught, that vnleſſe we be true Chriſtians indeede, and do performe ſuch duties as this Law and Religion preſcribeth vnto vs, ſo farre off ſhall wee be from receiuing any benefit by the name, as our iudgement ſhall bee more grieuous, and our finall calamity more intollerable. For which cauſe, I would in ſincere charity exhort every man that by the former diſcourſe hath receiued any light, and is thorowly confirmed in his iudgement concerning the manifeſt and vndoubted truth of thys Chriſtian Religion: to employ his whole ſtudy and indeuours for the attainment of the fruite and benefite thereof, which is by beeing a true and ſaythfull Chriſtian: for that our Sauour Chriſt himſelfe fore-ſignified; that many ſhould take the name without benefit or commodity of theſe profeſſion.

And to the eude each man may the better knowe or coniecture of himſelfe, whether he be in the right way or no, and whether he performe indeede the true duety belonging to

a faythfull Christian, I haue thought conuenient to adioyne this Chapter next following of that matter, and therein to declare the particuler points belonging to that profession. Which beeing knowne, and thorowly considered, it shall be easie for euery one that is not ouer partiall, or wilfully bent to deceiue himselfe, to discern cleerely of his owne estate, and of the course and way that hee holdeth.

Thys (I say) is a high poynt of wisdom for all men to doe vvhyle they haue tyme; least at the last day, wee hauing passed ouer the vvhole course of our lyues in the bare name onely of Christianity, vvithout the substance and true knowledge thereof: doe finde our selues in the number of those most miserable and vnfortunate people, who shal cry Lord, Lorde, and receiue no comfort by that confession.

H O W



**HOW A MAN MAY  
IUDGE OR DISCERNE**  
of himselfe, whether he be a true  
Christian or not.

*With a declaration of the two partes  
belonging to that profession:  
which are, beleeve  
and life.*

**CHAP. V.**

**A**S in humaine learning and  
Sciences of thys vvorlde, af-  
ter declaration made of the  
vtility, possibility, certaintie,  
conueniency, and other qua-  
lities, commendations, & properties  
thereof: the next poynt is, to shewe  
the meanes and wayes wherby to at-  
tayne the same: so much more, in  
this diuine and heavenly doctrine of  
Christian Religion,) which concer-  
neth our soule and euerlasting salua-  
tion,) for that we haue shewed be-  
fore, not onely the most vndoubted  
trueth whereupon it standeth, but  
also that the knowledge heereof, is so  
absolutely necessary, as there is no o-  
ther name or profession vnder hea-  
uen,

men, vvh whereby mankind may bee sa-  
ued, but onely this of Iesus; it fol-  
loweth by order of cōsequence, that  
we should treat in thys place, howe  
a man may attaine the fruite of thys  
doctrine; that is to say, howe hee  
may come to be a good Christian;  
or if hee already possesse that name,  
how he may examine or make tryall  
of himselfe, whether he be so indeed  
or not. Which examination to speak  
in breefe, consisteth wholly in consi-  
deration of these two poynts. First,  
whether hee doe not onely, belecue  
vnfainedly the totall summe of do-  
cuments and misteries, left by Iesus  
and his Disciples to the Catholique  
Church, but also perswade and assure  
himselfe, of the forgiuenes of all hys  
sinnes, and of the fatherly loue and  
fauour of GOD towards him in  
Christ Iesus, whereby he is adopted  
to be the sonne of God, & an heyre  
of euerlasting life. Secondly, whether  
he conforme and frame his life, ac-  
cording to the precepts and doctrine  
of Christ Iesus. So that in these two  
poynts wee are to bestow our whole  
speech in thys Chapter.

The effect  
of thys  
Chapter.

Two points  
1.

2.

*The*

*The first part, concerning beleeft.*

**A**ND for the first, howe to examine the truth of our beleeft, it would be ouer tedious to lay downe euery particuler way that might bee assigned for discussion thereof: for that it vvould bring in the contention of all times, as well auncient as present, about controuerfies in christian Fayth, which hath beene impugned from age to age, by the seditious instruments of Christes infernall enemie. And therefore, as well in respect of the length, (wherof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuerfie within the compasse of thys worke; I mean onely at thys time, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicitie may walk awry,) to sette downe with as great breuity as possibly may be, some few generall notes or obseruations, for theyr better helpe in thys behalfe.

In which great assayte of our faith and beleeft (vvherein consisteth as well the ground and foundation of

our

our eternall welfare, as also the fruite  
and entire vtilitie of Christes com-  
ming into this world; it is to be cō-  
sidered, that G O D could not of his  
infinite wisedome, (fore seeing all  
things and tymes to come) nor euer  
would of his vnipeakeable goodnes,  
(desiring our saluation as he dooth)  
leauē vs in thys lyfe, without most  
sure, certayne, and cleere euidence of  
thys matter; and consequently, wee  
must imagine, that all our errors cō-  
mitted heerein, (I meane in matters  
of fayth and beleefe among Christi-  
ans) doe proceede rather of sin, neg-  
ligence, wilfulnes, or inconsideration  
of our selues, then either of difficul-  
tie or doubtfulnes in the meanes left  
vnto vs for discerning of the same,  
or of the want of Gods holy assi-  
staunce to that effect, if wee woulde  
with humilitie accept thereof.

Thys Essay made plaine, when he  
prophecied of thys perspicuitie, that  
is, of thys most excellent priuiledge  
in Christian Religion, so many hun-  
dred yeeres before Christ was borne.  
For after that in diuers chapters hee  
had declared the glorious comming  
of Christ in signes and myracles, as  
also the multitude of Gentiles that  
S. should

The matters  
of faith and  
beleefe ease  
among  
Christians,

should embrace hys doctrine, together with the ioy and exultation of theyr conuersion; hee fore-sheweth presently, the wonderfull prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr fayth and Religion, as the most simple and vnlearned man in the worlde, should not be able (but of wilfulnesse) to goe astray therein. His wordes are these, directed to the Gentiles. *Take comfort and feare not. Behold, your God shall come and saue you. Then shall the eyes of the blind be opened, and the eares of the deafe shall be restored, &c. And there shall bee a*

*Esay, 35,*

\* The direct  
holy way of  
Christians  
vnder the  
Gospell.

*path and a way: which shall bee called*  
\* *The holy way: and it shall bee vnto*  
*you so direct a way, as fooles shall not*  
*bee able to erre therein. By vvhich*  
wordes we see, that among other rare  
benefites that Christes people vvere  
to receiue by his coming, this should  
bee one, and not the least, that after  
his holy doctrine once published and  
receyued; it shoulde not bee easie for  
the weakest in capacitie or learning  
that myght bee, (whom Esay heere  
noteth by the name of Fooles,) to  
runne awry in matters of theyr be-  
leeffe, so plaine, cleere, and euident,  
should

should the way for tryall thereof be made.

God hath opened hymselfe vnto vs in the holy scriptures, the writings and doctrine of Moses and the Prophets of Christ, and hys Apostles: wherein is contayned what soeuer is necessary for our saluation. For although the inuisible things of God, that is, hys power and God-head, may be seene by the vworkmanshype and creation of the world, wherein, as in a booke wrytten with the hand of GOD, and layd open to the eyes of men, the glory of God and hys mightie power appeareth; Yet because, eyther we read not this booke at all, or if wee doe, we reade it careleslie, therefore it was necessarie that the Lord God should adde another Booke, more playne and easie to be reade, so as he may run that readeth it, and this is, (as hath been sayd) his holy vwill, reuealed vnto vs in hys written word. Which S. Augustine therefore very well, calleth the Letters or Epistle of God, sent vnto vs from our heauenly Countrey, to teach vs to lyue godly and righteously whilst wee sojourne heere in thys present world.

*Iohn, 20, 21,*

*2, Tim 3.*

*14, 15, &c.*

*Rom, 1, 20.*

*Psal. 19, 1.*

*Abac. 2, 1.*

*August. in*

*exposi. Psal.*

*96, et Serm.*

*59, ad Frat-*

*rem, in E-*

*remo.*

*Titus, 2, 12.*

*Psal.*, 119,  
105.

*Psal.*, 119, 7.

*Psal.*, 119,  
130.

*2, Pet.* 3, 16.

*1, Cor.* 4 3, 4

*2, Tim.* 3,

Thys is that Lanthorne whereby our feete may be directed, and that light wherby our paths may be guided vnto Christ: it is that most certaine and infallible rule and leuel of all our actions, vwhereby both our fayth and life are to be squared and framed. Yea, it is that holy and vndefiled way, and withall, that plaine and easie way deuoted by Esay, which euen the very entrance therof, giueth light and vnderstanding (as Dauid speaketh) vnto the simple.

And although wee must confesse with Saint Peter, that there are some thinges in the Scripture hard to bee vnderstoode, yet wee may also say with the same Peter, that they are hard to those that are vnlearned and vnstable, which peruert and wrest them to theyr owne destruction. So that if the Gospell of Christ be yet hyd, it is hid vnto them that perish, vvhose senses sathan hath closed, that the lyght thereof shoulde not shyne vnto them. And heere-hence it is that the Apostle Saint Paule, pronounceth so peremptorily of a contentious and hereticall man, that he is damned by the testimonie of his owne iudgement or conscience, for that hee hath

hath abandoned thys common, direct, and publique way, vvhich all men might see, and hath deuised particular pathes and turnings to himselfe. And heere-hence is it, that the auncient Fathers of Christes Primatiue Church, disputing agaynst the same kinde of people, defended alwayes, that theyr error was of malice, and wilfull blindnes, and not of ignoraunce: applying these wordes of prophecie vnto them; *They that saw me, ranne out from me.*

*Psal. 31, 11.*

Thus then it appeareth, that the playne and direct way mentioned by Esay, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Sauour Christ and hys Apostles, which howsoeuer it seeme to be obscure and darksome to men of peruerse mindes, that are not exercised in it, yet to the godlie and studious readers & hearers, that haue theyr eyes opened, and theyr mindes lightened to see the truth, it is most plaine and easie to be vnderstood. *1, Pet. 1, 19,*

And thys is the cause, that those holy and sage Apostles of Christ, for the better preuenting of al by-waies, crooked pathes, and blinde lanes of

1, *Corin.* 16. errors that afterwards might arise,  
*Gala.* 5. (as by reuelation from Iesus they vn-  
 2, *Thef.* 2. derstood there should doe many,) so  
 1, *Tim.* 6, 20 earnestly exhorted, & so vehemently  
 2, *Tim.* 1. called vpon the people, to stand fast  
*Math.* 7. in the documents then receiued, to  
*Rom.* 16. hold firmly the faith & doctrine alrea-  
 2, *Tim.* 2, 3. dy deliuered, as a *Depositum* and trea-  
*Titus,* 3. sure committed, to be safely kept vn-  
 till the last day. And aboue all other  
 things, they most diligently forewar-  
 ned them, to beware of new-fang-  
 led teachers, whom they called Here-  
 tiques, who should breake from the  
 vnyty of that body whereof Christ is  
 the head, and should deuise new glos-  
 ses, expositions, and interpretations  
 of scripture, bring in new senses, doc-  
 trines, opinions, and deuisions, to the  
 renting of Gods Church and Citty  
 now builded, and to the perdition of  
 infinite soules.

*Gala.* I, II.

The Apostle S Paule, euen whilst  
 hee lyued, found some of hys Schol-  
 lers to be remooued by new fangled  
 Teachers to another Gospell, and the  
 better to make them see theyr error,  
 hee appealeth to the Gospell which  
 he had taught them. The Gospell he  
 preached, was not after man, ney-  
 ther receiued he it of man, but by re-  
 uelati-

uelation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine, receyued by reuelation from God hymselfe, and saythfully deliuered vnto them, without hacke or mayme, as he receiued it.

I, Cor. 12, 13

Therefore Saint Ierome vpon that place, considering how all Hereticks haue iugled with the Scriptures from tyme to tyme, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague sores of the Church,) haue not the Gospel of G O D, because they haue not the Spyrite of G O D, without which, that which is taught, growveth to be mans Gospell. Thys maketh that learned Father to resolute vpon the matter, that it is a dangerous thing, peruerfly to expound the holy Scriptures, for by thys meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod peius est*, and that which is worse, (sayth thys holie Father,) it is made the deuills Gospell. For discerning therefore of thys kinde of most per-

Ierom. in Epist. ad Gal.

*Ephes, 4, 14,**1, Cor, 12.*

icious people, and their devilish dealing, and least we should be carried away with euery winde of doctrine by the wilines of men, G O D hath ordayned in hys Church, Apostles, Doctors, Prophets, Pastors & Interpreters, whom hee hath to guyded & gouerned from tyme to tyme wyth his holy Spirit, that they haue beene able by the Scriptures to repressse and beate downe what-soeuer errors and heresies haue beene raysed vp by the enemies of Gods truth, contrary to the analogie of sayth & rule of charitie; that is to say, beside the true sence and meaning of the Canonickall Scripture.

No heresie  
finally pre-  
uailed a-  
gainst the  
Scriptures.

When there rose vp certaine sedicious fellowes among the Iewes, in the Primatiue Church, making some contention about their ceremonies, as dyd Simon Magus, Nicholas, Cerinthus, Ebion, and Meander, that were heretiques; They were refelled and conuincd out of the scriptures, by the Apostles and their Schollers, Martialis, Dyonisius Areopagita, Ignatius, Policarpus, and other, who were no doubt, directed and guided by the Spirit of God. Afterwarde, vwhen Basilides, Cerdon, Marcion, Valen-

Valentinus, Tatianus, Appelles, Montanus, and diuers other troubled the Church vvyth monstrous heresie, they were confuted by Iustinus Martyr, Dyonisius Byshop of Corinth, Irenæus, Clemens, Alexandrinus, Tertullian, and theyr equals, who in all theyr controuerfies had recourse vnto the Scriptures, and beeing instructed and ledde by the spirit of truth, preuayled mightilie agaynst their aduersaries. And so downward from age to age vnto our daies, whatsoever heresie or different opynion hath sprung vp contrarie to the doctrine of Christ and hys Apostles, it hath beene checked and controlled by the Watchmen, spirituall Pastors, and Gouvernors of the Church, who alledged alway the consent of the scriptures for deciding of al doubts, and were most graciously guided by the Spirit of G O D in all theyr actions. And heereof it is, that the word of God is called the sword of the spirit: because as it was giuen by inspiration at the first, so being expounded by the direction of the same Spirit, it is most liuely and mighty in operation: sharper then any two edged sword, & entering through euen

*Ephes, 6, 17.**2, Tim. 3, 16**Hebr, 4, 12.*

to the deuiding a sunder of the soule and the Spirit, of the ioynts and the marrowe, and it is a discerner of the thoughts and intents of the hart.

*Math 4.*

*Acts, 9.*

*Theophi-  
lactus.*

*Hicroni-  
mus.*

*Rom. 10, 17.*

*1, Pet. 1, 23.*

*Ephes. 5, 26.*

This is that spirituall sword wherewith our Sauer Christ preuailed against Iathan the head Lord & mayster of all Heretiques, who notwithstanding pretended Scriptures for his deuillish purposes. And the Apostle Paule, being furnished with this onely weapon, disputed agaynst the peruerse and ouer-thwart Jewes, which dwelt at Damascus, and confounded them, proouing by conference of Scriptures, that this was verie Christ.

Now as it was expedient that the Gospels should be wrytten, that wee learning the trueth forth of them, should not be deceiued by the lyes of heresies; so was it necessarie that the same gospels should be preached for the confirmation of fayth. And heereof it is, that the Apostle Saint Paule Rom. 10. sayth, that faith cometh by hearing the word of God, because the word preached, is the ordinary meanes to beget and increase fayth in vs, for the which cause also, it is called the incorruptible seede, where-

whereby we are borne a newe, and  
whereby the Church is sanctified vn-  
to the Lord.

Wherefore to conclude this point,  
seeing that the holy Scriptures are  
that most infallible and secure way  
mentioned by Eſay, ſeeing they are  
the rule and leuell both of our fayth  
and life, contayning in them ſuffici-  
ent matter to confute errour & con-  
firm the truth, able to make a man  
wiſe vnto ſaluation, and perfectly  
inſtructed vnto euery good worke, *2, Tim. 3,*  
this ought to be y duty of the faith- *15, 16, 17.*  
full, (that I may vſe the words of B<sup>a</sup>- *Basil. mora,*  
full,) to be thorowly perſwaded in *Regula 80.*  
his minde, that thoſe things are true *capit. 21.*  
& effectnall, which are vttered in the  
Scripture, & to reiect nothing there-  
of. For if whatſoever is not of fayth  
beſinne, (as ſayth the Apoſtle) and  
if ſayth commeth by hearing, and  
hearing by the word of God, vvith-  
out doubt, when any thing is vvith-  
out the holy Scripture, (which can-  
not be of fayth,) it muſt needes bee  
ſinne. And therefore (to ſpeake as S.  
Auguſtine ſpeaketh) if any, I will *Auguſt. con.*  
not ſay if wee, but (which S. Paule *litteras perit.*  
addeth) if an Angell from heauen, *lib. 3, cap 6.*  
ſhal preach eyther of Chriſt or of his *Gala. 1, 8.*  
Church,

church, or of any other thing which pertaineth to faith, or to the leading of our lyfe, otherwise then we haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

*John, 5, 39,*

*Rom, 10, 4,*

*Gala, 3, 24,*

Now if forsaking all by-pathes of mens inuentions and traditions, wee wil search diligently in the scriptures wherein wee thinke to haue eternall life, wee shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; vwho as he is the end of the Lawe for righteousness to euery one that beleeueth, so doe they send vs directly, and as it vvere lead vs by the hand like a carefull Schoole-maister vnto hym, teaching vs to apprehend and lay hold on him with the hand of fayth, and to apply him with his gyfts and graces vnto our selues, and our own saluation. So that fayth is made the meanes, and as it were the Conduit to conuey Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Colos. 2. 12. Yee are buried (sayth he) with him thorow Baptisme, in whom yee are also raised vp together, through the fayth  
of

of God, effectually working who raised him from the dead. Whereof it insueth, that all the faithfull doe not onely obtaine the benefit of Christes death, and buriall by their Baptisme, whereby they die vnto sinne, but also doe receiue and enioy, the fruite & effect of his resurrection by a liuely fayth, whereby they are quickened and raised vp vnto righteousness in thys lyfe, & are assured of resurrection to glory in y<sup>e</sup> life to come, *Philipp. 3, 21* by his mighty working that is able to subdue all things to himselfe.

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of this one vertue, it shall bee worth the labour, breiefely (but yet plainly) to describe the forme, force, and nature of thys fayth wherof we speake. Wherin you shal not looke for the diuers significations, which that word receiueth in Scripture, nor for any declaration of those vnprofitable faithes wherof S. Iames speaketh, which are common to the wicked, and to the deuills themselves, whereby they beleue, that Iesus is *Iam, 2, 19* that Christ; but heere my purpose is *Mar, 1, 24.*  
to

to entreate of that liuely and sauving  
 fayth, which is peculier and propper  
 to the elect and chosen chyldren of  
 G O D, whereby they belecue, that  
*Matt. 1, 21,* Christ is theyr Iesus, by whom they  
 are saued from theyr sinnes, & from  
 the punishment due vnto them for  
 the same, and by whom onely they  
*Rom. 8, 17,* are restored vnto the fauour of God,  
 and made heyres with Christ of hys  
 heavenly kingdome.

In the Epistle to the Hebrues, there  
 is a notable description of that liuely  
*Heb. 11, 1,* fayth, where it is said, to be y ground  
 or things that are hoped for, and the  
 euidence of thinges y are not seene.  
 Of which description of the Apostle  
 we may make a plaine definition af-  
 ter this sort. Fayth is an assured per-  
 swasion of our saluation by y means  
 of Christ, which is grounded on the  
 promises of God, and sealed in our  
 harts by the holy Ghost. This defini-  
 tion is drawne from the forme and  
 propertie of true fayth, but the other  
 in the Epistle to the Hebrues, see-  
 meth rather to be taken frō the sub-  
 stance of fayth, and speaketh of the  
 obiekt matter thereof. But both of  
 them tend to one & the same thing,  
 namely, to expresse the nature of  
 true

true fayth, to consist in the certaintie of that eternall lyfe, vvhich is purchased vnto vs by Christ Iesus, which although we enioy not presently, yet by fayth we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, *Coloss. 2, 2.* that the Apostle calleth it *plerophoria*, *Heb. 10, 22.* fulnesse or assurance of fayth, vvhē wee are perswaded that wee are so highly in Gods fauour, that nothing is able to seperate or remoue vs from the loue that God beareth vs in his sonne and our Saujour Christ Iesus. Thys fulnes of fayth containeth in it these three things.

Fyrst, a notice or knowledge of the mercifull promises of GOD in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our saluation. For as it is not enough for a man to haue meate, vnlesse hee also eat it & digest it, so it is not enough for vs to know the promises of God, *Heb. 4:2.* vnlesse wee beleue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne  
alue

salve or Medicine in his window, vnlesse he apply it to his wound, so is it not sufficient for vs, to knowe that Christ is the Sauer of the world, vnlesse also we acknowledge him to be a Sauer vnto vs, and lay hold on him: the hand of fayth.

VVherefore this is the propertie and effect of a sauing fayth, euen to apply Christ with his gyfts vnto euery one of the faithfull, and to make all cōclussions of Gods promises particular, that is, peculier to themselves and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument, wherewith Christ the true life and food of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomach, and that heate of our harts and soules, whereby Christ the word of G O D, is spiritually taken, eaten, and digested of vs, vvith which word, or rather with which Christ, our soules doe lyue: namely with the flesh and blood of Christ which we eate and drinke, whilst we embrace & receiue Christ by a lyuely fayth. Wherupon S. Cyprian hath thys sweete saying. *Quod est esca carni, hoc anima est fides.* &c. That which

*Habac. 2.*

*Rom. 1. 17,*

*Heb. 10, 37.*

*Iohn, 6, 51.*

*Cypr. lib. de  
Cena Dom.*

which meate is to the fleshe, that is fayth to the soule. That vvhich boode is to the body, that is the word to the Spyrīt. So that fayth is the bond, which dooth so straightlie vnite and knytte vs vnto Christ, no otherwise then the members are vnited to the head; whereby we partake his spirituall graces, as the members of mans body receiue nutriment from the head; and in a word, what good things soeuer are necessary for our eternall lyfe, doe flowe and are deriued vnto vs from Christ, as from a most plentifull & wholesom fountaine, & are conueied vnto vs by the instrument of fayth, as by a strong and substantiall Conduit-pype.

It were too long, and not so pertinent to the purpose, to recite al the properties of this sauing fayth, whereof we speake; it may suffice therfore to haue shewed you these few notes, and effects thereof, by the due consideration whereof, it shall bee easie for any to examine & try themselves as the Apostle speaketh, whether *2, Cor, 13, 5,* they be in the fayth or no; & consequently, whether they be true Christians for the first part of that profession; namely for matters of beleefe, which

which consisteth (as hath been shew-  
ed) not onely in beleeuing whatsoe-  
uer is propounded vnto vs in the bo-  
lie Scripture, (although that also be a  
true sayth) but also in the assurance  
of Gods loue and fauour towards vs  
wrought in our harts, by the prea-  
ching of the Gospel, & sealed by the  
holy Ghost; whereby we do firmly  
perswade our selues, that our sinnes  
are as vtterly sorgiuen vs for Christ  
his sake, as if we neuer had commit-  
ted any, and his righteousness as per-  
fectly imputed vnto vs, as if we had  
performed the same in our own per-  
sons. Wherefore, to conclude this first  
part of our present speech, hee that  
not onely protesteth with S. Ierome  
that hee dooth abhorre all sects and  
names of particuler men, as Marcio-  
nists, Montanists, Valentinians, and  
the lyke, (which lyke the builders of  
Babel) haue built vp Churches, Sina-  
gogues, and Conuenticles to gette  
themselues a name, that men might  
bee called after them, Marcionists,  
Montanists, and such others; hee I  
say, that loatheth and detesteth sects,  
and as hee was not baptised in the  
name of Marcion, Montan, or Va-  
lentine, but in the Name of Iesus  
Christ,

*Dial cont.  
Luciferna-  
num.*

*Gene. II.*

Christ, so refuseth hee to be called a  
Marcionist, Montanist, or Valenti-  
man, or by any name of any man  
vnder heauen: and there-withall re-  
poyceth in the name of Christ to be  
called a Christian, and giuing al doc-  
trines and Gospels the flyp, pytcherh  
him vpon the doctrine and Gospell  
of I E S V S, taught by his holy A-  
postles; he that can captivate his vn-  
derstanding to the obedience of  
Christ, to belecue humbly such things  
as Christ by his Apostles proposeth  
to hym, albeit hys reason or sence  
should stand against the same. And  
not only so, but also perswadeth and  
assureth his owne hart & soule, that  
all the mercitull promises that God  
maketh in his word, doe belong vn-  
to him in especiall, and that hee is  
one of that number which God hath  
elected to saluation, and for whose  
sinnes Christ Iesus the son of G O D *Ephes. 3: 17,*  
was content to die, and to rise againe  
for hys iustification, hee that findeth  
himselfe to be in this sayth, or rather  
thys sayth to be in hym, and feelerh  
the fruites and effects thereof, that is,  
as they are reckoned by the Apostle.  
*Rom. 5.* to be at peace with God, to  
haue an entrance vnto grace, to haue  
spirituall

spirituall ioy, not onely in prosperitie, but euen in tribulation and affliction; to haue hope that maketh not ashamed; and to haue the loue of God shed abroad in his hart by the working of the holy Ghost, &c. This man, (no doubt,) is in a most sure case for matters of his faith, and cannot possibly walke awry therein, but may think himselfe a good Christian for this first poynt, which is for matters of beleefe.

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*The second part of this Chapter.*

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**T**here followeth the second part of Christian profession, concerning lyfe and manners; vvhich is a matter of so much more difficultie then the former, by how many more wayes a man may be led from vertuous lyfe then from sincere sayth, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest, (as hath beene shewed,) that no man can erre therein but of inexcusable wilfulnesse. VVhich wilfulnesse of errour, \* the holy Fathers of Christes Primatiue Church, did alwayes referre to two principall and originall causes, that is, to pride

\* See S. Au.  
de vtil. cre.  
cap. 1. Cyp.  
Epist. 61.

The two  
causes of  
heresie.

and overweening in our owne conceits, and to malice against our Superiours, for not gyuing our selues contentation to the thinges that we desire. Of the first doe proceede new opinions, new glosing, expounding, and applying of the Scriptures, preferring our owne iudgement before all other past or present; the contempt and debasing of holy Fathers and Councils, & whatsoever prooff standeth not with our owne lyking and approbation.

The doings  
of Precis-  
matiques.

Of the second fountaine are deriued other qualities conformable to that humour, as are the denying of iurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults and defects of our Gouvernours, the impugnation of all byshoplike dignities or Ecclesiasticall eminencie, and especially of that rule whereunto appertaineth the correction of such lyke offenders: and finally, for satisfying this deuilish and pernicious venime of malice, those wicked reprobates doe incite & arme the people against theyr spirituall Pastours, they kindle factions against Gods saythfull Ministers, they deuise a new Church, a  
new

newe forme of government, a newe kingdome and Ecclesiasticall Hierarchie vpon earth, wherby to bring men in doubt or itagging vwhat or whom to beleue, or whereunto to haue recourse in such difficulties doe arise.

The obser-  
uation of  
S.Cyprian.  
*Cyp.epist. 65  
ad Rogation.*

These two maladies I say of pride and malice, haue beene the cause of obstinate error in all Heretiques from the beginning, as full well noted that holy and auncient Martyr S. Cyprian, when he sayd so long agoe. These are the beginnings and originall causes of Heretiques & wicked Scismaticques, first to please and lyke well of themselves, and then being puffed vp vvith the swelling of pride, to contemne theire Governours and Superiors. Thus doe they abandon and forsake the Church, thus doe they erect a prophane Altar out of the Church against the Church. Thus doe they breake the peace and vnyty of Christ, and do rebell against Gods holy ordination.

Many causes of euill lyfe.

Nowe then, as these are the causes eyther onely or principally of erring in our beleefe, most facile and easie (as wee see) to be discerned, so of error in lyfe and manners, there are

are many more occasions, causes, of-  
springs, and fountaines to bee found.  
That is to say, so many in number,  
as we haue euill passions, inordinate  
appetites, wicked desires, or vnlaw-  
full inclinations within our mind, e-  
uery one whereof, is the cause often-  
times of disordered life, & breach of  
Gods commaundements. For which  
respect there is much more set down  
in Scripture for exhortation to good  
lyfe, then to sayth, for that the error  
herein is more ordinary and easie,  
and more prouoked by our owne  
frailtie, as also by the multitude of  
infinite temptations. Wherefore wee  
reade that our Sauour Christ in the  
very beginning of his preaching,  
straight after hee was baptised, and  
had chosen vnto him S. Peter and S.  
Andrew, Iames, and Iohn, and some  
other fewe Disciples, went vp to the  
Mountaine, and there made his most  
excellent, famous, and copious Ser-  
mon, recited by S. Mathew in three  
whole Chapters, wherein he talketh  
of nething els but of vertuous lyfe,  
pouertie, meekenesse, iustice, purity,  
sorrowe for sinne, patience in suffer-  
ing, contempt of riches, forgiuing  
of iniuries, fasting, prayer, repen-  
tance,

The effect  
of Christes  
Sermon.  
*Math. chap.*  
*6. and 7.*

rance, entrance by the straight gate  
 and finally, of perfection, holinesse  
 and integritie of conuersation, and  
 of the exact fulfilling of every iote of  
 Gods Lawe and commaundements.  
 He assured hys Disciples vvith great  
 asseueration, that hee came not to  
 breake the Lawe, but to fulfill the  
 same: and consequently, vvho for-  
 uer shoulde breake the least of hys  
 Commaundements, and shoulde  
 teach men so to doe, that is, shoulde  
 perseuere therein without repētance,  
 and so by his example drawe other  
 men to doe the like, should haue no  
 place in the kingdome of heauen. A-  
 gayne, he exhorted them most ear-  
 nestly to bee lights, and to shyne by  
 good works to all the world, & that  
 except theyr iustice dyd exceede the  
 iustice of the Scribes and Pharisees,  
 (which was but extraordinary and  
 externall) they could not bee saued.  
 He told them plainly, they might not  
 serue two Maisters in thys lyfe, but  
 cyther they must forsake G O D, or a-  
 bandon Mammon. Hee cryed vnto  
 them, *Attendite*, stande attent, and  
 consider well your state and conditi-  
 on, and then againe, *seeke to enter by*  
*the straight gate.* And lastly hee con-  
 cludeth

cludeth, that the only trial of a good tree, is the good fruite which it yeeldeth, without the which fruite, let the Tree be neuer so faire or pleasant to the eye, yet it is to bee cut downe and burned. And that not euery one that shall cry or say vnto him, Lord, Lord, at the last day, shall be saued, or enter into the kingdome of heauen, but onely such as did execute in deedes, the will and commaundements of hys Father in thys lyfe. For want whereof, he assured them, that many at that day, who had not onely beleueed, but also done miracles in hys Name, should be denied, reiected, and abandoned by him. *Math, 7, 25,*

*Math, 7, 22,*

Which long lesson of vertuous lyfe, beeing the first that euer our Sauiour gaue in publique to hys Disciples then newly gathered together, (as saint Mathewe noteth,) (hauing treated some-what before of poynts of fayth, and by some miracles and preaching shewed himselfe to be the true Messias) doth sufficiently teach vs, that we must not onely belieue in his name and doctrine, but conforme our lyues & actions also to the prescript rule of his commaundements.

For albeit in Christian Religion,

T

faith

A similitude  
touching  
faith and  
workes.

faith be the first and principall foundation, whereupon all the rest is to be staied and grounded. Yet as in other materiall buildings, after the foundation is layde, there remaineth the greatest labour, tyme, cost, cunning and diligence to bee bestowed vpon the framing & furnishing of other parts that must ensue; euen so in this celestiall edifice or building of our soule, hauing layd on the foundation and ground of true beleefe, the rest of all our life, time, labor and studies, is to be imployed in the perfecting of our lyfe and actions, and as it were in raysing vp the wals and other parts of our spirituall building by the exercise of all vertues, and diligent obseruation of Gods cōmandements, vvithout the which it will be to no more purpose for vs to brag of our knowledge in the scriptures, or to say wee haue fayth, & looke to be saued as well as other men, then it will be to purpose, to haue a foundation without a building vppon it, or a stock or tree y beareth nō fruit. Which thing S. Iames (speaking of that historicall & dead sayth, whereby the vvicked, and the very deuils themselves, belecue that there is

G O D,) expresseth most excellent-  
lie in thys fit similitude : *As a body* *Iam. 2, 26*  
*without a spirit is dead, even so (saith he)*  
*is faith without works.*

Thys poynt of doctrine of vertu-  
ous life, & obseruing of Gods com-  
maundements, not our savior Christ  
alone in hys Sermon, most earnestly  
vrged, (as hath beene sayde) but hys  
fore-runner also S. Iohn the Baptist,  
and his followers the holy Apostles,  
whereof the one continually called  
vpon the people to bring forth fruits *Math. 3, 8.*  
meete for repentance ; the other in  
all theyr wryting, & no doubt in all  
theyr Sermons after matter of doc- *Rom. 12, 1.*  
trine and sayth propounded, do pro- *Ephe. 4, 1.*  
ceede to exhortation, and precepts of  
Christian life . In so much as S. Au-  
gustine & other auncient Fathers are  
of opinion, that the rest of the Apo-  
stles, S. Peter, S. Iames, S. Iohn, and  
S. Iude, perceiuing the loosenes and  
security of the people in their times,  
directed theyr wrytings, eyther onely  
or principally to thys ende, euen to  
perswade and enforce the necessitie  
of good lyfe & conuersation among  
Christians. Yea and that Saint Paule  
himselfe, vwhen hee concludeth that  
a man is justified by sayth without *Rom. 3, 28.*

the works of the Law, doth not exclude the vvoikes of charitie, as effects and fruites of sayth, which followe him that is already iustified in the sight of God; but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that Saint Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames, speaking of the notes and signes whereby we are iustified: that is, (as *Mat. 12, 37.* the word is taken \* els where) declared or known to be iust or righteous before men.

The sum is, that although good works are not the causes of our saluation, yet they are the vway (as it were) & the path that leadeth therevnto: because by them, as by certayne markes, we perceiue our selues to haue entered, and to haue proceeded in the way of eternall life. Yea they are the fruites and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that sayth which we professe. And therefore our Sauour Christ willeth vs in the gospel, to let our light shine *Math 5, 16.* before men, that they seeing our good works,

works, may take occasion therby to glorifie our heavenly Father.

And his holy Apostle Saint Iames, byddeth those carnall and sensuall Christians, that stood so much vp- *Iam. 2, 18.*

on the onely name of fayth, to shew him theyr fayth by theyr works, that is, they should declare & testifie vnto men (as I haue sayde) the fayth which they professed, by the fruites therof. To men (I say) because men which iudge but by the outward appearance onely, cannot know the *Math. 7, 16.*

goodnes of a Tree, but by the good fruite vvhich it yeeldeth; they cannot discern the inwarde fayth but by the outward workes. But as for God, that searcheth the secrets of the hart and raynes, it needeth not that wee should shewe him our fayth by our works, nor may we looke for iustification at his hands by the best of them, for then might we haue wher- *Rom 4, 2.*

of to boast, but there is no boasting with God, and therefore no iustifying by works in his sight. Yet notwithstanding, the Lord requireth good works at our hands, to the end that hymselfe myght be \* glorified, our needie bretheren releued & \* comforted, others gained and wonne by *\* 1. Pet. 12.  
\* 1. Cor. 9.  
1, 23.*

our example, to the embracing of the same sayth and Religion which wee professe: our owne sayth exercised and strengthened, and our calling and election made sure & confirmed.

And it is very requisite that the children of God, which are bought with so high a price, as with the blood of Iesus, should glorifie God both in soule & body, because they are redeemed both in soule & body & not liue vnto themselves, but vnto him which dyed and rose againe for them.

This is the end of our election before the foundations of the worlde were layde, as the Apostle testifieth, Ephes. 1, 4, euen that we should be holy and blamelesse before hym in loue. Thys is the ende of our creation, as the same Apostle witnesseth, Ephesians, 2, 10. VVhere he saith that wee are Gods workmanshyps created in Christ Iesus vnto good workes, wherein he hath ordayned that wee should walke. This is the end of our redemption, as old Zachary prophesied. Luke, 1, 74, 75, that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction wherunto we were subiect, wee should serue God without feare,

feare, in holines and righteousness before hym all the dayes of our lyfe. Finally, this is the ende of our vocation. For God hath not called vs to vncleannesse, but vnto holinesse, and as he that hath called vs, is holy, so must we be holy in all maner of conuersation. And it cannot be that they which are truly iustified, that is to say, made righteous by a liuely faith in Christ, shoulde not also in some measure bee sanctified, that is, made holy by a faithfull life in him.

1, Thes, 4, 7.

1, Pet, 1, 15,

Let not men therfore deceiue themselves with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise vnto themselves euermore life, because they knowe the true G O D, and whom he hath sent, Iesus Christ, but let them remember howe Christ his Apostle whom he deere ly loued, expoundeth that saying, when hee wryteth. By thys we know G O D (truly) if wee keepe his commaundements; and whosoever sayth that hee knoweth him, and yet keepeth not his commaundements, is a liar, and the truth is not in him. For as it is a true saying, and by all meanes woorthy, to be receiued, that Christ

Iohn, 17, 3,

1, Ioh. 2, 3, 4

1, Tim, 1, 15

*Titus, 3, 8,*

*Gre. in hom.*

*2. 9. in Euā.*

*Iohn, 20.*

*Titus, 1, 16,*

*1, Iohn, 2, 4,*

Iesus came into the worlde to saue sinners; so it is as true a saying, and no lesse worthy to be affirmed, that they vvhich haue beleueed GOD, should be careful to shew forth good works. S. Gregory vpon the words of Christ to S. Thomas, *Blessed are they who haue not seene and yet haue beleueed*, hath a notable discourse to this purpose. If any (sayth he) infer heereof, I beleuee, and therefore am blessed, and shall be saued, hee sayth truly, if his lyfe bee aunswerable to hys beleefe: for that a true sayth doth not contradict in manners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians, in whom he sounde no vertuous life aunswerable to theyr profession; that they confessed God in wordes, but denied hym in theyr deedes. And S. Iohn auoucheth, that who soeuer sayth hee knoweth God, and keepeth not his commandements, is a liar. Which beeing so, vvee must examine the trueth of our sayth by consideration of our lyfe, for then and not otherwise wee are true Christians, if wee fulfil in works, that whereof we haue made promise in words. That is, in the

the day of our Baptisme, we promised to renounce the pompe of this world, together with all the workes of iniquitie; vvhich promise, if wee performe now after Baptisme, then are wee true Christians, and may be ioyfull. But contrariwise, if our lyfe be wicked, and contrary to our profession, it is sayde by the voyce of truth it selfe. Not euery one that shall say to me Lord, Lord, shall enter into the kingdome of heauen. And againe, why do ye call me Lord, Lord, and do not performe the things that I tell you. Here-hence it is, that God complayned of his olde people the Iewes, saying: *This people honoureth me with their lips, but their hearts are far off from mee.* And the Prophet Dauid of the same people. They loued him with theyr mouth, & with theyr tongues they lyed vnto him. Wherefore let no man presume to say hee shall be saued, if sayth and good lyfe be diuorced and put a sunder, which S. Chrysostome noteth, by the wofull and heauie chaunce and iudgement that happened vnto him, who in the gospel was admitted to the feast of Christian sayth and knowledge, but for lack of the ornament or garment

VVhat we promised in our Baptisme.

Math. 7.

Esay, 29. 17.

Psalme 78.  
36, 37.

of good life, was most contumeliouslie deprived of his expectation.

*Chris. hom. 9, in Iohn.* Of whom S. Chrysostoms words are these. He was inuited to the feast, and brought vnto the table, but for

“ that by his soule garments he disho-  
 “ nored our Lord that had inuited him:  
 “ he was not only thrust from the Ta-  
 “ ble and banquet, but also bound hand  
 “ and foote, and cast into vtter dark-  
 “ nes, where there is eternall weeping  
 “ and gnashing of teeth.

VVherefore let vs not (deere bre-theren) let vs not I say deceiue our selues, and imagine that our dead and vnfruitfull sayth vwill saue vs at the last day: for except wee ioyne pure lyfe to our beleefe, and in this heavenly vocation of ours, do appa-rell our selues with the woorthy garments of vertuous deeds, wherby we may be admitted at the marriage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted his wedding weede.

Which thing S. Paule well noteth, when hauing sayd, we haue an eu-erlasting house in heauen, not made with mens hands, he addeth present-lye thys exception, *Si tamen v. 5. Ite et*

*non nudi inueniamur.* That is, if we be found at that day well apparrelled & not naked. Would God euery Christian desirous of his saluation, would ponder wel this discourse of S. Chri-  
stostome.

And so wyth thys alone to con- The con-  
clude our speech in thys Chapter, clusion of  
vwithout allegation of further mat- this chapter  
ters or authorities, ( which are infi-  
nite to this effect) it may appeare by  
that which hath already beene sette  
downe, wherein the true profession  
of a Christian consisteth; & thereby  
each man that is not partial, or blind-  
ed in his owne affection, (as manie  
are) may take a view of his estate &  
condition, and frame vnto himselfe  
a very profitable coniecture, how hee  
is like to speede at the last account-  
ing day. That is, what profit or da-  
mage hee may expect by his know-  
ledge & profession of Christian Re-  
ligion. For as to him that beleeueth  
soundlie, and walketh vprightly in  
hys yocation, performing effectually  
euery way his professed dutie, there  
remainne both infinite and inestima-  
ble rewards prepared, so to him that  
strayeth aside, and swerueth from the  
right path of sayth & lyfe prescribed  
vnto

vnto hym, there are no lesse paynes and punishments reserued.

For which cause, every Christian that is carefull of his own saluation, ought to fixe his eyes very seriouſlie vpon them both; and as in beleefe to shewe himselfe constant, firme, humble and obedient; so in life and and conuersation, to be honest, iust, pure, innocent, and holy.

And for thys second poynt concerning lyfe and manners, hath been already handled in my former booke, (which as I vnderstand is imprinted in England) I shall need to wade the lesse in further discourse hereof. But for I haue beene admonished by the wrytings of dyuers, how my former booke hath been disliked in two speciall poynts; first, that I speak so much of good works, & so little of fayth: secondly, that I talke so largely of Gods iustice, and so breiefely of hys mercy, whereby the consciences of many haue beene offended: let the last chapter going before of beleefe and life, aunswere the first, and that which immediatly follovveth, serue for the latter obiection, and so I doubt not, but a Christian man may be thorowly resolved.

OF THE ONELIE  
IMPEDIMENT THAT

is wont to let sinners from  
Resolution.

*Which is the mistrust and diffidence in  
Gods mercie, through the multitude  
and grievousnes of their  
offences.*

CHAP. VI.

**A**Mong all other the most  
grievous and perrilous co-  
gitations, vvhich in thys  
worlde are accustomed to  
offer themselves to a minde intang-  
led and loden with great sinnes, thys  
vsually is the first. (through the na-  
ture of sinne it selfe and crafty sug-  
gestion of our ghostly enemy,) to  
fall into distrust & dispaire of Gods  
mercy. Such was the cogitation of  
most vnhappy Caine, one of the first  
inhabitants of the earth, who after  
the murder of his own onely Bro-  
ther, and other sinnes by him com-  
mitted, brake into that horrible and  
desperate speech, so greatly offensive  
vnto his Lord and Maker, *Mine in-  
iquitie is greater then that I may hope* Gene, 4,  
for

Dispaire, an  
ordinarie  
temptation  
to the great-  
est sinners.

Iudas.

Math, 27.

The ship-  
wrack of  
soules over-  
laden with  
sinnes.

Prov, 13,

for pardon. Such was in like manner the desperate conceit of wicked Iudas, one of the first of them that were chosen to the peculiar-service of our Redeemer; who feeling his conscience oppressed with manifold iniquities, and most of all with the proditiō of his owne Lord & Master, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning onely these words, full of miserable distrust & desperation, *I have sinned, in betraying the innocent and iust blood.* By which words and most wretched end, hee more greivously offended & iniured his most loving and mercifull Saviour, then by all former iniquities committed against hym.

Thys then (most loving Brother) is the first and greatest Rock, whereat a sinfull soule overburdened with the charge of her owne iniquities, & tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threatens against sinners, doth commonly make her shipwracke. That is, that most horrible depth & dungion, whereof the holy scripture sayth; *The impious man, when hee is come*

come into the bottome and profundity of his finnes, and contemneth all. That is the remedlesse sore, and incurable wound, wherewith God himself charged Ierusalem, when he said, *Insanabilis fractura tua*: thy rupture is irre-mediabile. And the Prophet Michæas considering the same people, thorow the multitude of their wickednes, to encline nowe to dispayre of Gods goodnes towards them, brake forth into thys most pittisfull complaynt; For this will I weepe & lament extream-  
lie, I will strip off my clothes and wander naked: I will roare like vnto Dragons, and sound out my sorow at Struthions in the desert, for that the wound and maladie of my people is desperate.

*Ierem. 3.*

*Mich. 1.*

Thys is that great and maine impediment, that stoppeth the conduits of Gods holy grace, from flowing into the soule of a sinfull man.

The misery of desperation.

This is the knyfe that cutteth in funder all those heauenlie and blessed cordes, wherewith our sweet Lord and Sauour endeuoureth to drawe vnto repentance the harts of sinners, saying by his Prophet, I wil pul them vnto mee, with the chaynes of loue and charitie. For by thys meanes euerie sinfull conscience commeth to answer

*Hosea, 11.*

Jerem, 2.

Ephē. 4.

The thing  
wherin God  
most de-  
lighteth, is  
mercy.

swear almighty God, as did Ierusalem, when being admonished of her sins, and exhorted by hys Prophet to amendment of lyfe, shee sayd, *Desperavi, nequaquam faciam*, I am become desperate, I vwill neuer thinke of any such thing. To which lamentable estate when a sinfull man is once arriued, the next step hee maketh, is, (for auoyding all remorse & trouble of cōscience) to engulfe him selfe into the depth of all detestable enormities, and to abandon his soule to the very sinke of all filth & abominations, according as S. Paule sayd of the Gentiles in lyke case, *That by dispaire they deliuered themselues over to a dissolute life, thereby to commit all manner of vncleannes.* Which wicked resolutiō of the impious, is the thing, (as I haue noted before) that most of all other offences vpon earth, doth exasperate the ire of GOD, depriving his diuine Maiestie of that most excellent propertie, wherein he chiefly delighteth and glorieth; which is, his infinite and vspeakable mercie. This might be declared by dyuers and sundry examples of holie writ, howbeit two onely shall suffice for this present.

The

The first is of the people of Israel, not long before their banishment into Babilon; who being threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for their greuous sinnes committed against his Maiestie, began (in sted of repentance) to fall to desperation, & consequently, resolved to take that impious course of all dissolute lyfe, alledged before out of Saint Paul: for thus they answered God exhorting them by his threatnes to reform their wicked liues; *We are now grown desperate, and therefore we will heereafter follow our owne cogitations, and euerie one fulfill the wickednes of his own concite.* Whereat God stormed infinitely, and brake forth into this vehement interrogation, *Interrogate Gentes, quis audiuit talia horribilia?* Ierem. 18. Aske & enquire of the very Gentiles, whether euer among them, were heard any such horrible blasphemies.

A desperate resolution.

And after this, for the more declaration of this intollerable iniurie beerein offered to his Maiestie; hee commaunded the Prophet Ieremie to goe forth out of his owne house, and to gette him to a Potters shop, which

A meruail-  
lous exam-  
ple of Gods  
clemencie.

which in the village was framing his vessels vpon the wheele. Which Ieremie hauing done, he sawe before hys face a pot crushed and broken by the Potter al in peeces vpon the wheele, and thinking thereby that the vessell had been vtterly vnprofitable and to be cast away, hee sawe the same clay presently framed againe by the Potter into a newe vessell, more excellent then before. Wherat he meruailing, God sayd vnto him; Dolt not thou thinke (Ieremie) that I can do with the house of Israell, as this Potter hath done with his Vessell? or is not y house of Israel in my hands, as the clay in the hands of this craftesman? I wil denounce vpon a suddaine against a Nation & kingdome, that I will roote it vp, and destroy it, and if that Nation or Kingdome do repent from theyr wickednes, I also will repent mee of the punishment which I intended to lay vpon them. And then hee proceedeth forward, declaring vnto Ieremie the exceeding grieve and indignation vvhich he conceiueth, that any sinner whatsoever, should dispayre of mercie & pardon at his hands.

The second example is, of the same people

people of Israell, during the tyme of their banishment in Babilon, at what time, being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they changed not the course of their former vicked conuersation: they began to dispaire of Gods mercy, and to say to the Prophet Ezechiell that lyued banished among them, and exhorted them to amendment vppon assured hope of Gods fauor towards them; *Our iniquities and sinnes doe lye greenously vppon vs, and wee languish in them, and what hope of lyfe then may wee haue?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechiell, and sayd vnto him. *Tell this people as I doe lye sayeth the Lord God of hostes, I wishe not the death of the impious, but rather that hee should turne from his wicked wazes and lye. Why will the house of Israell dye in theyr sinnes, rather then turne vnto mee.* And then he maketh a large & vehement protestation, that how greenously soeuer any person should offend hym, and how great punishment soeuer he shall denounce agaynst hym, yea, if hee had giuen expresse sentence of death

An other example of Gods wonderful mercie.

Ezech, 33.

\* Iudgment  
& iustice to  
be vsed in  
true repen-  
tance, that  
is, iudgment  
vppon our  
selues, & iu-  
stice toward  
others.

death and damnation vpon him, yet  
*Si egerit penitentiam a peccato suo,  
feceritque iudicium et iusticiam :* that  
is, if he repent himselfe of his sinnes,  
and exercise \* iudgement and iustice  
for the time to come, *all his sinnes that  
he hath committed shall be forgiven him*  
(sayth almighty God,) *for that he hath  
done iudgement and iustice.*

And thys nowe might be suffici-  
ent, (albeit nothing els were spoken)  
for remoouing this first obstacle and  
impediment of true resolution, which  
is the despaire of Gods infinite good-  
nes and mercie. Neuerthelesse, for  
more euident cleering and demon-  
stration of thys matter, and for the  
greater comfort of such as feeble them  
selues burdened vwith the heauie  
weight of their iniquities committed  
agaynst his diuine Maiestie: I haue  
thought expedient in thys place, to  
declare more at large, this aboun-  
dant subiect of endlesse mercie, to-  
wards all such as will truly turne vn-  
to him; in what time, state, condi-  
tion, or age soeuer in this life, which  
shall be shewed and sette downe by  
these foure points and parts that doe  
ensue.

Foure parts  
of thys  
Chapter.

*The first part, touching the loue that  
God beareth towards man.*

First of all, by the infinite and incomprehensible loue that almighty God beareth vnto man, which loue is alwaies the mother of fauor, grace and mercy. If you demandaund of mee in what sorte I doe prooue that the loue of God is so exceeding great towards man, I answer as the Cosmographer is wont to doe, vwho by the greatnes & multitude of the streams and Riuers, doth frame a coniecture of the Fountayne from vvhich they flowe. The proper Riuers which are deriued and doe run foorth of loue, are good turnes and benefits, which seeing they are infinite, endlesse, and inestimable, bestowed by God vpon man, (as in the place before hath beene declared, and the whole vniuersall frame of thys vworld doth abundantly beare witnes,) it followeth most evidently, that the origine, fountaine, & wel-spring of all these fauors, graces, and good turnes, must needes be infinite, immeasurable, and farre surpassing all compasse of mans vnderstanding.

Iob, 7.

Ipsd. 11.

1.  
The first  
cause why  
God loueth  
vs, for that  
he is our  
Creator, &  
we are his  
own works.  
Ezech. 18.

If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man, I can directlie yeeld ye none at all, but rather meruaile thereat with holy Iob, why so soueraigne a Maiestie should set his hart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alledge one principall reason of his loue, when it sayth; *Nihil odisti eorum que fecisti, et parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is,  
 “ Thou (O Lord) which louest soules,  
 “ canst not hate those thinges vvhich  
 “ thou hast made, but dost vse mercie  
 “ towards all men, for that they are  
 “ thyne. And the lyke manner of reasoning vseth God himselfe, when he sayth by the Prophet Ezechiel: *Behold, all soules are mine,* and heerevpon he inferreth a little after, *Numquid voluntatis mee est mors impij:* Can I haue the will to damne a wicked man, seeing that his soule is mine, created & redeemed by me? as who would say, thys vv ere a case agaynst all order and equitie. And the reason of this manner of speech & argument is, for that euerie man naturally is inclined to loue the things that be of  
 his

his owne making. So we see, that if  
a man haue an Orchard, wherein be  
great varietie of trees and plants, yet  
if there be but one of his own pecu-  
lier grafting, that flourisheth and pros-  
pereth well; he taketh more delight  
therein, then in any of the rest, for  
that it is his owne workmanshippe.  
So in lyke manner, if a man haue a  
Vineyard of his owne planting and  
trimming. For which respect the ho-  
lie Prophet Dauid, finding himselfe  
and the whole kingdome of Iurie in  
great affliction & calamitie, thought  
no other meanes so forcible to draw  
God to compassion and commise-  
ration of theyr case, as to cry out to  
him in thys manner; *Thou which go-  
uerneest Israell, looke towards vs and bee  
attent. Thou hast brought foorth a  
Vineyarde out of Egypt, thou hast pur-  
ged the same from Gentiles, and hast  
planted it. Thou O God of all power,  
turne towards vs, looke vpon vs from  
heauen, and visite this thy Vineyarde,  
which thine owne right hand hath plan-  
ted. The like manner of perswasion  
vsed the holy Prophet Esay to moue  
God, when he said; *Looke vpon vs, I  
beseech thee, O Lord, which are the work  
of thine owne hands.**

Euery man  
giuen to  
loue hys  
owne.

*Psalm, 79.*

But

*Iob, 10,*

The confi-  
dence of  
*Iob*, in that  
God had  
made him.

But aboue all other, the blessed  
man *Iob*, standeth as it vvere, in ar-  
gument and disputation vvith God  
about thys matter, saying, haue not  
thy handes made me? haue they not  
framed mee of clay and earth? hast  
not thou compacted me as cheese is  
made of milke? hast not thou knyt  
my bones and sinewes together, and  
couered my flesh with skynne? hast  
not thou giuen me life, and conser-  
ued my Spirite with continuall pro-  
tection? how soeuer thou seeme to  
dissemble these matters and hide the  
in thy hart, yet I know that thou re-  
membrest them all, and art not vn-  
mindfull of them. By which wordes  
thys holy man signified, that albe-  
it god suffered him greatly to be temp-  
ted and afflicted in this life, so farre  
foorth as hee might seeme to haue  
forgotten him, yet was he well assu-  
red that hys diuine Maiestie coulde  
not of his goodnes forsake or despise  
him, for that he was his creature, and  
the proper workmanship of hys  
owne hands. In which very name of  
*workmanship*, holy David rooke such  
great comfort, considering that the  
workman cannot chuse but bee lo-  
uing and fauourable towards hys  
owne

owne worke, (especially so excellent and bountifull a workeman, as is almightie God, towards a worke made as man is, to his own shape and likenes,) that in all his necessities, yea euen in hys greatest infirmities of fleshe, and most grieuous offences committed against his Maiestie, he conceaueth most assured hope of mercy and pardon, vpon thys consideration, that he was his workman- The assured shyp, and consequently wel knowne hope Dauid to his diuine wisdom, of how bricke had, in that kyle & infirme a mettle he was made. he was gods For thus at one time amongst other, workman- hee reasoneth of thys matter. Looke ship. how far distant the East is from the *Psalm*, 102. West, so farre off hath God remoued “ our iniquities from vs. Euen as a Fa- “ ther dooth take compassion of hys “ owne chyl dren, so dooth the Lorde “ take mercy vpon vs, for that he well “ knoweth the mould whereof we are “ made, and doth remember that we “ are nothing els but dust. “

In vvhich discourse, the holy Prophet maketh mention of two things that did assure hym of Gods mercie, the one, that God was hys Creator, and Maker, and therby priuie to the frailtie of hys constitution & nature,

V. the

2  
The second  
reason of a-  
surance of  
Gods loue,  
for that he  
is our Fa-  
ther.

*Math, 5, 6,  
7, 8, &c.*

*Math, 6,*

the other, that hee vvas his Father whose propertie is to haue compas-  
sion on hys chyldren; and this is a  
second reason, more strong & forcible  
perhaps then the former, why e-  
uery man may bee most assured of  
pardon that hartily turneth vnto al-  
mightie GOD; considering that he  
hath pleased his diuine Maiestie, not  
only to be vnto man a Creator, (as  
he is to all other thinges,) but also  
Father, which is the title of the great-  
est loue and coniunction, that na-  
ture hath left to things in this world.  
Wherof a certaine Phylosopher saie  
vvell, that no man coulde conceiue  
the loue of a Parents hart, but he  
only y had a chyld of his owne. For  
which respect, our Sauour Christ  
put vs in minde of this most seruice-  
loue; and thereby as it were, by on-  
fire to enkindle another within our  
harts, dyd vse oftentimes & ordina-  
rily, to repeate thys sweete name of  
Father in his speeches to his follow-  
ers, and thereupon founded diuerse  
most excellent and comfortable dy-  
courses; as at one time when he ex-  
horted them from ouer-much care  
and worldly solicitude; hee added  
thys reason; *Your Father in heauen*

*knoweth*

knoweth, that you haue neede of these things. As vvhoe vvhould say, hee knowing your wants, & being your Father, you shall not neede to trouble your selues with two great anxietie in these matters, for that a fathers hart cannot but bee prouident and carefull for hys Chyldren. The lyke deduction maketh hee in the same place, to the same effect, by comparison of the byrdes of the ayre, and other irreasonable creatures; for which, if God doth make (sayth hee) so abundant prouision, as all the whole world may witnesse that hee doth: much more carefull will he be to provide for men that are his own chyldren, which are more deere vnto hym then anie other terrestiall thing created.

All which speeches and reasons of our Sauour, are deriued from the nature and propertie of a Parent, which cannot but affect and loue his chyldren; especiaillie such a Father, vvhom Christ calleth celestiall, vvhoe in thys perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie and goodnes, almighty God surpasseth the infirmitie of his feeble

What a Father God is.

Gala. 4.

Esay 63.

Christes comfortable  
embassage.

Iohn 20.

creatures. Such a Father, as hath not onelie gyuen lyfe and beeing vnto hys chyldren, but also (as S. Paule sayth,) hath poured into theyr hartes the diuine spyrit of his onely eternal Sonne, styrring them vp to most assured confidence and inuincible hope in hys fatherlie goodnes and protection. And vppon assurance of thys hope, haue as well sinners as Saints from the beginning, fled vnto hym confidently vnder this tytle of paternitie, and neuer were deceived. So the Prophet Esay, as well in his own name, as in the name of the sinfull people of Israell, doubted not to cry, *Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou O Lord, art our Father, thou art our Redeemer.* And to confirme thys assurance vnto vs, Christ sent that most sweete & comfortable embassage vnto hys Disciples, presently vpon his resurrection: *Goe and tell my bretheren, that I doe ascend vnto my Father, and vnto your Father: vnto my God, and vnto your God.* By which words of Father, and God, the one of loue and the other of power: the one of will, the other of abilitie, he tooke away all doubt

of not speeding, from each man that should make recourse to thys mercifull Lord and Father. God himselfe also, after many threatens vsed by the Prophet Ieremie; agaynst the people of Israell for theyr sinnes, in the end, kаст they should dispayre, turneth about his talk, and changeth his stile, How great- assuring them of many graces & fa- ly & respect uours, if they vwould retorne vnto of a Father him; telling the house of Israell, that moueth hee had loued her from the begin- G O D. ning, and had sought to drawe her vnto him by threatens, to the ende he might take mercy vpon her, and that now he intended to build her vp againe, to adorne her with ioy and ex- ultation, to gather her children from all corners of the earth, to refresh them with the waters and Riuers of lyfe, and all this (sayth he) *Quia factus sum Israels Pater*: For that I am become now a Father to Israel. And in the same place to vicked Ephraim (the head Cittie of the rebllions kingdome of Samaria, (hee sayth) *Ephraim is become my honourable Sonne, my delight, and deerey beloued childe, therefore my bowels are moued with compassion vppon him, and in abundance of mercie will I take pittie of hym.* So

Ierem. 31.

much attributed God to this respect of beeing a Father vnto Israel and Ephraim, and of theyr beeing his children: that for thys cause onely (notwithstanding their infinite enormous sinnes) his bowels of endlesse mercie were moued with loue and compassion towards them.

*Luke, 1.*

And these are those tender & mercifull bowels, vvhich holy Zacharie Father to S. Iohn Baptist, protesteth to be in almighty God towards man kind that had offended hym. These are those which were in that good old father mentioned in the Gospel, who being not only offended but also abandoned by his younger sonne, yet after he saw him returne home againe, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life, he was so far off from disdaining to receine him, as he came forth to meete with him, fell vpon his necke and kissed him for ioy: adorned him with new apparrell and rich Jewels, prouided a solemne banquet for him, inuited his friends to be merrie with him, and shewed more exultation and tryumph for his returne, then if he had neuer departed from hym.

The fathers  
liberall hart  
to the pro-  
digall Son.

By

By vvhich parable, our Sauour  
Christ endeouored to set forth vnto  
vs the incomprehensible mercie of  
his heauenly father towards sinners,  
in which respect hee is truly called  
by his Apostle *Pater misericordiarum*,  
the father of mercies. For that (as S.  
Barnard vvell noeth) this sea & O-  
cean of mercies, doth flowe peculiar  
lie from the hart of a Father, vvhich  
cannot be sayde so properlie of the  
Gulfe and depth of his iudgements.  
For which cause he is called in scrip-  
ture the God of iustice & reuenge,  
and not the Father. And finally, thys  
blessed name of Father in God, doth  
import vnto vs by Gods own testi-  
mony, al sweetnes, al loue, all friend-  
shyppe, all comfort, all fatherly pro-  
vidence, care and protection; al cer-  
taintie of fauour, all assuraunce of  
grace, all securitie of mercie, pardon  
and remission of our sinnes, whenso-  
euer vnfaignedly we turne vnto him.

2, Corin. 1,

Ber. Ser. 5.  
de natal.

Psalme, 35,

What the  
name of fa-  
ther doth  
import.

And in thys poynt his diuine Ma-  
iestie is so forward and vehement, to  
giue vs assurance, that being not cō-  
tent to set forth his loue vnto vs by  
the loue of a Fathers hart, hee goeth  
further, and protesteth vnto vs, that  
hys hart is more tender towards vs

Esay, 49.

in thys behalfe, then the hart of anie mother can bee to the onely child & infant of her owne wombe. For thus hee sayth to Sion, which for her sins began to doubt lest he had forsaken her; *Can the Mother forget her owne infant, or can shee not bee mercifull to the chylde of her owne wombe? If she coulde, yet can I not forgette or reiect thee: Behold, I haue written thee in the flesh of mine owne bands.* And thys for so much as G O D is called our Father.

The thyrd  
argument  
of Gods  
loue, the gi-  
uing his  
son for vs.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that he gaue the lyfe and blood of hys onely begotten & eternall sonne, for purchasing and redeeming vs when we were lost; a price so infinite and inexpressible, as (no doubt) his diuine wisdom would neuer haue gyuen, but for a thing which hee had loued aboue all measure. Which our Saviour hymselfe that vvas to make the payment, doth plainly signifie, and therefore also seemeth as it vvere, to wonder at such a bargaine, when he sayth in the Gospell; *So dcerely hath*  
God

Iohn, 3.

God (my Father) loued the world, that  
 hee hath giuen for it his onely begotten  
 Sonne. In which words he ascribeth  
 this most wonderfull dealing of hys  
 Father, vnto the vehemencie and  
 exceeding aboundance of loue, as  
 dooth also his deereft Disciple and  
 Apostle S. Iohn, saying: In this ap- *I, Iohn, 4.*  
 peareth the great loue and charity of  
 God towards vs, that hee hath sent  
 hys onelie begotten Sonne into the  
 world, to purchase life for vs. In this  
 (I say) is made euident his exceeding Christ was  
 charitie, that we not louing him, hee given for  
 loued vs first, and gaue his owne Son loue.  
 to be a raunsome for our sins. Where-  
 vnto also the holy Apostle S. Paul a-  
 greeth, admiring in lyke manner the  
 excessiue loue of God in these words;  
 God dooth meruailouslie commend *Rom. 5.*  
 and set forth hys great loue vnto vs,  
 in that we being yet sinners, he gaue  
 his son to the death for our redemp-  
 tion. And in another place, framing  
 out, as it vvere, a measure of Gods  
 mercy by the aboundance of his loue,  
 sayth thus; God who is rich in mer- *Ephe. 1.*  
 cie, through the exceeding loue  
 which he bore vnto vs, vee beeing  
 dead in sin, he reuiued vs in Christ,  
 and rayfed vs vp euen vnto heauen,

- “ making vs to sitte downe there with
- “ him, to the end he might declare to
- “ all ages and worlds ensuing, the most
- “ abundant riches of hys grace and
- “ goodnes towards vs.

The con-  
clusion of  
this poynt  
made by S.  
Paule.

*Titus*, 3.

*Rom* 5.

Thys was the opinion of that noble Apostle S. Paule, and of all hys coequals, Apostles, Euangelists, Disciples and Saints: that this worke of our redemption, proceeded onelie from the inflamable fornace of Gods immeasurable loue. And therefore to make no other conclusion heereof, then that which S. Paule hymselfe doth make, If God haue not spared his owne propper and onely begotten sonne, but hath giuen him vp to death for gayning vs vnto him, how can it be, that with him he hath not giuen vs all other things. If when we were hys enemies, and thought not vpon hym, hee sent to seeke vs so diligentlie, by such a messenger as he loued so deerely, allowing hym to lay downe a price for vs which he so infinitely esteemed: vwhat shall wee thinke that he will doe vnto vs now, (wee beeing made hys owne by our redemption,) if we returne willingly vnto him: when our receiuing shall cost him nothing else, but onely a mer-

mercifull looke vppon vs: which is not so much from the infinite bowels of hys bottomlesse mercie; as is one droppe of water from the most huge gulse of the maine Ocean sea.

And thys shall suffice for the first poynt of Gods loue, declared vnto vs by the three most sweete & comfortable names and respects of Creator, Father, and Redeemer.

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*The second part: how God expresseth  
his loue towards sin-  
ners.*

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NEXT after vvhich, we are to consider in what maner God is accustomed to expresse & declare thys loue of hys, in his dealings and proceedings towards sinners. And first of all the wise man (hauing had long experience of thys matter,) beginneth to describe and sette foorth in thys sort, saying vnto God himselfe, *Thou (O Lorde) dost dissemble the sinnes of men, to giue vnto them tyme of Wisdom, 11. repentance.* And then, vvhether they will not vse thys benefite of his forbearing, but will needes enforce him to punish and correct them, he sayth further of thys correction: *Such as wilfully*

## Dispaire of Gods mercy.

wilfully doe runne astray (O Lord) and will not turne vnto thee thou dost correct them sweetly by little and little, admonishing & exhorting them to leaue their sinnes, and to beleene in thee.

Two rare  
poynts of  
clemencie  
in God.

Esay, 30.

These two poynts then of exceeding clemencie, by the testimony of the wise man, are found in almighty G O D, first, to vvincke at the wicked life of men, and to expect theyr conuersion with vspeakeable patience and longanimitie, according as also the Prophet Esay beareth witness, adioyning the cause thereof in these words; *The Lorde dooth attend your conuersion, to the end hee may take mercy on you, and thereby bee exalted.* And secondly, for the same respect, when he is enforced by reason of his iustice to chastise them, yet doth he the same with such moderation and mildnes, as alwaies in thys life, hee reserueth place of pardon.

Tert. in A-  
pel. cap. 2.

And vnto these two, we may adioyne yet a third property of his mercie, more admirable (perhaps) then the former: which is, (as Tertullian excellently noteth) that he being the partie offended, yet first and principally desireth reconciliation; hee hauing receiued the wrong and iniury,  
yet

yet doth he most busilie intreate for God that is  
 imitic and attonement. And wher-offended,  
 as in all right and equitie, hee might seeketh at-  
 denie vs. parson, and for hys power tonement  
 take reuenge of vs at hys pleasure, with vs.

yet doth he not onely offer vs peace  
 of hys owne accorde, but also sueth  
 vnto vs by all means possible to ac-  
 cept thereof, humbling (in a certaine  
 manner) his diuine Maiestie to our  
 basenes and vtilitie: and behauing  
 himselfe in thys respect, as a Prince  
 that were enamoured of his bond-  
 slaue and abiect seruaunt.

Thys might be declared by many  
 of hys owne speeches and doings in  
 holy Scripture; but one place out of  
 the Prophet Esay shall serue for all;  
 where Almighty God so earnestlie  
 wooeth the conuersion of Ierusalem,  
 as no loue in the world could vter  
 more signes & testimonies of a hart  
 inflamed and sette on fire with loue, Gods woo-  
 then hee dooth towards that Cittie ing of Ie-  
 which so highly had offended hym. rusalem.

For first, after many threatens poured  
 out against her, if shee dyd not re-  
 turne, least she might perhaps fall in-  
 to despayre, he maketh this protesta-  
 tion in the beginning of hys speech, *Esay, 25,*

*Indignatio non est mihi, &c.* Angry

His prote-  
station.

His cuncta-  
tion.

His chiding

His fayre  
speech.

I am not (O Ierusalem) but whatso-  
ever I haue spoken, I haue spoken of  
good will and loue. Secondly, hee  
entreth into thys dispute, and doubt  
with hymselfe about punishing her  
for her sinnes, what shall I do? Shall  
*I treade her vnder my feete and put her  
to the fire? or els, will shee stay my pu-  
issaunt hande, and make peace with me,  
will shee (I say) make attonement with  
mee?* After which doubt and cuncta-  
tion, hee resolueth himselfe to  
change hys manner of style, and to  
fall a little to chyde with her, & then  
hee sayth; *Harken O yee deafe inhabi-  
tants of Ierusalem, looke about yee, yee  
blinde folke that will not see: who is  
hlinde and deafe but my seruauant, that  
will not regarde or listen to the Messen-  
gers which I sende? O thou which hast  
open eares, wilt thou not heare?*

And then a little after hee begin-  
neth to smooth and speake fayre a-  
gaine, saying; *Ever since thou hast  
beene gracious and glorious in mine eyes,  
I haue loued thee, and for thy soule will  
I giue whole Nations. Feare not, for  
that I am with thee. Wherewith she  
beeing little or nothing mooued, he  
returneth to a sweet maner of com-  
playnt, saying; Thou hast enthralled  
mee*

me by thy finnes, and with thine iniquities thou hast greatlie afflicted mee. His com-  
playnt.

VWhich being sayde, and shee somewhat moued thereby to loue him as it seemeth, he turneth vnto her with thys most comfortable and kynde speech; I am hee, I am hee, which can-  
His kind  
speech.

celleth thine iniquities for myne owne sake, and will neuer thinke any more vpon thy finnes. All which being done, and they now reconciled, and made fast friends together, his diuine Ma-iestie beginneth a very louing conference (as it were) and sweet expostulation with her, saying in these words,  
His conse-  
rence.

Call thou to memory the things that are past, and let vs iudge our selues heere together. Tell mee if thou haue any thing whereby thou mayest be iustified. Thy first Parent was a sinner. &c.

Wherat she being ashamed, & ha-  
uing nothing in the world to answer  
for her selfe; almighty God comfor-  
teth her, and knitteth vp the whole  
matter in this most kinde and amia-  
ble sort. Feare not, for I will poure  
His sweet  
conclusion.

out my spirite vpon thee, and vpon  
thy seede, and my benediction shall  
be vpon thyne of-spring; thy chil-  
dren shall bud vp and flourish as wil-  
loes planted by the water side. This  
sayth

" sayth the Lorde and King of Israell,  
 " the Lord of hostes that is thy redee-  
 " mer ; I am the first and the last, and  
 " besides me there is no other God. Be  
 " mindfull of thys thou house of Ia-  
 " cob, I haue dissolued and dissipated  
 " thy sinnes, as a cloude is dissolued in  
 " the ayre ; be mindfull of this, & haue  
 " an assured confidence. Thus far con-  
 tinueth the treaty betweene God and  
 his Citty of Ierusalem.

A confide-  
 ration vpon  
 the former  
 treatie of  
 God with  
 Ierusalem.

And now tell me (deere Christian  
 brother) whether it be possible for a-  
 nie hart or tongue in the vworld, to  
 conceive or expresse more vvayes or  
 significations of most vehement  
 good will & burning affection, then  
 of Gods part in this treaty hath been  
 declared? VVhat louer or enamou-  
 red person vpon earth, vvhat passio-  
 nate hart could wooe more earnest-  
 ly, sue more diligently, sollicite more  
 artificiallie, complaine more pittiful-  
 lie, expostulate more amiably, confer  
 more intrinsically, remitte offences  
 more readilie, offer benefites more a-  
 boundantly, conclude more sweetly,  
 and giue more pregnant testimo-  
 nie of vnfayned loue, or more assu-  
 red certainty of eternall league and a-  
 mitie, then dooth almighty God vn-

to this Nation that so grievously had offended him? who wil not confesse now with the Prophet Dauid, *That sweete and mercifull is the Lord, and his miserationes spred ouer all the rest of his most wonderfull workes.* Who vvyll meruaile if the same Prophet made a vowe, that his euerlasting Song should be of the mercies of thys hys Lord and Maker?

*Psalm, 144,*

*Psalm, 16,*

But yet thys thing is made much more apparant, by that which hys diuine Maiestie dyd afterwarde to the same people in the dayes of Ieremie the Prophet (aboue an hundred yeeres after thys Treatie in the time of Esay) at what time God being resolved to destroy them & their Citie, for their obduration in their sins, when the howre of execution drew neere, his bowels of mercy were so touched with cōmiseration towards them, as hee called to Ieremie, & cōmaunded him once againe to goe vp to the Temple gate, where all the people dyd passe in and out, & there with a loude voyce to cry as followeth; Heare ye the worde of God, o *Ierem, 7,* all you of Iuda, that doe passe in and out by these gates; Thus sayth the Lord of hostes, the God of Israel, yet do

Gods tender loue to Ierusalem when hee was to destroy it.

“ doe you amende your wayes, and I  
 “ will dwell in this place with you &c  
 And when thys exhortation & blef-  
 sed endeuor of almighty God, could  
 not moue or profit them any thing  
 at all, then hys vnspeakeable good-  
 nes beganne with sharpe threatens in  
 thys manner; My furie and indigna-  
 tion is gathered together against this

*Jerem, 7.*

“ Citie, and vpon the inhabitants, and  
 “ vpon the very beasts & Cattell ther-  
 “ of, as also vpon the fruite and trees  
 “ of thys Region. The carcases of this  
 “ people, shall be soode to the byrdes  
 “ of the ayre, and to the beastes of the  
 “ fieldes, theyr enemies shall come and

*Jerem, 8,*

“ cast forth of theyr Sepulchers, the  
 “ bones of the Kings and Princes of  
 “ Iuda; the bones of theyr Priestes,  
 “ Prophets and inhabitants: and shall  
 “ dry them at the sunne, and cast them  
 “ out into the dunghill. After al which  
 long and dreadfull commination, he  
 altereth his speech presently againe,  
 and sayth vwith a very lamentable &  
 pittifull voyce. And will not he that

A pittifull  
 complaint.

is fallen (notwithstanding all this) rise  
 vppe againe? Will not hee that is de-  
 parted from mee, returne vnto mee a-  
 gain? O, why dooth my people runne  
 from mee so obstinately? By which lo-  
 uing

ting complaynt, and infinite other The wondrous  
 meanes of mercie that God vsed to derfull pro-  
 that people, when no amendment ceeding of  
 at all could be procured, hys diuine God with  
 Maiestie was enforced to call Nabu- Ierusalem.  
 chodonoser K. of Babilon before the  
 walls of Ierusalem, to destroy it. But  
 euen now also consider the bowels  
 of hys vnspeakeable mercy. For ho-  
 ping that by thys terror they might  
 perchance be styrred vp to conuersi-  
 on, hee sent Ieremie the Prophet to  
 them againe, vvith thys embassage,  
*Tell the inhabitants of Ierusalem, will*  
*ye not yet receiue discipline and obey*  
*my words?* VWhereat those gracelesse  
 people were so lyttle moued, as they  
 tooke Ieremy and cast him into pri-  
 son for his message, and thereby ex-  
 asperated most greuously Gods fur-  
 ther indignation against them. Not-  
 withstanding all which, his incomp-  
 rehensible clemencie vvoulde not  
 thus abandon them: but comman-  
 ded holy Ieremie to write out all his  
 threatens and promises in a booke to-  
 gether, and to sende the same vnto  
 them, soorth of the pryson where he  
 lay, by hys seruauent Baruch, to be  
 read in their hearing; and so he did.  
 Whereof when Ioacim the king had  
 vnder-

*Ierem. 35.*

*Ierem. 36.*

The obsti-  
nacie of the  
Iewish Na-  
tion.

*Ezech. 23.*

vnderstanding : hee commaunded Baruch to be brought into his presence, and there to reade the Booke by the fire side, (as the Scripture noteth.) And vwhen hee had heard but three or foure pages thereof, hee cut them out with a penknife, and threw the vvhole booke into the fire, & so consumed it. At which obstinate & impious dealing, albeit Almighty God were exceedingly offended, yet commaunded hee the same booke to be indited & written againe, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gayned that people vnto hym. But when this by no meanes in  $\bar{y}$  world could be brought to passe : then permitted his diuine Maiestie, the vvhole Cittie to be destroyed, according to hys former threatnes, and that rebellious ipeople to be led away captiue in bondage to Babilon. In which place and miserie (notwithstanding theyr demerits) hys infinite mercie could not forsake them, but sent hys Prophet Ezechiell, as also Baruch vnto them, vvith extreame complaynt of theyr obduration : and yet offering vnto them mercie and pardon euen then,

if

if they would repent.

And what more vvonderfull cle-  
mencie then thys, can possiblie bee  
imagined deere Christian brother?  
May in reason anie man euer nowe  
enter into doubt or dispaire of Gods  
mercie, how great and greuous so-  
euer the burden of his sins be, when  
hee considereth thys proceeding of  
his eternall Maiestie with the people  
of Israell, for so many yeeres and a-  
ges together: vvhom hymselfe cal-  
leth notwithstanding, *Gentem Apo-  
statricm dura facie & indomabili cor-  
de*: An apostalicall Nation, of a  
shamelesse countenance and incor-  
rigible disposition? Can G O D de-  
uise any more effectuall and forcible  
meanes, to erect and animate a sin-  
ner confidently to returne vnto him,  
then are these? And yet (gentle rea-  
der) for thy further comfort vnd en-  
couragement in this behalfe, I vvill  
adioyne one thing more, which doth  
exceede and passe all reason & reach  
of humaine imagination, and this  
is, that G O D promisseth to a sinner  
that faithfully will returne vnto him,  
not onely to forgette and vterly ex-  
tinguish all memorie of hys former  
iniquities, but also to make more  
ioy

*Ezech. 2.*

Epithetons  
giuen by  
God to the  
people of  
God.

A wonder-  
full poynt.

*Esay, 40.*

What ioy  
there is  
made at a  
sinners con-  
uersion.

*Esay, 30.*

*Luke, 15.*

ioy and tryumph at his conuersion  
and to loue and cherrish hym more  
tenderlie at his returne, then if he  
had neuer fallen or departed from his  
seruice. This God himselfe signified  
by the Prophet Esay, when he sayth  
*Call vnto Ierusalem, speake vnto he  
hart (that is, comfortablie,) for that  
her iniquitie is forgiuen, shee hath re-  
ceiued double at Gods handes for all her  
sinnes committed.* And more plainly  
in another place by the same Pro-  
phet, *The light of the Moone shall be  
as the light of the Sunne: and the light  
of the Sunne shall be as the light of se-  
uen dayes, seauen tymes put together,  
when God shall binde vp the wounds of  
his people, and heale theyr scres.* And  
to thys purpose doe appertaine di-  
rectlie those most yvonderfull Para-  
bles of our Sauour in the Gospell,  
concerning the extraordinary ioy &  
feasting that the carefull Woman  
made, vwhen shee had found againe  
her groue that was lost, & the good  
sheepeheard, vwhen he brought backe  
the sheepe that vvas astray: and the  
mercifull Father vwhen hee receiued  
home his Sonne that before had a-  
bandoned hym. And to the same  
purpose doth it also appertayne, that

in the Prophet David God glorieth *Psalm, 57.*  
 especially in the seruice of those peo-  
 ple, that before had not knowne  
 him. And thys shal suffice for thys se-  
 cond poynt, to shew what wonder-  
 full meanes almighty God doth vse,  
 in setting forth his mercy, for allure-  
 ment of sinners vnto repentance.

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*The third part: what assurance God  
 giueth to them that repent.*

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**A**ND so hauing declared vwhat  
 exceeding great loue and mercy  
 God beareth towards man, and how  
 effectually hee expresseth the same by  
 his suing vnto sinners for their con-  
 uersion; it followeth that we should  
 in thys thirde place, examine some-  
 what more in particulers, what cer-  
 taine assuraunce his diuine Maiestie  
 giueth, of vndoubted pardon and ful  
 remission of theyr sinnes, to all such  
 as vnfaignedly shall resolue theselues  
 to make their refuge vnto him.

Which thing, albeit every man by  
 that which before hath beene treat-  
 ed, may sufficiently conceiue, yet  
 for the importance of the matter, it  
 shall not bee amisse in thys place al-  
 so, to adde a word or two, for more  
 plaine

The promi-  
ses of God  
to sinners  
that repent.

Ezech. 18,  
33, 34, 37,

plaine and euident demonstration here. And thys shall be done by setting downe both the wordes and decdes, that is both the promises & performance which almighty God hath vsed & exercised in this behalfe to all such as haue offended hym whatsoeuer. And for the first, which are his promises, most apparant it is as well by the things which before haue beene discuffed, as also by the whole course, body, & dryft of holy Scripture, that the promises of mercy & pardon which his diuine Maiestie hath made to sinners, and vtherunto by his sacred vvord, he hath in a certaine manner obliged himselfe, are both manifold, vehement, absolute, resolute, and vniuersall. *Whosoever shall depart from his wicked wayes, and turne vnto mee, sayth Almighty God) I will receiue him.* Behold, the vniuersalitie of all people & persons, vvithout excluding any. And then further, *At what time soeuer an impious man shall returne vnto mee, from his impietie, his wickednesse shall not hurte hym, sayth the Lorde GOD of hostes.* See the vniuersality of al times and seasons without exception. But yet harken what God addeth besides.

Leaue

Leave off to doe perversly, (sayth hee *Esay, 1,*  
vnto the Iewes &c.) and then doe you  
come and finde faulte with mee if you  
can. For if your sinnes were as redde as  
Skarlet; they shall bee made as white as  
Snowe. &c. Consider the vniuersali-  
tie of all kinde of sinnes, be they ne-  
uer so grieuous, so horrible, or hey-  
nous. And finally, God talking to a  
soule that hath oftentimes fallen and  
most infinitely offended him, hee *Jerem, 3,*  
sayth thus; It is a common receiued  
speech, that if a woman depart from  
her husband, and doe ioyne herselfe  
to another man, she may not returne  
to her first husband againe, for that  
shee is defiled and made contami-  
nite. And yet whereas thou hast de-  
parted from mee, and hast commit-  
ted fornication with many other lo-  
uers, doe thou returne vnto mee a-  
gaine, and I will receiue thee, sayth  
Almightie God.

By which words is expressed the  
fourth vniuersalitie, containing all  
kinds, qualities, and conditions of  
men, how many wayes, or howe of-  
tentimes, or howe contemptuouslie  
soeuer they haue committed sinnes  
against hys diuine Maiestie. And  
what may be added nowe more vn-

**Foure vni-  
uersalities  
in Gods  
promises  
to sinners.**

to thys? was there euer Prince that made so large an offer to hys Subjects? or was there euer Father that gaue so ample & vniuersall promise of pardon vnto his chyl dren? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all tymes and seasons, all states & qualities of sinners are comprehended? O most miserable and infortunate man, that excludeth himselfe, whō God excludeth not. What is there in this generall & vniuersall promises, whereof any man in the vworld should haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiset; ō deere brother, it is onely loue and charitie; and consequently cannot deceiue vs.

Of the trueth and surety of hys promises? It is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises? it is infinite, and not restrained by anie bounds or limitation: whereof then may we doubt? or in which of these three poynts may we not conceiue most singuler consolation? Heare we the

**3. Poynts  
of great  
comfort.**

the cōfortable meditation that blessed S. Bernard made vpon these three particulers which we haue now mentioned. *Tria considero* (saith hee) in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis. &c.

*Bern. ser. in ver. Psalm. miseric. Domin. in ater. Can.*

That is, I do consider three things (sayth thys holy man) wherein all my hope consisteth, and vwhereby it is made inuincible. First, the exceeding loue and charitie of him, that calleth me to him by repentance, secondly, the infallible trueth and certaintie of his promise which hee maketh to me of pardon and mercie; thirdlie, the endlesse power and abilitie hee hath to her forme whatsoeuer hee promisseth. This is that triple or three fold rope and chayne vvhich holy Scripture sayth is hardly broken, for that by this rope let downe vnto vs from heauen (which is our Countrey) into this world, that is our prison, wee may ascende and mount vp (if wee will) euen vnto the sight and possession of Gods eternall kingdome and heavenly glory. Thus far that blessed Father.

*Eccle. 4.*

But now to the second poynt, if we consider how faithfully almighty

Howe God hath performed

med hys  
promises to  
sinners that  
haue repen-  
ted.

tie God hath put in execution those  
promises of his from time to tyme,  
and how no one man vpon earth, (so  
many ages as the world hath conti-  
nued) vvas euer yet frustrate of this  
hope, in making his conuersion vn-  
to his Maiestie; if hee made it from  
his hart; we shall finde further cause  
for vs to confide. For so much as it  
is not probable, or in reason to be i-  
maged, that he which neuer failed  
in times past, wil breake his promise  
for the time to come, especially see-  
ing now in Christianitie, when we  
haue thys aduantage aboue other  
former times (as S. Iohn dooth also  
note) that hee vvhich vvas and is our  
Iudge, is become also our aduocate  
to pleade our cause.

*1. 2. olm. 2.*

Neuer sin-  
ner repen-  
ted that was  
not pardo-  
ned.

Cast backe thyne eyes then my  
louing brother, and take a viewe of  
all ages, times and seasons past and  
gone. Begin from the first creation  
of the world, and come downwarde  
euen vnto this day: and examine in-  
differently vvhether in all thys wide  
compasse of times, persons, places;  
and most greuous offences commit-  
ted against his diuine Maiestie, there  
were euer yet any one sinner vppon  
earth, that returned vnfaynedly and

was

was not receiued . The sinne of our first Parents vvas presently forgiven Adam and vnto them, vppon theyr first signifi-  
Eue.

cation of greefe and sorrowe for the same . And not onely thys, but our Sauour also Iesus Christ vvas promised to be sent, for restoring them and theyr posteritie to the glory and felicitie which by theyr fall they had lost.

Gent. 3.

After thys, vntill the time of Abraham and of the people of Israell, as some workes of Gods iustice are recorded in holy writ, that were exercised vppon irrepentant offenders:

so are there manie more celebrated of his mercy; and onely two persons in particuler are mentioned, vwho

notwithstanding some sorrow which they seemed to haue of theyr offences, were yet reiecte;

The reiecti-  
on of Caine  
and Esau.

the first whereof was the murderer Caine, vwho at the beginning denyed hys vickednes vnto God, and then beeing conuicted, dispayred of remission .

The second was Esau, whom Saint Paule calleth a Prophane fornicator, vwho found no place of repentance albeit with tears he sought the same.

Hebr. 12.

Whereof S. Chrysostome giueth the reason in these vvordes; For this cause Esau

Christ. hom.  
80. de penit.  
ad pop. antio.

obtayned not pardon, for that hee dyd

not repent as hee should haue doone, his teares proceeding rather of anger and temptation, then of true sorrow.

VWhen the people of Israell came to be a distinct Nation, and to be governed by Gods appoyntment, how greiuously (trow you) dyd they offend daily, and almost hourly his diuine Maiestie? And howe graciously dyd his vnspeakeable clemencie remit and pardon their manifold and innumerable sinnes and trespasses done agaynst hym? The vvhole

The infinite sins of the Iewish people, & theyr infinite pardons receiued from God. Scripture (in truth) seemeth nothing else, but a perpetuall narration of Gods incredible patience and infinit mercies towards them. And if I would speake of particuler persons among them, which he receiued to his fauor after great and manifold offences committed: there would be no end of all that recitall.

The example of Manasses.

4, Reg. 21.

2, Chro. 33.

Let Manasses that most impious and wicked King be an example for all: of whose enormous lyfe & most detestable actes, whole pages are replenished, both in the bookes of Kings and Chronicles: and yet afterwards notwithstanding, the same man falling into misery & calamity among the Babilonians, (a fortunate

school)

schoole oftentimes for Princes, who in theyr prosperitie are wont to contemne God,) he beganne to bee sorrowful for his former life & actions, and became repentant (as the scripture sayth) in the sight of God for the same. Wherat his diuine & incomprehensible mercy was so much moued presently, as he reccued hym to fauour, and brought him backe from hys pryson and fetters, to hys kingdom & imperiall throne of maiestie.

The example also of the Niinites is very notable and singuler in this behalfe, gainst whom Almighty God hauing decreed a sentence of death, to bee executed within a certaine time; he commaunded Ionas the prophet to goe & denounce that sentence vnto them. But Ionas well knowing the nature and disposition of God towards mercie; fore-sawe (as afterwards hee signifieth) that if hee shoulde goe and beare that embassage vnto them, and they therevpon make thange of theyr lyues, his Maiestie would presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

The example of the Niinites.

*Ionas, 3,  
2, 3, 4.*

rather to flee away by sea to the Citie of Tharſis, and there to hide him ſelfe. But Almighty G O D raiſed a tempeſt in that iourney, and diſpoſed in ſuch ſort, as Ionas was caſt into the Sea, and there receiued & deuoured by a Whale; from vvhof belly hee was commiſundered after-wardes to repaire to Niniue, and to doe his former meſſage, vvvhich hee performed. And the tennour of his meſſage was, that vvithin forty daies that huge Citie of Niniue ſhoulde be deſtroyed. Which he hauing denounced vnto them, the ſequell fell out as Ionas before had ſuſpected. For the Niniuites beleeuing the meſſage, and betaking themſelues to repentance, G O D forgauē them preſently, wherat Ionas was exceedingly greeued and offended, and complained ſweetly to God of his ſtrange dealing heerein, demaunding vvhy he had enforced him to come and preach deſtruction vnto the, knowing before hand that hee would pardon them. But hys mercifull Lorde aunſwered him fully to this poyn, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

For so it chaunced, that Ionas sitting without the walles of the Cittie Niniue, vnder an Iuie bush, that in one night by Gods appoyntment was sprung vp to couer him from the sunne: the same Iuie by Gods ordinance was perrished vpon the sudden, and was consumed by a worme, Consider leauing the poore Prophet destitute this speech of that cōsolation of shadow which of almighty he receiued by it. VVherewith he being G O D.  
not a little disquieted and afflicted, God sayde vnto him: thou (Ionas) art sorrowfull, and much grieved for losse of thine Iuie tree, which *Ionas. 4.*  
notwithstanding thou diddest not plant or make to growe, nor tookest anie labour at all about it. But the same grew vp in one night, and in one night it perrished agayne. And shall not I then be careful to pardon my great Cittie of Niniue, wherein there be aboue an hundred & twentie thousand innocent people, which cannot distinguish betweene theyr right hand and theyr left? Thys was the aunswere of Almighty G O D to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, his owne vvorkmanship, and the labours

\* In the  
first part of  
this booke.

Examples  
of mercy in  
the new Te-  
stament.

*Luke, 15.*

bours of hys owne handes, as all other people also are. Of which kind of reason and consideration, there haue been diuers things sayd & declared \* before, for manifestations of Gods infinite mercie. And all this that hether to hath beene spoken, is of things onely done in time of the olde Testament, before the appearance of Christ our Sauour in the flesh. But now if we looke into the time of grace, vwhen God incarnate came himselfe in person to shew the riches of hys endlesse mercie vnto mortall men vpon earth: vwe shall see more examples without comparison, of his exceeding clemencie. For that nowe, our Creator and sheepeheard, ouercome (as it were) with extreame compassion, came down into the vale of our misery, with resolution, not onelie to offer pardon and forgiuenes to all his sheepe that were astray and vwould returne: but also to follow and seeke them out: and being found, to lay them on his own shoulders, and so to bring them back vnto the folde againe, and there to gyue his life and blood for theyr defence against the Wolfe.

O sweete Lord, what greater loue

can

can bee imagined then thys? vvhath *Iohn, 10, 12*  
 more pregnant signification of in-  
 flamed charitie, can mans cogitati-  
 on conceiue or apprehend? is it mer-  
 uaille nowe if hee which discended  
 vnto vs with hys hart, & with these  
 bowels of burning affection, did set  
 open the gates of al his treasures, fa-  
 uours and graces vnto vs? Is it mer-  
 uille if the Apostle S. Paule doe say *Rom. 5:*  
 of thys time *Superabundauit gratia*,  
 that grace dyd ouer abound; & yet  
 further in another place, that Christ  
 beeing very God, did in a certaine  
 sorte, impouerish & empty himselfe, *Phillip, 2,*  
 with the most wonderful effusion of  
 mercies, and hauocke of Heauen,  
 which at thys time, and euer since he  
 hath made.

Heere-hence it proceeded, that al  
 his delight and pleasure vpon earth,  
 was to conuerse with sinners, and to  
 giue them comfort, courage, & con- *The won-*  
 fidence in him. Which hee dyd so *derful cle-*  
 manifestly in y sight of all the world, *mencie of*  
 as he became very scandalous & of- *Iesus our*  
 fensiuie therby to the Scribes & Pha- *Sauour.*  
 risies, and other principall Rulers *Mat. 9, 11,*  
 among the Iewish Nation. Heere- *Marke, 2,*  
 hence also dyd proceede those hys *Luke, 5,*  
 most meruailous speeches & strange  
 inui-

Math, II,

Iohn, 7,

Math, II.

inuitations of wicked men vnto him as for example at one time among other, when he cryed out in publique. *Come vnto mee all yee that doe labour, and be heauie loaden, and I will refresh you.* And at another time going into the Temple of Ierusalem vppon a high festiuall day, when all the people were gathered together, he stood vp in the midst of them all, & brake forth into this vehement inuitation, with a loud voyce, as S. Iohn Euangelist recordeth; *If any man among you be thirstie; let him come vnto mee and hee shall drinke.* Heereby it came to passe, that hys diuine Maiesty was termed commonly, *Publicanorum et peccatorum amicus*, the frinde and familiar of wicked publicans and sinners. And heereof finally it did proceede, that he receiued all, embraced all, and forgane all that repaired vnto him; were they Scribes, Pharises, Souldiours, Publicans, Vsurers, Harlots, Theeues, Persecutors, or whatsoever most grieuous offenders besides; (whereof particuler examples in each kinde might bee alledged,) assuring vs furthermore, that after hys resurrection, and blessed ascension to the right hand of hys Father,

1 hee

he would bee more bountifull, yet in  
thys maner of proceeding, and drawe *Iohn. 12,*  
*all men vnto him:* being at one time  
both our Iudge and Aduocate, our  
King and Mediatour, our God and  
Redeemer, our Father & brother, our  
Priest and Sacrifice, and hee that  
both pleadeth and determineth our  
cause together.

What then should not wee hope  
at thys tyme (deere Christian bro-  
ther) at the hands of thys our Lord Great and  
and Maister, which hath left vnto vs many cau-  
such wordes, such deedes such assu- ses of assu-  
red euidence of his infallible loue & red hope in  
aboudant mercies towards vs? why Cistrif.  
should not his dealings with other  
men before vs, giue vs hart and cou-  
rage to trust assuredly in him, for the  
tyme present and to come? Why  
should not his former most infinite  
mercies, be vnto vs odoriferous al-  
luring fauours and oyntments, to  
make vs as y spouse did in the Can-  
ticles, follow and run after him. *Cant, 10,*

Heare what deuout Saint Bernard  
doth meditate vpon thys passage of *Ber. Serm, 5,*  
Christes fragrant oyntments. O *in Cant.*  
sweet Iesus (saith hee) the fresh and  
odoriferous sinell of thy wonderfull  
clemencie, dooth allure vs to run af-  
ter

“ ter thee, whē we heare say, that thou  
 “ dispisest not beggers, nor abhorrest  
 “ sinners. We know right wel ô lord,  
 “ that thou diddest not reiect ȳ theese  
 “ that confessed thee, nor the sinfull  
 “ woman that wept vnto thee, nor the  
 “ Chananæan that humbled her-selfe  
 “ before thee, nor the wicked adulter-  
 “ esse brought vnto thee, nor ȳ toul-  
 “ ler or tribute gatherer that followed  
 “ thee, nor the publican that repaired  
 “ vnto thee, nor the disciple that deni-  
 “ ed thee, nor Saule that did persecute  
 “ thee, nor thy tormentors ȳ dyd naile  
 “ thy sacred body to the Crosse. O  
 “ Lorde, all these are fragrant smelles  
 “ and sauours of thy most sweete mer-  
 “ cie; and at the sent of these thyne  
 “ oyntments, we doe follow and run  
 “ after thee. Thus farre S. Bernard.

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*The 4. part : the application of all  
that hath been said.*

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**A**N D so vvith this to come to the  
 fourth & last part of thys Chap-  
 ter, and to reply all that hath beene  
 sayde of Gods mercy to our present  
 purpose; What man is there liuing  
 in the world, that reading and belie-  
 uing these things, can doubt or mis-

*trust*

trust to receiue pardon for their sins?  
 If God be hee that iustifieth, who is able to condemne vs, sayth the holy Apostle S. Paule? If God be minded to deliuer vs, who can take vs out of hys hands? If God protest that hee will pardon vs, why should we make any doubt or question thereof at all? VVhy should vce not ioyne rather with that confident & faythfull seruant of his Saint Paule, who sayth vnto vs, and to all other sinners lyuing, in his Maisters name; *Let vs re-  
 paire vnto him with a true hart in fulnes  
 of fayth, hauing purged our harts from  
 an euill conscience: let vs hold fast an  
 immoueable confession of our hope, seeing  
 he is faithfull which hath giuen vnto vs  
 his promises, and let vs consider how one  
 of vs may prouoke another to charity and  
 good works.* By which words, the holy  
 Apostle signifieth, that what sinner  
 soeuer shall resolve with himselfe, to  
 purge his conscience from wickednes  
 for the time to come, and to employ  
 the rest of his life in charity and good  
 works, he may confidently and bold-  
 lie repaire vnto almighty God, with  
 most certaine assurance to receiue  
 pardon and remission.

Rom, 8.

Iohn, 10.

Hebr. 10.

S. Pauls exhortatiō to confidence.

And alas (deere brother) why then  
 should

should any man despaire? V Wherefore should anie man cast away his owne soule, that God so much desireth to saue? what a pittifull and lamentable case is it, to behold so manie Christians in the yvorlde to goe languishing in theyr sinnes, and to gyue themselues ouer to all kinde of carelesse and dissolute sensualitie, (which by god himselfe is called desperation) vpon this conceit and wicked cogitation, that nowe they are gone so farre, and so deeply rooted and habitated in thys kinde of lyfe, as eyther it is impossible or in vaine for them nowe to thinke of change or amendement? O deere brother, let these men harken to this excellent discourse of holy Saint Chrysostome, which ensueth.

An excelent  
discourse &  
exhortation  
of S. Chrys.  
hom. 2, in  
Psalm, 50.

If thou be a vicked man, (sayth hee) thinke vpon the Publican. If thou be vncleane of lyfe, consider the harlot. If thou be a murtherer, remember the theefe. If thou be a swearer, call to minde the blasphemmer. Cast thine eyes vpon Saul and Paule, first a persecutor, and then a preacher; first a violent robber, afterward a good steward and dispenser. First chaffe, afterwarde corne:

first

first a wolfe, afterward a shepheard,  
first lead, afterward golde; first a Pi-  
rat, afterwards a good Pilot: first a  
disperser, afterward a gatherer toge-  
ther: first a breaker downe of Gods  
Vineyard, afterward a planter: first  
a destroyer, afterward a builder.  
Thou hast seene manifold vicked-  
nesse, but now behold vnspeakea-  
ble mercie. Thou hast hearde the  
pride of the seruant, consider now  
the loue and clemencie of the Mai-  
ster. I will not thou say to me, I am  
a blasphemer, I haue been a persecu-  
tor, I haue led an vncleane and ab-  
ominable life, & therefore I doubt  
least I shall not bee pardoned. Say  
not so vnto mee, for heere thou hast  
examples to the contrary, in euery of  
these and many other sinnes. Thou  
maist safely flie to what Port thou  
lyst, and that eyther in the olde or  
newe Testament. For in the olde,  
thou hast Dauid, in the newe thou  
hast Paule. I will not haue thee there-  
fore alledge excuses vnto me, for co-  
uering thing owne cowardnesse.  
Hast thou sinned, repent: hast thou  
sinned a thousand tymes, repent a  
thousand times vnfeynedly. Thys is  
the onely oyntment that may bee  
poured

The speech  
of the deuill  
to a soule  
loden with  
sinne.

poured into an afflicted conscience the torment vvhwhereof I doe vvel know. For the deuill standeth by whetting his sworde of desperation and saying vnto thee ; Thou hast liued wickedly all thy youth, and thy former daies thou hast mispent, thou hast haunted playes, and spectacles with thy companions, and followed after loose and lasciuious vvomen, thou hast taken other mens goods from them wrongfully : thou hast bene couetous, dissolute, and effeminate : thou hast forsworne thy selfe ; thou hast blasphemed, and committed many other heynous & wicked crymes, and therefore what hope canst thou haue of saluation ? Truly none at all. Thou art a meere cast-away, and canst not now goe backe, and therfore my counsaile is, that now thou vse the pleasures and commodities of thys worlde, and passe ouer thy time in mirth of hart, without cogitation of other affaires.

S. Chrysostoms counsaile against the deuils temptation.

These are the wordes of the deuill (louing brother) these are the counsailes, & perswasions of our enemye. But mine are contrary. If thou haue fallen, thou maist rise againe. If thou haue bene a lost companion, yet thou

thou mayst be saued . If thou haue  
committed fornication and adulte-  
ry in times past, thou mayst be con-  
fident for the time to come . If thou  
haue haunted playes & games, thou  
mayest draw backe thy foote from  
presence-forth. If thou haue delighted  
in lewde and euill companie, thou  
mayst heereafter acquaint thy selfe  
with good. Thys onely is necessary,  
that thou begin thy conuersion out  
of hand, & that thou repent, and take  
in hand to reforme thy selfe, though  
it be at the first but a little.

Let thine eyes begin but to shed  
forth one teare, enter into thy con-  
science, consider thy selfe but indif-  
ferentlie, examine thine actions and  
what they deserue : lay before thy  
face the day of iudgement with the  
torments of hell on the one side, and  
the ioyes of heauen on the other. Re-  
pent, confesse, amend thy lyfe, seeke  
a medicine for thy vvounde out of  
hand vvhile thou art in thys lyfe, in  
what state or condition soeuer thou  
be. Yea, if thou be vppon thy death-  
bedde, and ready to breath out thy  
soule and spyr it, feare not to repent,  
for that Gods mercy is not restrained  
by the shortnes of tyme, Which I  
speake

No tyme  
too late to  
repent.

speake vnto you (my deere brethren) not to make you heereby the more negligent, but onely to stirre you vnto the confidence of Gods mercy, thereby to auoide the most daungerous gulf of desperation. Hether are the words of this holy and learned Father.

In which long and large discourse of hys, we are to note, that (together with most excellent encouragement vvhich hee giueth to all sinners, to what state and condition soeuer they be, in all times and seasons to truely be in Gods mercie; and neuer to despair) hee giueth also an wholesome admonishment, that we should not by thys confidence become more negligent in reforming our liues, but rather doe it out of hand, without all delay or procrastination. VVhere vnto in like manner the holy Father Saint Augustine in like exhortation agaynst dispayre, dooth endeavour most vehementlie to stirre vs vp, in these words. Let no man after a hundred sinnes, nor after a thousand, despair of Gods mercie, but yet so let hym not despair, as hee seeke presently without all stay, to reconcile himselfe to God by amendment of hys

An exhortation & admonition of S. Augustine, Ser. 58 de temp.

(life)

least perhaps, after that by cu-  
some he hath gotten a habite of sin,  
be not able to deliuer him selfe  
from the snares of the deuill, albeit  
he would.

And in the very same Sermon hee  
discourseth yet further of the same  
matter, in manner following. Not  
every man that hath sinned, but hee  
that perseuereth in sin, is hatefull and  
abominable in the sight of GOD.  
For that no man must distrust of  
Gods mercie towards him that vwill  
repent and leaue his sinnes, For that  
God him selfe as a most sweet com-  
forter, hath said by his prophet. *That*  
*the impietie of a wicked man shall not*  
*hurt him, at what time soeuer hee shall*  
*but turne from the same.* But yet thys  
great mercie of the Lord, is then on-  
ly profitable vnto vs, if we delay not  
our conuersion, nor doe multiplie  
sins vpon sins. Which I will declare  
vnto you by the example of wounds  
and ruptures of our bodie, by which  
the infirmitie also of our mind and  
soule may be conceiued.

Thus then we see, if a mans foote, A similitude  
of a legge, or arme be broken, with how of the body  
great paine the same is restored to to expresse  
of his accustomed strength. But if any the nalsery.  
mem-

Ezec. 11, 13.

of the soule member of our body should be bre-  
by multipli- ken twise or thrise, or more often, i  
ing sinne. one and the selfe same place: you

charitie can imagine, howe hard  
thing it were for that part to recou  
her perfect health againe. So fare  
it (deere bretheren) in the vvounde  
and ruptures of our soule. If a ma  
do commit sin once or twise, and d  
vnfaynedlie vvithout dissimulation  
make his refuge to the medicine o  
repentance, he doth out of hand ob  
taine health agayne, and that some  
times vvithout anie skar or blemish  
of the disease past. But if he begin to  
adde sins vpon sins in such sort, that  
the woundes of his soule doe rather  
putrifie within him, by covering and  
defending them, then heale by re-  
pentance and confession, it is to be  
feared, least that heauie speech of  
the Apostle bee fulfilled in hym, to  
whom he sayth; *Dooſt thou not knowe,*  
*that the benignitie of GOD is vsed to*  
*bring thee to repentance? but thou by*  
*thy obdurate and irrepentant hart, dooſt*  
*heape to thy selfe wrath, in the day of*  
*vengeance, and of the reuelation of*  
*Gods iust iudgement.* Thus farre S.  
Augustine.

Rom. 2.

But nowe (deere Christian bro-  
(ther)

(deere brother) what can be spoken more effectually; eyther to erect vs to hope and confidence in Gods mercie, or to terrifie vs frō presumption in delaying our amendement, then heere hath been vttered by these noble pillars and Fathers of Christes Church, most excellent instruments and temples of his holy Spirit? The divine wisdom of almighty God, in a certaine place, sayth; That ſū words of wise men, ought to be spurs vnto vs, and as it were nayles, driuen into the depth of our hearts, meaning thereby that we should be stirred vp, and most vehemently moued vwhen we heare such wise men as the holy Ghost there meaneth (which indeed we only they ſū haue the knowledge of true feare of God,) make such exhortations vnto vs, and gyue vs such wholesome admonishments, as these godly Fathers in thys great affaire haue done. And how is it then by (deere brother) that we are nothing stirred vp thereby, nothing quickened, nothing awaked? Well, I vwill conclude thys whole Chapter and Sermon, with another exhortation & admonishment of Saint Augustine, for that besides the graue authoritie of

Good mens  
wordes,  
ought to  
mouue vs  
greatly.  
*Eccle, 12.*

A notable  
discourse of  
S. Augu-  
stine tou-  
ching our  
conuerſion,  
Serm. 181.  
de temp.

*Eſay, 58,*

of the mſn, (which oughte to moue vs much,) I thinke nothing can be ſpoken more excellently, or more agreeing to our peculier purpoſe. Thus then he ſayth. Almighty God dooth neuer deſpiſe the repentance of any man, if it be offered vnto him ſincerely and ſimply; nay he accepteth the ſame moſt willingly, embraceth the penitent, and endeouoreth to reduce him to hys former ſtate wherein he was before he fell. And that which is yet more: if a man be not able to fulfill the whole order of his ſatisfaction, yet dooth not God reſuſe the leaſt repentance that is though it be done in neuer ſo ſhort a ſpace. Neyther doth hee ſuffer the reward to perriſh of any little conuerſion. And this doth the Prophet Eſay ſeeme to me to ſignifie, when he ſaith in gods perſon to the people of Iſrael; I haue contriſted thee a little for thy ſinnes, I haue ſtriken thee & turned my face from thee, thou haſt been ſad and haſt walked in ſorrow, and I haue comforted thee againe. Theſe examples then of repentance (deere bretheren) we hauing before our eyes, let vs not perſeuere in wickednes, nor deſpaire or reconciliati-

on,

on, but rather let vs say with a confident hart, we will turn home to our Father, and present our selues vnto our God, for truly (my bretheren,) hee vwill neuer turne away from the man that turneth vnto hym. Hymselfe hath said, that he is a god which draweth neere vnto vs, were it not that our sins doe make a seperation betwixt him & vs. Let vs take away then the seperation and obstacle, & so nothing shall let our coniunction with him, which hee greatly desireth. For to thys end did he create vs, that he might bestowe vppon vs eternall blisse in the kingdom of heauen. Hee did not make vs for hel, but he made his kingdome for vs, and hell for the deuill. So hee saith in the Gospell. *Come ye blessed of my father, enjoy the kingdome prepared for you, from the beginning of the world. And to the damned, Depart from me, yee accursed, into everlasting fire, which is prepared for the deuill and his angels.*

*Esa. 59,*

Hell not made for man.

*Math. 25,*

If then hell fire vvas prepared for the deuill, and the kingdome of heauen for man, from the beginning of the world, it remaineth, onely, that we prouide, not to loose our inheritance by persisting in sin. So long as

Y.

wee

In thys lyfe we are in thys lyfe, howe manie of  
 repentance great soeuer our sinnes may bee, it is  
 is auailable possible to wash them away by true  
 but not af- and vsfained repentance, but when  
 ter. we shall once depart frō this world

albeit then vvee doe repent, (as no  
 doubt but we shall from the bottom  
 of our hart,) yet shall it auale vs  
 nothing. And albeit our teeth doe  
 gnash, our mouth cry out, our eyes  
 gush foorth in teares, and our hart  
 lament with innumerable cōplaints  
 and supplications, yet shall no man  
 heare vs, no man assist vs, nor se  
 much as with the typ of his finger  
 giue vnto vs a droppe of water to  
 coole our tongue amidst her tor-  
 ments, but wee shall receiue that la-  
 mentable answer which y<sup>e</sup> rich glut-  
 ton receiued at the mouth of Abra-  
 ham; *There is betweene vs and you*  
*great distance, so that none may pass*  
*from vs to you, nor from you to vs.* He  
 therto lasteth S. Augustines exhor-  
 tation. And heer-withall thinke I  
 good to conclude thys Treatise.

FINIS.

The end of the second and last  
 Booke, tending to Re-  
 solution.

A necessarie Table , guiding  
the Reader to euerie Chapter in thys  
Booke, as also to euerie particuler  
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